

.....

QUESTIONS IN LUKE

1:5–2:52

THEIR FUNCTION IN THE COMMUNICATION
BETWEEN THE TEXT-INTERNAL AUTHOR
AND THE TEXT-INTERNAL READER

Maurits J. Sinninghe Damsté

Promotores:

prof. dr. B.J. Koet (Tilburg University)

prof. dr. A.L.H.M. van Wieringen (Tilburg University)

Leden promotiecommissie:

dr. D. Estes (Friends University, Wichita)

prof. dr. B.J. Lietaert Peerbolte (Vrije Universiteit Amsterdam)

dr. C.J.M. Melisse (Tilburg University)

prof. dr. C.H.C.M. Vander Stichele (Tilburg University)

prof. dr. S. Walton (Trinity College, Bristol)

TABLE OF CONTENTS

.....

Preface and Acknowledgements	12
Chapter 1	
Introduction and methodology	16
1.1 Preliminary remarks and research-question	17
1.2 Methodological step 1: the syntax analysis	22
1.3 Methodological step 2: the communication analysis	32
1.4 The presentation of this study	40
1.5 Concluding remarks	43
Chapter 2	
A syntax analysis of Luke 1:5–2:52	44
2.1 The delineation of the research-text	45
2.2 A syntax analysis of the research-text	53
2.3 Luke 1:5–2:52: a ‘trptych’ with an extra ‘panel’	108
Chapter 3	
Identifying questions in Luke 1:5–2:52	112
3.1 Definitions and the identification of questions	113
3.2 Identifying questions using syntax	118
3.3 Identifying questions using semantics	119
3.4 The academic consensus	126
3.5 Questions identified in Luke 1:5–2:52	128
3.6 Dealing with the questions identified in Luke 1:5–2:52	131

Chapter 4

A communication analysis: direct open question 1:18b, the act of answering in 1:60a, indirect open question 1:62b–c, the act of requesting in 1:63a, and direct open question 1:66c **132**

4.1	Preliminary syntactic remarks	133
4.2	The communicative setting of direct question 1:18b	137
4.3	‘The Messenger’s’ first direct speech to ‘Zacharias’	140
4.4	‘Zacharias’ first direct speech: responding to ‘the Messenger’	143
4.5	‘The Messenger’s’ second direct speech to ‘Zacharias’	146
4.6	‘Zacharias’ imposed muteness	149
4.7	Four information discrepancies for the TIR	151
4.8	Preparing the TIR for the restoration of ‘Zacharias’ ability to speak	153
4.9	The communicative function of the act of answering (1:60a)	154
4.10	Indirect question 1:62b–c, and the act of requesting (1:63a)	156
4.11	Resolving information discrepancies 4 and 3	160
4.12	Resolving information discrepancies 2 and 1	162
4.13	‘Zacharias’ first words after regaining his ability to speak	164
4.14	Direct open question 1:66c	166
4.15	The introduction to ‘Zacharias’ third direct speech	170
4.16	Contrasts between ‘Zacharias’ third and first direct speeches	172
4.17	‘Zacharias’ supplies information with which question 1:66c can be answered	174

Chapter 5

A communication analysis: indirect open question 1:29c, direct open question 1:34b–c, and direct open question 1:43a–b 180

5.1	Preliminary syntactic remarks	181
5.2	Clauses 1:26–27d: the introduction to the communication between ‘the Messenger’ and ‘Mariam’	185
5.3	Clauses 1:28a–e: ‘the Messenger’s’ first direct speech to ‘Mariam’	190
5.4	Clauses 1:29a–c and indirect open question 1:29c	197
5.5	The two information discrepancies found in 1:29a–c	199
5.6	The development of the TIR’s relationship with the character ‘Mariam’	204
5.7	Indirect open question 1:29c: a summary	206
5.8	Clauses 1:30b–33b: ‘the Messenger’s’ second direct speech to ‘Mariam’	207
5.9	A comparison of the opening words by ‘the Messenger’ to his addressees	209
5.10	A return to clauses 1:30b–33b: an answer to indirect question 1:29c?	218
5.11	Direct open question 1:34b–c: ‘Mariam’s’ first words	223
5.12	Clauses 1:35c–37: ‘the Messenger’s’ third direct speech to ‘Mariam’	231
5.13	Clauses 1:38a–d: ‘Mariam’s’ second direct speech to ‘the Messenger’	236
5.14	‘Elisabet’s’ direct speech to ‘Mariam’: its introduction and her first words	237
5.15	Clauses 1:43a–b: ‘Elisabet’s’ direct open question	243
5.16	Clauses 1:44a–c: the reason for ‘Elisabet’s’ direct open question	250
5.17	Understanding the reason ‘Elisabet’ gives for her direct open question	255
5.18	Is ‘Elisabet’s’ direct open question (1:43a–b) answered?	257

Chapter 6

A communication analysis: the act of questioning in 2:46e, the noun ‘answers’ in 2:47, direct open question 2:48e, direct open question 2:49b, and direct yes–no question 2:49c–e’ 262

- | | | |
|-----|--|-----|
| 6.1 | Preliminary syntactic remarks | 263 |
| 6.2 | The narrative world containing ‘Iēsous’ act of questioning and his ‘answers’: clauses 2:41–47 | 267 |
| 6.3 | The narrative introduction to the direct speech by ‘Mariam’ to ‘Iēsous’ | 285 |
| 6.4 | The direct speech by ‘Mariam’ to ‘Iēsous’ containing direct open question 2:48e | 288 |
| 6.5 | The direct speech by ‘Iēsous’ to ‘Mariam’ and ‘Iōsēph’ containing direct open question 2:49b and direct yes–no question 2:49c–e’ | 292 |

Chapter 7

Conclusions 310

- | | | |
|-----|--|-----|
| 7.1 | Preliminary remarks | 311 |
| 7.2 | Conclusions based on the communication analysis of the questions surrounding the naming of ‘Iōannēs’ | 312 |
| 7.3 | Conclusions based on the communication analysis of the questions by ‘Mariam’ and ‘Elisabet’, and the conception and identity of ‘Iēsous’ | 321 |
| 7.4 | Conclusions based on the communication analysis of the questions posed in the temple in Jerusalem | 327 |
| 7.5 | General conclusions and a suggestion for further research | 333 |

Academic Summary	336
Academische Samenvatting	342
Bibliography	348
Appendix	
Syntax analysis of Luke 1:5–2:52 at the level of its clauses	378
Colofon	408

PREFACE AND
ACKNOWLEDGEMENTS

Over the centuries, Luke 1:5–2:52 has been a continuous and important source of inspiration for Christian art, for the liturgy of different Christian churches and rites, and for theological reflection in especially the fields of Christology and pneumatology, in both East and West. This ancient text has, therefore, been scrutinized from many points of view, resulting in a large corpus of studies. Applying the Communication-Oriented Method for the first time to Luke 1:5–2:52, my dissertation studies the function of the questions found in the text in the communication between the text-internal author and the text-internal reader of the text.

I would like to acknowledge here the friendly and valuable assistance given to me by so many people during the various stages of my research.

My supervisors at Tilburg School of Catholic Theology, Tilburg University, (the Netherlands), Prof. Bart Koet and Prof. Archibald van Wieringen, were always readily available for joint reflection and guidance on both the

source text and my own text. I offer them both my warm thanks for sharing their expertise, as well as for their hospitality. They form a very good team. In addition, I wish to thank the members of the PhD Committee, Dr. Douglas Estes, Prof. Bert Jan Lietaert Peerbolte, Dr. Corline Melisse, Prof. Caroline Vander Stichele, and Prof. Steve Walton, for their constructive suggestions and remarks. I offer a special note of thanks to Tilburg University's Policy Officer Research, and Secretary to the Board, Dr. Jack de Mooij, who was always most friendly and efficient with his help, as well as to Open Press TiU for their great help with the publication of this dissertation.

I would also like to sincerely thank my bishop Mgr. Dr. Ron van den Hout for the generous support he has offered throughout. Thanks are also due to my co-members of the Klausnervereinigung zum Frauenbründl (Germany), especially to our 'Altvater' Father Johannes Schuster, for their prayerful support, as well as to my family in the Netherlands and in Australia.

A number of people helped me with finding and accessing literature, or with resolving grammatical or technical challenges. I am, therefore, most grateful to Dr. Frank Bosman, Prof. Ulrich Busse, Dr. Dries De Crom, Prof. Emer. Adelbert Denaux, Dr. Douglas Estes, Rieks Hekman M.A., Dr. Jan Kozłowski, Mr. Ben Mechanicus, Dr. Wim Otte, Mrs. Annette Oudshoorn, Dr. Nico Riemersma, Dr. Bincy Thumpanathu, and Drs. Bas Zinsmeister.

The entire enterprise of studying Luke 1:5–2:52 and ancillary literature, as well as cooperating with so many different people and institutes, has been a very enriching experience. It is through the text-internal reader that I myself entered into the textual world of Luke's narrative, thereby enabling me to deepen my Christian faith.

All things considered, Luke 1:5–2:52 is ultimately a Jewish story about the conception and birth of two Jewish boys, John and Jesus, and about their relationship to each other, as well as to 'the Lord, the God of Israel' (Luke 1:68). As adults they are, in Luke's narrative, both executed by the powers that be. I, therefore, wish to dedicate this dissertation to the memory of

the children who were murdered by the Nazi regime and its accomplices (1933–1945) for no other reason than for their being Jewish.

Maurits Sinninghe Damsté,
priest of the Catholic Diocese of Groningen-Leeuwarden, the Netherlands

CHAPTER 1

INTRODUCTION AND METHODOLOGY



1.1 Preliminary remarks and research-question

Since the inception of modern New Testament exegesis in the 19th century CE,¹ Luke 1:5–2:52 has received systematic scrutiny from a range of both diachronic and synchronic research-methods.² This on-going academic interest has resulted in an impressive body of scientific literature dealing with, for example, the sources of Luke 1:5–2:52 and the so-called Lukan *Sondergut*, with the text-unit’s development, structure and composition, and with its syntactic and narrative unity,³ not only independent of, but also within the frame-

1 See e.g. the seminal studies: Marsh, *First Three Canonical Gospels* (1801); Schleiermacher, *Über die Schriften des Lukas* (1817); Weisse, *Die Evangelische Geschichte* (1838); Holtzmann, *Die Synoptischen Evangelien* (1863). For the history of Heinrich Meyer’s *Kritisch-Exegetischer Kommentar über das Neue Testament* and its introduction in 1829, see: Becker, Horn, and Koch, *Kritisch-Exegetischer Kommentar* (2018). For an overview of the history of New Testament exegesis see: Bruce, “History of New Testament Study” (1979).

2 For methodological developments in biblical exegesis see Van Wieringen, “Methodological Developments” (2020); see also, Estes, “Literary Approaches to the Bible” (2017); Pontifical Biblical Commission, *L’Interprétation de la Bible* (1993), I.A.1–II.A.2. See for the development of specifically narrative criticism in biblical studies Estes, *Temporal Mechanics of the Fourth Gospel* (2008), 16–19.

3 For some important studies from the previous century regarding Luke, see: Antoniadis, *L’Évangile de Luc* (1930); Burrows, *Gospel of Infancy* (1940); Laurentin, *Structure et Théologie de Luc* (1957); Conzelmann,

work of the remainder of Luke and Luke-Acts.⁴

Being a text, Luke 1:5–2:52 functions as an instrument of communication between a sender and a receiver.⁵ The communicative aspect of a text being such an important factor in its *raison d'être*, the analysis of a text from exactly a *communication* focussed perspective offers an important means to its understanding,⁶ supplying insight into:

1. what (information)⁷ is (not) communicated by the text's sender to his receiver;
2. how this (information) is (not) communicated by the text's sender to his receiver;
3. the development in the communicative relationship between the text's sender and his receiver.⁸

Theology of St. Luke (1961); Fitzmyer, *According to Luke I-IX* (1981); Talbert, *Reading Luke* (1982); Tannehill, *Narrative Unity of Luke-Acts* (1986); Esler, *Community and Gospel* (1987); Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989); Ó Fearghail, *Role of Lk 1:1–4:44* (1991); Brown, *Birth of the Messiah* (1993); Green, *Gospel of Luke* (1997); Lee, *Luke's Stories of Jesus* (1999). For some larger studies from the 21st century regarding Luke, see e.g. Talbert, *Mediterranean Milieu* (2003); Jung, *Original Language* (2004); Kavin Rowe, *The Lord in Luke* (2006); Klein, *Das Lukasevangelium* (2006); Denaux, *Studies in the Gospel of Luke* (2010); Bock, *Theology of Luke's Gospel and Acts* (2011); Reich, *Figures of Speech in Luke* (2011); Welzen, *Lucas* (2011); Aletti, *Il Gesù di Luca* (2012); Carroll, *Luke: A Commentary* (2012); Dillon, *Narrative Strategy in Luke 1–2* (2013); Dinkler, *Silent Statements* (2013); Hogeterp and Denaux, *Semitisms in Luke's Greek* (2018); Riemersma, *Lucasevangelie* (2018); Aletti, *L'Évangile selon Saint Luc: Commentaire* (2022); Elbert, *Luke's Rhetorical Compositions* (2022).

4 For the function of text-unit 1:5–2:52 within Luke-Acts, see Busse, "Das "Evangelium" des Lukas" (1991).

5 Cf. e.g. Van Wieringen, "Communication in Amos" (2017), 90; Herman and Vervaeck, *Handbook of Narrative Analysis* (2005), 16; Suleiman, "Audience-Oriented Criticism" (1980), 7–8; Weinrich, *Sprache in Texten* (1976) 45. See also Van Wolde, *Words Become Worlds* (1994), 181.

6 See the scheme and discussion offered by Schökel and Bravo, *Manual of Hermeneutics* (1998), 50–54 in the context of their text-centred communication analysis of 1 Corinthians 2; see also Schökel and Bravo, *Manual of Hermeneutics* (1998), 64: 'Since it is communication, the text involves the reader. These two elements may be methodically separated for analysis but they are always related. The correct way of thinking is intersubjective, correlative, one subject that communicates with another. The text cannot be understood if it is isolated.'

7 For how communication cannot be reduced to solely the transferral of *information* by an author, but that it also includes the conveyance of e.g. passion, and the vibrancy of experience (to a reader), see Schökel and Bravo, *Manual of Hermeneutics* (1998), 65–66. In the context of my study into the function of *questions* in the communication between the 'text-internal author' and the 'text-internal reader' (see for these terms paragraph 1.3), one example the authors give regarding the above is noteworthy as it consists of two *questions* (see Schökel and Bravo, *Manual of Hermeneutics* (1998), 65): 'A prophet may proclaim: great is the wrath and anger with which the Lord threatens his people' (Jer. 36.7). Sentiment is thematized, that is, it is converted into the object or subject of a proposition. In such a case, language enunciates the fact of sentiment. But God may say to God's people, 'You do this, and am I going to hold my peace? Do you think I am like you?' (Ps. 50.21). Here wrath is not thematized and enunciated, but rather *expressed in the form of questions.*' (my italics).

8 See regarding the development in literary studies of scholarly interest from being almost exclusively concerned with the sender ('story-teller') and the text ('story'), to also include the receiver ('audience'), Suleiman, "Audience-Oriented Criticism" (1980), 3–4.

Studying texts from a communication focussed perspective is a relatively new approach in the field of biblical exegesis and has, as far as I have been able to ascertain, not yet been employed for academic research into specifically Luke 1:5–2:52.⁹ Making a complete communication analysis of Luke 1:5–2:52 using a communication focussed method would, however, involve a great deal of work and I have, therefore, decided to limit myself to researching the function that questions have in the communication between the sender and his receiver in the text.¹⁰ The publication of two monographs by Douglas Estes, *The Questions of Jesus in John* and *Questions and Rhetoric in the Greek New Testament*,¹¹ has indeed generated interest among exegetes to further study the role of questions in biblical texts.¹² The role that questions play in these texts is, as of yet, an area that one could refer to as ‘fairly uncharted territory’.¹³

9 In his study of Luke, Reich ‘(...) attempts to answer two questions. (1) How does the Lukan Jesus communicate, and (2) what does such a mode of communication accomplish?’; see Reich, *Figures of Speech in Luke* (2011), 1. Riemersma, *Dodenopwekking in Lucas* (2016), studies the communication process of Luke 7:11–17 and its relation with 1 Kings 17:17–24 and Vita Apollonii IV,45, however without distinguishing strictly between the ‘text-external world’ and the ‘textual world’ (see for these terms paragraph 1.3); see especially 21–23. Van Wieringen, “Who is the Δοῦλος?” (2023), studies Luke 2:29 from a communicative perspective. For my study of Luke 4:14–22 from a communicative perspective see Sinninghe Damsté, “Jesus and the Scroll of the Prophet Isaiah” (2024). For examples of the study of texts in the Hebrew Bible from a communicative perspective see Hekman, “Jeremiah 29 and Its Communicative Implications” (2023); Van Wieringen, “Communication in Amos” (2017);. Studies regarding biblical intertextuality from a communicative perspective are: Van Wieringen and Bosman “Reading Melchisedek” (2022); Van Wieringen and Bosman, “Intertextual Relation” (2023). In their theoretical reflection on the understanding and interpretation of texts, Schökel and Bravo, *Manual of Hermeneutics* (1998), the authors focus almost entirely on biblical texts.

10 See for a short exposition regarding questions as vehicles of communication, Müller, “Fragen im Erzählwerk des Lukas” (2003), 31–34. See also Elbert, “Luke’s Style of Questions” (2003), 104: ‘One may also suggest, further, that Luke fully realized that appropriately composed narrative-rhetorical questions can have a direct bearing on the comprehension of future words that are to be recorded after them. A number of Luke’s dual-element questions (e.g. Acts 8:31) function directly to set the stage for further explanation, dialogue, instruction, action, prophecy, or speeches by his characters, just as a number of the short, one-clause questions do in both his books. Such questions allow a narrator to present further information through his characters that is of didactic value to his readers.’ Van Oyen, “Questions in the Gospel of Mark” (2022), 184, remarks on the ancient interest in the function of questions: ‘Paying attention to questions in a first century story like Mark’s is not a strange thing to do. Ancient rhetoric contemporary to Mark’s Gospel was always interested in questions, as can be illustrated by a famous passage in Quintilian’s *Institutio oratoria* (9.2.6–16).’

11 Estes, *Questions and Rhetoric* (2017); Estes, *Questions of Jesus* (2013).

12 The recent publication of Koet and Van Wieringen, *Asking Questions in Biblical Texts* (2022) has greatly augmented the available literature dealing with questions that can be found in biblical texts.

13 See Elbert, *Luke’s Rhetorical Compositions* (2022), 99, who writes: ‘Looking over the landscape of syntactical and related studies of Luke’s two-volume work, from Sophie Antoniadis’s sketch of Lucan grammar and style (1930) to the present, I am not aware of an investigation into this author’s narrative use of questions.’ Biblical exegesis regarding questions is mostly found in the commentaries *in loco*; separate studies on questions are not numerous; many of these deal specifically with so-called ‘rhetorical’ questions. See for an assessment of the *status quo* of contemporary research Koet, “Counter-Questions in Luke” (2022), 210–212. Regarding the treatment of questions in Old Testament exegesis, recent studies are: the above-mentioned Koet and Van Wieringen *Asking Questions in Biblical Texts* (2022); Craig, *Asking for Rhetoric* (2005); Moshavi, “Questions in Classical Biblical Hebrew Prose” (2013); Moshavi, “Interrogative

Regarding Luke 1:5–2:52, my study will, thus, break new ground in two ways: firstly by applying a communication focussed method in reading the text-unit and, secondly, by investigating the ‘questions’ occurring in the text-unit, and asking how these function in the communication between the ‘text-internal author’ and the ‘text-internal reader’.¹⁴ This thesis is, therefore, essentially a new literary analysis of Luke 1:5–2:52. In view of the above, I have given my study the title:

- “Questions in Luke 1:5–2:52: their function in the communication between the text-internal author and the text-internal reader”.

I have formulated my research-question as follows:

- How, in Luke 1:5–2:52 (the ‘research-text’), are questions used by the text-internal author to communicate his message to the text-internal reader?

In addition, I have formulated the following three sub-questions:

1. What is the syntactic structure of Luke 1:5–2:52?
2. Which questions does Luke 1:5–2:52 contain?
3. Which communication participants are concerned with the questions that Luke 1:5–2:52 contains, and how?

These three sub-questions are directly related to my research-question. The method I apply (see paragraph 1.2) requires a syntax analysis of the research-text (sub-question 1), and my research-question itself requires me to determine the questions contained in the research-text (sub-question 2), as well as which communication participants pose or are addressed by these questions (sub-question 3).

Clause, *Biblical Hebrew*” (2013); Moshavi, “Positive Rhetorical Question,” (2011). For studies in the context of New Testament exegesis see, besides Koet and Van Wieringen, *Asking Questions in Biblical Texts* (2022), Runge, *Discourse Grammar* (2011), Estes, *Questions and Rhetoric* (2017), and Estes, *Questions of Jesus* (2013), also the following fairly comprehensive list of studies: Koet, “Contrapreguntas en Lucas” (2022); Koet, “Making Friends with the Mammon (Luke 16:1–13)” (2022); Estes, “Variable Questions in New Testament Greek” (2021); Koet, “Over Vragen in het Lucasevangelie” (2020); Schwiebert, “Jesus’s Question in Mark 15:2” (2017); Thompson Prince, “Questions in the Lukan Resurrection Narrative” (2016); Doble, “Are these things so?” (Acts 7:1)” (2013); Leutzsch, “Biblische Theologie der Gegenfrage” (2010); Von Bendemann, “Was Wollt Ihr, dass Ich Euch Tue?” (Mk 10:36)” (2010); Wanak, “Jesus’ Questions” (2009); Elbert, “Luke’s Style of Questions” (2003); Müller, “Fragen im Erzählwerk des Lukas” (2003); Neyrey, “Questions in Mark’s Gospel” (1998); Watson, “1 Corinthians in Light of Greco-Roman Rhetoric” (1989); Wuellner, “Questions in First Corinthians” (1986).

¹⁴ I deal with these terms in paragraph 1.3.

My research-text is part of the text of Luke as it is found in the 28th edition of Nestle-Aland (NA28), including its division into verses, its punctuation, and its use of accents,¹⁵ although without taking into consideration the implications that its layout sometimes appears to suggest.¹⁶ When referring to the text traditionally known as (the Gospel of) Luke, I always use the designation ‘Luke’ as is used in the *Handbook of Style* published by the Society of Biblical Literature (SBL).¹⁷ I use *Septuaginta: Id est Vetus Testamentum Graece Iuxta LXX Interpretes* when referring to the Septuagint (LXX),¹⁸ and *Biblia Hebraica Stuttgartensia* to refer to the Hebrew Bible (MT).¹⁹

In order to arrive at an answer to my research-question, I have applied the Communication-Oriented Method to study the research-text.²⁰ Because it is the text’s *syntax* that forms the underlying structure on which all the textual communication is based,²¹ it is only *after* the syntactic details of this ‘textual world’²² have been studied that the communicative aspects of the text can be properly dealt with.²³ Taking this insight into consideration, the Communication-Oriented Method is, therefore, comprised of two analyses:

1. the first step is the making of a *syntax* analysis of the research-text (see paragraph 1.2);
2. the second step is the making of a *communication* analysis of the

15 Aland, et al., *Novum Testamentum Graece* (2013). Even when citing (single) words from NA28, I always retain the accents that are determined by the position of these words within the text of NA28. Cf. the presentation of the (single) Greek words discussed by Culy, Parsons, and Stigall, *Luke: A Handbook* (2010).

16 In NA28, direct speech sometimes receives a wider margin-layout compared to the remainder of the text, though at other times it does not. For example, the direct speech in Luke 1:13a–1:17d is presented with a wide margin, but the immediately following direct speech in 1:18b–d is not. This difference in margin-width sometimes even occurs *within* a single direct speech, for example in 1:42c–44b (or, if 1:45a–c is not read as an ‘aside’, in 1:42c–45c).

17 Buller, Collins, and Kutsko, *SBL Handbook of Style* (2014), 8.3.2.

18 Rahlfs, *Septuaginta* (1979).

19 Elliger and Rudolph, *Biblia Hebraica* (1990).

20 See for the application of the Communication-Oriented Method to biblical texts e.g. Van de Wiel, *Tekst-Immanente Lezer in Ps 120–124* (2023); Thumpanathu, *Communication and the Role of the Lord* (2019); Van Wieringen, “Two Reading Options in Psalm 114” (2015). For the application of the Communication-Oriented Method to other vehicles of communication besides written texts, e.g. video games: Bosman and Van Wieringen, *Video Games as Art* (2022); or a television series: Bosman, “The Orange-Bearing Lemon Tree” (2020).

21 See Weinrich, *Sprache in Texten* (1976), 17–18 for a concise exposition on the function of syntax for the communication between what he here calls ‘die Sprechender-Rolle’ and ‘die Hörer-Rolle.’

22 The ‘textual world’ is the term used to denote the space in which all text-internal communication takes place. I deal with this term in paragraph 1.3. See also the title of Van Wolde, *Words Become Worlds* (1994).

23 See the introduction to their analysis of Psalm 64, Erwich and Talstra, “Participant Tracking in Psalm 64” (2017), 30–32.

research-text, in my case focussed on the questions occurring in my research-text (see paragraph 1.3).

In the descriptions of both my syntax analysis and my communication analysis, I refer to the Koine Greek of NA28 as well as to my English working-translation.²⁴ I have rendered all proper names, including toponyms, with a Romanization of the Greek letters of their nominative form.²⁵ These Romanizations are not only used in (citations of) my working-translation, but also in my general discussion of the research-text.²⁶

1.2 Methodological step 1: the syntax analysis

In this paragraph, I deal with:

- The delineation of the research-text based on its syntax (see paragraph 1.2.1);
- The syntax analysis of the research-text (see paragraph 1.2.2);
- The presentation of the syntax analysis of the research-text in the Appendix (see paragraph 1.2.3).

1.2.1 A macrosyntactic delineation of the research-text

It is necessary to determine the exact boundaries of the text-unit to be researched before venturing out on a more detailed syntax analysis. My macrosyntactic delineation of Luke (see paragraph 2.1), marks my research-text as Luke 1:5–2:52. Besides considering other syntactic issues, my delineation is primarily based on the macrosyntactic sign ἐγένετο (*it came to pass; there was*;

24 For an exposition on Koine Greek see, Thackeray, *Grammar of the Old Testament in Greek* (1909), 16–25. See also Robertson, *Grammar of the Greek New Testament* (1919), 49–75; see for the place of the New Testament in Koine Greek, Robertson, *Grammar of the Greek New Testament* (1919), 76–139.

25 In doing so, I adhere to the scheme and notes contained in Buller, Collins, and Kutsko, *SBL Handbook of Style* (2014), 5.3.

26 However, in my general discussion, but not in (citations of) my working-translation, I have made one exception: I use ‘Jerusalem’ for both Ἱεροσόλυμα (*Hierosolyma*; 2:22b) and Ἱερουσαλήμ (*Ierousalēm*; 2:25a, 38d, 41, 43c, 45b), which both refer to the same city. See footnote 123, where I refer to Sylva, “Ierousalem and Hierosoloma” (1983). See regarding Ἱεροσόλυμα and Ἱερουσαλήμ also Antoniadis, *L’Évangile de Luc* (1930), 4: ‘La forme en -ήμ, qu’affectionne Luc, paraît évoquer dans son esprit tout ce que cette ville représente comme centre du judaïsme et comme lieu predestiné de la Passion. Aussi n’est-ce que Ἱερουσαλήμ qu’on trouve dans la bouche de Jésus.’

there appeared).²⁷ Narrative elements, such as place of action, time of action, and characters, are then brought into play in order to confirm the delineation of the research-text at these points in Luke. I also present this macrosyntactic delineation schematically in Chapter 2, Scheme II.

1.2.2 A syntax analysis of Luke 1:5–2:52

Having, thus, first delineated my research-text based on macrosyntactic markers as Luke 1:5–2:52, I proceed to analyse it using further ‘hard’ syntactic criteria. These are:

- (again) the macrosyntactic sign ἐγένετο (*it came to pass; there was; there appeared*);
- the (superfluous) renominalisation of proper nouns and toponyms, and of common nouns designating ‘characters’;²⁸
- verbal tenses intimating foreground or background action;²⁹
- verbal tenses, moods, voices, persons, and subject-numbers;³⁰
- the use of the conjunctions καί and δέ;³¹

- 27 For the different ways ἐγένετο is used in Luke see e.g. Plummer, *Critical and Exegetical Commentary* (1902), 115–116; cf. Fitzmyer, *According to Luke I–IX* (1981), 118–120. See also Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxi, 10. For how ἐγένετο functions specifically as a marker of new information see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 7. See for a description of ἐγένετο as ‘a marker of new information, either concerning participants in an episode or concerning the episode itself (occurring normally in the formulas ἐγένετο δέ or καί ἐγένετο)’, Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 91.5. For how ἐγένετο in the Septuagint very often, in imitation of the Hebrew, introduces an entire sentence, see: Conybeare and Stock, *Grammar of Septuagint Greek* (1905; repr. 1995), 51; cf. Robertson, *Grammar of the Greek New Testament* (1919), 95, where, in his discussion of ‘direct Hebrew influence’ on the Koine Greek, he states ‘καί ἐγένετο translates וַיִּהְיֶה’; cf. Bauer, *Wörterbuch zu den Schriften* (1963), c. 316; cf. Peláez, “Entry ΓΙΝΟΜΑΙ” (2021), 186–187. See especially Gault, “Kai Egeneto in Luke and Acts” (1990), 388–399, who deals with all the points mentioned above; Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018), 297–346.
- 28 In discussing superfluous renominalisation, Runge, *Discourse Grammar* (2011), 114 uses the term ‘redundant quotative frame’: ‘There are two different uses of redundant quotative frames. (...); the second concerns reintroducing the same speaker within a single speech, i.e. where there has been no change of speakers (e.g. The angel said... the angel continued, saying...)’. For renominalisation as a means of structuring a text-unit, see Talstra, *Oude en nieuwe lezers* (2002), 127. See also, Van Wieringen, “Reader in Genesis” (1995), 295.
- 29 See for an extended discussion on ‘foreground’ (also called ‘mainline’ or ‘storyline’) and ‘background’ information, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxiii–xxviii, 766, 767. See, related to this, Schneider, *Grammar of Biblical Hebrew* (2015), 140–141, 148, 162–164; Talstra, “Text Grammar and Biblical Hebrew” (1992), 269–297. See also Van Wieringen, “Reader in Genesis” (1995) 289–304. See Melisse, *Cognitief-Semantische Studie* (2020), 66–68, especially Scheme 2 (‘Schema 2’), for an overview of tenses and their corresponding function of offering foreground (‘voorgond’), or background (‘achtergrond’) information.
- 30 See Weinrich, *Sprache in Texten* (1976) 134–138.
- 31 See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxviii–xxix for a discussion on the use of conjunctions introducing new narrative action in Luke, especially their position that ‘the use of καί or δέ, then, is an important indicator of how Luke chose to portray the relationship between events in his narrative’. See also Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 671, where they describe the use of δέ as ‘in

- case, number, and gender of nouns and pronouns;³²
- the occurrence of *verba dicendi*, marking direct speech;³³
- the occurrence of *Aufmerksamkeitsreger*, demanding attention for the subsequent clause(s);³⁴
- accentuation attained through occupying the first position in a clause;³⁵
- the alternation of the narrative³⁶ and discursive worlds;³⁷
- changes in the time of action that are found at the start of a sentence;
- changes in the place of action that are found at the start of a sentence, especially where toponyms are used.

narrative: in moving to a new step in the story, shifting to a different character, etc.’; Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 674, where they describe the use of *καί* ‘for connecting sentences (i.e. beginning a sentence), indicating that the new sentence is closely linked to the previous one; for instance in narratives to indicate that one action closely follows upon, or is the direct consequence of, another.’

32 See Weinrich, *Sprache in Texten* (1976) 48–49.

33 A *verbum dicendi* is any verb of communication introducing a direct speech or an indirect speech. See for ‘verbs of speaking’ e.g. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 591–592, 621. Related to the above, see for the function of *verba dicendi* in introducing direct speech in Biblical Hebrew, Meier, *Speaking of Speaking* (1992), 59–140. Regarding ‘reference in direct and indirect speech’, see Panhuis, *Latin Grammar* (2006), 137–138.

34 An *Aufmerksamkeitsreger* is a deictic interjection (also called a ‘Demonstrativpartikel’ or ‘presentative particle’), sometimes with an imperative function, that calls attention to the immediately following part of the text. See for this varied terminology and some examples e.g. Muraoka, *Lexicon of the Septuagint* (2009), 331; Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros* (1985), 238–239; Lettinga, *Grammatica van het Bijbels Hebreeuws* (1976), 151; Bauer, *Wörterbuch zu den Schriften* (1963), c. 733–734; Robertson, *Grammar of the Greek New Testament* (1919), 1193. Related to this, see for how an interjection can also function as a discourse marker in Biblical Hebrew, Lyavdanský, ‘Deictic Adverbs as Discourse Markers’ (2010), 24.

35 See Runge, *Discourse Grammar* (2011), 217–219, for how Koine Greek generally emphasises the most important elements by placing them in first position in a clause. Related to the above, see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxxi–xxxiii.

36 Weinrich, *Besprochene und Erzählte Welt* (1977), 38–40, distinguishes between the narrative and discursive worlds, which each have their own system of verbal forms. Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxvii–xxviii, for their discussion of the verbal forms particular to ‘narrative’ and ‘reported speech’/‘discourse’. Prince, ‘Narrative Analysis and Narratology’ (1982), 179–182 offers some examples of narrative texts and summarises their common features. See for how the ‘narrative world’ of a text features both ‘contingent temporal succession’ and ‘agent orientation’, Runge, *Discourse Grammar* (2011), 25. See also regarding temporal succession marking narrative, Estes, *Temporal Mechanics of the Fourth Gospel* (2008), 9–10, who speaks here of ‘time sequence’; cf. Prince, ‘Narrative Analysis and Narratology’ (1982), 179, who defines narrative as ‘the representation of real or fictive situations and events in a time sequence.’ See also Bal, *Theory of Narrative* (2017), 5 for her definition ‘a narrative text is a text in which an agent or subject conveys to an addressee (“tells” the reader, viewer, or listener) a story in a medium, such as language, imagery, sound, buildings, or a combination thereof. A story is the content of that text and produces a particular manifestation, inflection, and “colouring” of a fabula. A fabula is a series of logically and chronologically related events that are caused or experienced by actors.’; Bal, *Theory of Narrative* (2017), 67–88 for her exposition on ‘sequential ordering.’ Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 9, underline action over description as marking a biblical narrative: ‘la prioridad de la acción sobre la descripción es una de las primeras particularidades importantes de los relatos bíblicos.’ Hartvigsen, ‘Reception of Luke 1:5–2:52’ (2021), 555–556, uses the term ‘narrative world’ in a completely different way, employing it to describe the end-result of the reception of a text by a text-external reader: ‘The contributions of readers and listeners to the construction of the narrative world are essential because an author cannot provide all information about the events, characters, and environments that are present in the narrative’ (see page 556).

37 I refer to any non-narrative text as a ‘discursive text’, belonging to the ‘discursive world.’ Discursive texts do not feature action and agency, but argumentation, discussion, and description. Chatman, *Story and Discourse* (1978), 146, describes discourse as ‘nonnarrated stories.’

In view of my focus on the questions in the research-text, I give extra attention to the occurrence of:

- interrogative pronouns, interrogative adverbs, and interrogative adjectives;
- the subordinating conjunction *εἰ* (*if* or *whether*).³⁸

My syntax analysis of Luke 1:5–2:52 is made down to the level of its clauses,³⁹ which are the smallest text-units in this analysis. A general description of narrative elements, such as place and time of action, as well as characters, augment the syntactic arguments for the delineation of the smaller text-units making up Luke 1:5–2:52.

1.2.3 The presentation of the syntax analysis of Luke 1:5–2:52 in the Appendix

My syntax analysis of Luke 1:5–2:52 is presented in Chapter 2 in a running commentary. In view of my focus on questions, a separate chapter, Chapter 3, deals with the (syntactic) identification of questions. An overview of my entire syntax analysis, together with the Koine Greek of NA28, as well as my working-translation, are found in the Appendix. In the following, I first describe how this Appendix is constructed, and then how it can be read.

Once the research-text has been divided up into its clauses, adjacent clauses are then paired off using syntactic arguments. The resulting pair is then connected, again for syntactic reasons, to the next clause, and so on, thus continuously building up the text, as it were ‘from the bottom up’. The connections between the text-units are made visible through the use of a binary bracket-system. Each bracket can only consist of two text-units.

The traditional division of the text of Luke into numbered verses has been maintained to serve as reference points in the research-text, however the syn-

³⁸ For *εἰ* introducing an (indirect) interrogative, see e.g. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 518; Conybeare and Stock, *Grammar of Septuagint Greek* (1905; repr. 1995), 89.

³⁹ A clause usually contains one predicate and its subject. See further Dana and Mantey, *Grammar of the Greek New Testament* (1967), 269–303, for an overview of the various kinds of clauses in the Greek New Testament, and their functions. See also Quirk, *Grammar of the English Language* (2010), 38–40.

tactic division of the text into clauses does not necessarily align with the traditional verse-notation. Each clause is referred to by the number of the verse it has traditionally been part of.

If a verse includes more than one clause, the clauses are given an additional alphabetical notation. For example, verse 1:5 consists of three separate clauses called 1:5a, 1:5b and 1:5c. Due to the anaphoric reference of αὐτῆς (*her*; 1:5c) to γυνῆ (*wife*; 1:5b),⁴⁰ clause 1:5b and clause 1:5c are syntactically more closely connected to each other than to 1:5a, and the two of them, therefore, form text-unit 1:5b–c. This resulting text-unit 1:5b–c is then connected to clause 1:5a, in view of the anaphoric reference of αὐτῶ (*his*; 1:5b) to ἱερεὺς τις (*a certain priest*; 1:5a), in turn forming the new text-unit 1:5a–c.

1:5a	Γ5a Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλείας τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, <i>There was, in the days of Hērōdēs, King of Ioudaia, a certain priest,</i> <i>with the name Zacharias, out of the section Abia,</i>
1:5b	Γ5b καὶ γυνῆ αὐτῶ ἐκ τῶν θυγατέρων Ἀαρῶν <i>and his wife was out of the daughters of Aarōn,</i>
1:5c	Δ5c καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. L <i>and her name was Elisabet.</i>

Occasionally, a single clause encompasses (parts of) two continuous verses. The clause is then referred to using both (parts of) the verses separated by a slash (/). See for example clause 1:8b/9a. Clause 1:8a and clause 1:8b/9a form the text-unit 1:8a–8b/9a.

⁴⁰ A demonstrative pronoun used anaphorically refers to a (proper) noun mentioned previously in the text. See the definition used by Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 352: '(...) when a demonstrative refers to an element in the text itself it may refer backward to something introduced before (anaphoric use) or point forward in the text to something about to be introduced (cataphoric use)'; cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 765–766. See also Robertson, *Grammar of the Greek New Testament* (1919), 697–698, 707, for an exposition on the demonstrative pronoun and its anaphoric use. Related to this, see Weinrich, *Sprache in Texten* (1976), 168–171, for how articles and demonstrative pronouns can offer 'Vorinformation' and 'Nachinformation' in French and German.

1:8a	Γ8a Ἐγένετο δὲ	<i>Now, it came to pass,</i>
1:8b/9a	8b/ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἡμερίας αὐτοῦ	<i>while he executed his priestly office in the turn of his section</i>
	ἔναντι τοῦ θεοῦ,	<i>in the presence of God</i>
	9a κατὰ τὸ ἔθος τῆς ἱερατείας	<i>according to the custom of the priestly office</i>

In some instances, a clause is interrupted by another clause. In this case the second part of the interrupted clause is denoted with an additional apostrophe ('). See for example verse 2:11, where 2:11a and 2:11a' in fact make up one and the same clause, but are interrupted by a second clause 2:11b. Due to the anaphoric reference of the relative pronoun ὅς (*who*; 2:11b) to σωτήρ (*a Saviour*; 2:11a), 2:11b is syntactically directly connected to 2:11a and not to 2:11a'. Although 2:11a and 2:11a' together form a clause, clause 2:11b is, therefore, first connected to 2:11a and, with it, forms text-unit 2:11a–b. This text-unit is then connected to 2:11a', resulting in a new text-unit 2:11a–a'.

2:11a	Γ	Γ11a ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ	<i>that there was given birth for you (plural) today a Saviour</i>
2:11b		11b ὅς ἐστιν χριστὸς κύριος	<i>who is the Anointed Lord</i>
2:11a'		11a' ἐν πόλει Δαυίδ.	<i>in the city of David.</i>

In the research-text, there are only two instances of a (part of a) clause encompassing parts of two different verses while being interrupted by a second clause. These instances are 1:27a, which forms a clause together with 1:26a, and 2:32, which forms a clause together with 2:30. In these two cases, the second part of the clause is first referred to using its traditional verse-number and then connected with an 'equals sign' (=) to the verse-number of the first part of the clause, and modified by an apostrophe ('). See below where clause 1:27a is in its entirely part of clause 1:26a and is thus referred to as 1:27a=26a'.

1:26a	Γ	Γ26a Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ
		εἰς πόλιν τῆς Γαλιλαίας
		<i>Then, in the sixth month was sent the Messenger Gabriēl by God</i>
		<i>to a city of Galilaia</i>
1:26b		26b ἡ ὄνομα Ναζαρέθ
		↳ <i>the name of which was Nazareth</i>
1:27a		Γ 27a =26a' πρὸς παρθένον
=26a'		<i>to a virgin</i>
1:27b		Γ 27b ἐμνηστευμένην ἀνδρὶ
		<i>betrothed to a man</i>
1:27c		27c ὃ ὄνομα Ἰωσήφ
		↳ <i>whose name was Iōsēph,</i>
1:27b'		27b' ἐξ οἴκου Δαυὶδ
		↳ <i>from the house of David</i>
1:27d		27d καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.
	↳	↳ <i>and the name of the virgin was Mariam.</i>

See below where verse 2:32 is in its entirety part of clause 2:30 and is thus referred to as 2:32=30'.

2:30	Γ	Γ30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
		<i>Because my eyes have seen your salvation,</i>
2:31		31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
		↳ <i>which you prepared before the face of the peoples</i>
2:32		32=30' φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.
=30'	↳	↳ <i>light for the revelation of the gentiles and glory of your people Israel."</i>

There are six instances⁴¹ of the use of a vocative in the research-text, all occurring within a direct speech. Although not forming a clause, vocatives are for practical reasons mentioned separately in the syntax analysis visualised in the Appendix.⁴² They are referred to and dealt with in the same manner as a clause.

⁴¹ These are proper noun Ζαχαρία (*Zacharias*; 1:13c); perfect participle feminine singular *κεχαριτωμένη* (*eminently favoured one*; 1:28d); proper noun Μαρίας (*Mariam*; 1:30c); diminutive noun παιδίον (*little boy*; 1:76b); noun δέσποτα (*Master*; 2:29b); noun τέκνον (*child*; 2:48d).

⁴² See Robertson, *Grammar of the Greek New Testament* (1919), 461, regarding the vocative: 'It is wholly outside of syntax in that the word is isolated and has no word-relations.'

By doing so, the addressee of the direct speech is immediately made visible. The vocative παιδίον (*little boy*; 1:76b) can be used to illustrate this. Without itself being a clause, it refers to σὺ (*you*) in the first part of clause 1:76a (76a), and is therefore syntactically more closely connected to 1:76a than to the second part of clause 1:76a (76a'). Although 1:76a and 1:76a' together form a clause, the vocative in 1:76b is, therefore, connected to 1:76a, and together they form text-unit 1:76a–b. This text-unit is then connected to 1:76a', resulting in a new text-unit 1:76a–a'.

1:76a	┌	┌76a Καὶ σὺ δέ,
		<i>And then you,</i>
1:76b		76b παιδίον,
		<i>little boy,</i>
1:76a'		76a' προφήτης ὑψίστου κληθῆσθι
		└ <i>a prophet of the Highest you will be called.</i>

The research-text contains twenty-five direct speeches. Direct speeches, part of the discursive world, belong to one of three groups:

1. direct speeches with an explicit addressee, followed by a reciprocal direct speech;
2. direct speeches with an explicit addressee, but no following reciprocal direct speech;
3. direct speeches without an explicit addressee.

Direct speeches are standardly introduced by a *verbum dicendi* and are visualised in the Appendix by using a double-lined bracket. An example is text-unit 1:24c–25c, where 1:24c is the clause containing the *verbum dicendi* and text-unit 1:25a–c is the direct speech itself.

1:24c	┌	24c λέγουσα:
		while saying:
1:25a		┌ 25a ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις
		“Thus, the Lord has done for me in the days
1:25b		25b αἷς ἐπέιδεν
		in which he deigned
1:25c		25c ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.
	└	└ to remove my disgrace among human beings.”

In three instances of a direct speech, either the singular λέγων (*saying*) or the plural λέγοντες (*saying*) present participle in the nominative case, therefore referring to the speaker, occurs directly after the ‘primary’ *verbum dicendi* (1:63b–c; 1:66a–b; 1:67b–c). Taken together, these two *verba dicendi* form a Hebraism,⁴³ whereby the Greek participle can be considered equivalent to the Hebrew לֵאמֹר (*saying*).⁴⁴ In my working-translation, the participle is translated between brackets followed by a colon (*saying*): immediately following the ‘primary’ *verbum dicendi*, although as a separate clause.

1:63b	┌	63b ἔγραψεν
		he wrote
1:63c		63c λέγων
		(saying):
1:63d		┌ 63d Ἰωάννης ἐστὶν ὄνομα αὐτοῦ.
	└	└ “Iōannēs is his name.”

Besides being a Hebraism, the use of paired *verba dicendi* has communicative consequences.⁴⁵ I deal with these in my communication analysis of the re-

43 See Conybeare and Stock, *Grammar of Septuagint Greek* (1905; repr. 1995), 96–97. See, however, Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2014), 217–219.

44 For detailed information on the function of לֵאמֹר (*saying*) in the Hebrew Bible, see Meier, *Speaking of Speaking* (1992), 94–140. Brown, *Birth of the Messiah* (1993), 370, explicitly notes 1:63b–c as being a Hebraism; Fitzmyer, *According to Luke I–IX* (1981), 381, describes λέγων in 1:63c as ‘the stereotyped LXX equivalent of Hebrew in.fin. le’mor, which introduces direct discourse.’ Fitzmyer, *According to Luke I–IX* (1981), 114, denotes the construction ἀποκριθεὶς εἶπεν (1:19a–b; 1:35a–b) or ἀποκριθεῖσα εἶπεν (1:60a–b) as a ‘Septuagintism’, remarking that it is ‘often related to Hebrew wayya’an ... wayyo’mer; it is found often in the LXX, sometimes simply for wayyo’mer (e.g. Gen 18:9).’ See also Muraoka, “Luke and the Septuagint” (2012), 13, who remarks, regarding the use of ‘Septuagintisms’ in Luke: ‘Many of these Septuagintisms are mainly concerned with grammatical structures and Semitic lexical calques. e.g., λέγων introducing direct speech.’

45 Runge, *Discourse Grammar* (2011), 114–118, maintains that when more than one *verbum dicendi* is employed in introducing a direct speech ‘the pragmatic effect is to accentuate a discontinuity or transition in the

search-text (see Chapter 4, Chapter 5, and Chapter 6).

The research-text contains two direct quotes that are dealt with as direct speeches in this analysis. These are found in 2:23b–c and in 2:24c and they are introduced respectively by *καθὼς γέγραπται* (*as is written*; 2:23a) and by *κατὰ τὸ εἰρημένον* *according to what is told* (2:24b). In my syntax analysis these two formulas are each considered to function as a *verbum dicendi* introducing direct speech. Text-unit 2:23a–c illustrates this: the *verbum dicendi* in 2:23a introduces the direct speech in 2:23b–c, which is visualised using a double-lined bracket.

2:23a	┌23a καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι: <i>as is written in the law of the Lord that:</i>
2:23b	┌23b πᾶν ἄρσεν διανοῖγον μήτραν <i>'Every male opening the mother-womb</i>
2:23c	23c ἅγιον τῷ κυρίῳ κληθήσεται, └ └ <i>shall be called holy for the Lord'</i>

The interjection *ἰδοῦ* occurs ten times in the research-text,⁴⁶ where, influenced (via the Septuagint) by the Hebrew *וַיֵּבֶן* and *וַיִּבְרָא*,⁴⁷ it functions as an *Aufmerksamkeitsreger*, drawing the attention of the text-internal reader and the characters (though when occurring in the narrative world only that of the text-internal

dialogue, thereby directing attention to the speech that follows.' (Runge, 118). Runge also notes how this communicative function is often missed by biblical exegetes (Runge, 114).

46 *ἰδοῦ* (*behold!*) is the most common *Aufmerksamkeitsreger* used in the research-text, occurring nine times in direct speeches (1:20a; 1:31a; 1:36a; 1:38b; 1:44a; 1:48b; 2:10c; 2:34c; 2:48f), and once in the narrative world (2:25a). See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 20–21, regarding *ἰδοῦ*: 'the particle (often preceded by *καί* in narrative texts) is used to seize the listener's/reader's attention and/or emphasize the following statement'; cf. Runge, *Discourse Grammar* (2011), 95. See for the diacritical acute accent distinguishing *ἰδοῦ* from the aorist imperative of *εἶδον*, *ἰδοῦ*, Bauer, *Wörterbuch zu den Schriften* (1963), c. 733–734, where it is categorised as a 'Demonstrativpartikel' with one of its functions described as 'um die Aufmerksamkeit d. Hörer od. Leser zu erregen', and translated as 'siehe, sehet'; cf. Bauer, et al., *Greek-English Lexicon* (2021), 414; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 819, who also note the diacritical accent and offer 'lo!' and 'behold!' as translations. Muraoka, *Lexicon of the Septuagint* (2009), 331, calls *ἰδοῦ* 'a presentative particle used to draw the hearer's or reader's attention to what follows, 'Now look!, Pay attention!, Behold!.'

47 See for especially the *Aufmerksamkeitsreger* *ἰδοῦ* when it is preceded by the conjunction *καί*, Hogeterp and Denaux, *Semitisms in Luke's Greek* (2018), 205–214, where they conclude: 'Among Luke's uses of *καί ἰδοῦ* (26 times), the employment in narration (15+1) constitutes the clearest case of a biblical Hebraism.' See also Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros* (1985), 238–239 describe *וַיֵּבֶן* as a 'hinweisender Aufruf *deictic interj.*,' 'meist übersetzt mit: siehe! ... commonly translated as *behold!*,' and *וַיִּבְרָא* as 'meist unterbrechender *Aufmerksamkeitsreger* in most cases interrupting call for attention.' Regarding this, cf. for discourse markers in Biblical Hebrew, Lyavdansky, 'Deictic Adverbs as Discourse Markers' (2010), 22–42, especially page 40 for *וַיֵּבֶן*.

reader) to the immediately following part of the text.⁴⁸ In my working-translation ἰδοὺ is, therefore, translated accompanied by an exclamation mark (!) as *behold!*

1.3 Methodological step 2: the communication analysis

Using the results of my *syntax* analysis of the research-text I can then take the second step belonging to the Communication-Oriented Method, the making of a *communication* analysis. I do so with a focus on the questions occurring in the research-text. Based on the syntax analysis, which confirms who communicates with whom while asking ‘questions’, I will in this second methodological step additionally study the semantic and communicative context of these ‘questions’.

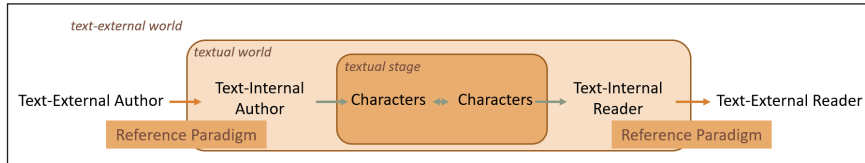
1.3.1 Distinguishing between the text-external world and the textual world

As I have already noted in paragraph 1.1, texts are instruments that communicate a message from a sender to a receiver. A communication analysis distinguishes strictly between the *text-external* communication in the *text-external* world and the *text-internal* communication within the *textual* world.⁴⁹ This enables the researcher to ‘bracket’ the hermeneutical filters connected to the text-external world and take a synchronic perspective in studying the communication within the *textual* world: the text itself is the only ‘lens’ through which the communication is analysed (see Scheme I below).

48 For the communication participants ‘text-internal reader’ and ‘character’, see Scheme I and paragraphs 1.3.3 and 1.3.4.

49 A comparable (though terminologically different) distinction is made between the ‘artistic pole’ of the text and the ‘aesthetic pole’ of the reader, in Iser, “Interaction Between Text and Reader” (1980), 106. Thump-anathu, *Communication and the Role of the Lord* (2019), 12, uses ‘extra-textual world’ and ‘extra-textual realm’ where I use ‘text-external world’. Van Wieringen and Bosman, “Intertextual Relation” (2023), 106, employ ‘real world’ where I use ‘text-external world.’ In their theoretical reflection on the understanding and interpretation of texts, Schökel and Bravo, *Manual of Hermeneutics* (1998), the authors do not appear to distinguish strictly between the text-external and textual worlds, but do acknowledge that ‘there is a complex movement on the sender-work-receiver line’ (see Schökel and Bravo, *Manual of Hermeneutics* (1998), 64).

Scheme I Communication worlds, communication levels, communication participants, and a shared reference paradigm



In the following sub-paragraphs, I deal with the two communication worlds, with the three levels of communication,⁵⁰ with the different participants in the communication, and with the shared reference paradigm, all visualised in Scheme I.

1.3.2 First level of communication: flowing from the text-external author to the text-external reader in the text-external world

Outside of the text, which fabricates its own textual world, lie both the text-external author (TEA) and the text-external reader (TER). The TEA communicates with the TER using the text as an instrument of communication in the text-external world. This TEA is the ‘historical’ or ‘real’ (group of) author(s) or redactor(s) who once composed the text in the text-external, ‘historical’, or ‘real’ world.⁵¹ The TER is any (group of) ‘historical’ or ‘real’ reader(s) reading the text in the text-external, ‘historical’ or ‘real’ world. The text-external commu-

⁵⁰ Cf. for these three communication levels also Sinnighe Damsté, “Jesus and the Scroll of the Prophet Isaiah” (2024) (forthcoming); see also, although in a different order and using different terms in referring to some of the communication participants (namely, ‘real author’; ‘text-immanent author’; ‘real reader’; ‘text-immanent reader’) Van Wieringen, “Communication in Amos” (2017), 90–91.

⁵¹ Biblical scholars making a communication analysis often refer to the TEA as the ‘historical author’ or ‘real author’, and to the TER as the ‘historical reader’ or ‘real reader’. However, in order to express the text-centredness of the Communication-Oriented Method, I have chosen the designations ‘text-external author’ and ‘text-external reader’. Besides, within the theological context of biblical scholarship, the term ‘real’ in ‘real author’ and ‘real reader’, is ambiguous and can best be avoided here. *Pace* e.g. Van Wieringen and Bosman, “Intertextual Relation” (2023), 106, who use ‘real author’ and ‘real reader’; Ska, Sonnet, and Wélin, *Análisis Narrativo* (2011), 16, who use ‘autor real’. See for the terms ‘textual director’, ‘narrator’, and ‘discursor’, which are sometimes used to refer to the TEA, Van Wieringen, “Communication in Amos” (2017), 90–91. In its resumé of the methods and approaches for biblical interpretation, Pontifical Biblical Commission, *L’interprétation de la Bible* (1993), I.B.2, notes the use by exegetes of the terms ‘real author’ for what I call the TEA, and ‘real reader’ for what I call the TER. See for an example from the field of non-biblical communication analysis, Brooke-Rose, “The Readerhood of Man” (1980), 120, who prefers ‘Actual Reader’ to ‘Real Reader’, and who also uses ‘Actual Author.’

nication between the TEA and TER is a one-way communication from the TEA to the TER. This is the *first* level of communication encountered in the making of a communication analysis.

Belonging to the *diachronic* aspect of a textual analysis, this first level of communication is only registered as such by my communication analysis and is not further commented upon in any way.⁵² Although not strictly an object of my synchronic study, when necessary, I refer to this first level of communication taking place in the text-external world as ‘the level of communication between the TEA and TER.’

Luke has an intricate history.⁵³ Composed in Koine Greek, most likely some time between 80–90 CE,⁵⁴ there is evidence that it was still being revised well into the 2nd century CE.⁵⁵ The oldest complete texts of Luke are from the 4th century CE. A complete text from the 5th or 6th century CE, written in Koine Greek with a Latin translation, is also extant.⁵⁶

Although some ancient witnesses provide the text of Luke with a heading (sometimes referred to as an *inscriptio*) mentioning a certain Λουκᾶς (*Loukas*) as the author of Luke,⁵⁷ Luke’s author(s) and further redactors remain, as of

-
- 52 For the unimportance of the identity of the TEA of Luke for its interpretation, see Green, *Gospel of Luke* (1997), 20. See also the reflections on this matter in Schökel and Bravo, *Manual of Hermeneutics* (1998), 44–45.
- 53 For an overview, description, and analysis of the earliest papyri of Luke see Herdández, “Early Text of Luke” (2012). For an overview of important papyri and codices containing (parts of) the text of Luke, see Fitzmyer, *According to Luke I-IX* (1981), 128–129.
- 54 See Knight, *Luke’s Gospel* (1998), 10, who states ‘the generally-agreed date is in the 80s or 90s.’; cf. Fitzmyer, *According to Luke I-IX* (1981), 57, ‘the best solution is to adopt the date for Luke-Acts that is used by many today, ca. A.D. 80–85.’ However, some scholars suggest an earlier dating, e.g. Bock, *Luke: 1:1–9:50* (1994), 30, who posits ‘overall an early to mid-60s date is likely’; Mehat, “Les Écrits de Luc” (1992), 149, who concludes ‘antérieur aux Actes, eux-mêmes antérieurs à + 64, l’Évangile de Luc pourrait être de + 60’; Nolland, *Luke: 1–9:20* (1989), xxxix, who dates Luke ‘between the late sixties and the late seventies of the first century.’; Ernst, *Das Evangelium nach Lukas* (1977), 33, who suggests a date ‘zwischen 70 und 80’; Morris, *Luke: Introduction and Commentary* (1974), 28, who states that ‘there seems most to be said for a date in the early 60s.’
- 55 See Fitzmyer, *According to Luke I-IX* (1981), 36.
- 56 See for an overview of the historical development of Luke, Koester, *Ancient Christian Gospels* (1990), 332–348. Cf. also e.g. Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 9–10; Klein, *Das Lukasevangelium* (2006), 44–48; Knight, *Luke’s Gospel* (1998), 11–16; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 19–22; Ernst, *Das Evangelium nach Lukas* (1977), 22–30. See for especially Luke 1:5–2:52, Brown, *Birth of the Messiah* (1993), 28–29.
- 57 See Bock, *Theology of Luke’s Gospel and Acts* (2011), 32: ‘(...) the earliest manuscript of Luke’s gospel that we have is the Bodmer papyri XIV from about c. AD 200, which has a title pointing to Luke as author *at its conclusion* (my italics) (...).’ Cf. eg. Tannehill, *Luke* (1996), 16; Fitzmyer, *According to Luke I-IX* (1981), 35–36. See for especially the Bodmer papyri (P75), Durracy, “P75 (Pap. Bodmer XIV–XV)” (1973). See also the ancient witnesses discussed by Wolter, *Lukasevangelium* (2008), 1–3. See for further ancient witnesses and their various headings, Aland, et al., *Novum Testamentum Graece* (2013), 177.

yet, anonymous and unknown.⁵⁸ Because NA28, the text-critical edition I have chosen for my research, provides the text of Luke with such a heading,⁵⁹ I consider this heading to be part of the textual world, and deal with its syntactic consequences in my syntax analysis (see paragraph 2.1.1).

The text of Luke that is published in NA28 is a hypothetical text constructed with the help of many ancient witnesses.⁶⁰ Strictly speaking, the TEA of my research-text is, therefore, made up of the editors of NA28, the text-edition of Luke 1:5–2:52 that I have chosen for my research.⁶¹

1.3.3 Second level of communication: flowing from the text-internal author to the text-internal reader in the textual world

The textual world, fabricated by the text, contains the text-internal author (TIA) who communicates with the text-internal reader (TIR). Both the TIA and the TIR are theoretical *textual constructs* and, therefore, do not exist outside of the textual world.⁶² They are, thus, completely and perfectly accessible to the researcher studying the text.⁶³ Being a textual construct, the TIR has perfect

58 See for an extended discussion on the identity of the author of Luke, Fitzmyer, *According to Luke I-IX* (1981), 35–53. For further discussions see e.g. Aletti, *L'Évangile selon Saint Luc: Commentaire* (2022), 9; Bock, *Theology of Luke's Gospel and Acts* (2011), 35–36; Klein, *Das Lukasevangelium* (2006), 62–67; Knight, *Luke's Gospel* (1998), 9–11; Tannehill, *Luke* (1996), 16–18; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989) 22–24; Nolland, *Luke: 1–9:20* (1989), xxxiv–xxxvii; Ernst, *Das Evangelium nach Lukas* (1977), 30–32; Morris, *Luke: Introduction and Commentary* (1974), 16–24. See especially for the 'diction and style' of the author of Luke, Winter, "Language in the Birth and Infancy Stories of the Third Gospel" (1954), 111.

59 Cf. Aland, et al., *Novum Testamentum Graece* (2013), 177, 'ΚΑΤΑ ΛΟΥΚΑΝ'. I translate this heading as 'According to Loukas'. Cf. Merk, *Novum Testamentum Graece et Latine* (1933), 187; Bodin and Hetzenauer, *Novum Testamentum D.N. Jesu Christi* (1918), 131; Hort and Westcott, *New Testament in the Original Greek* (1890), 114; Tischendorf, *Novum Testamentum Graece* (1886), 200.

60 Aland, et al., *Novum Testamentum Graece* (2013), 9*.

61 In one instance in this study, I myself become the TER when I divert from the interrogative punctuation of NA28 and discuss a second reading-option for Luke 2:49c–e', as a statement and not as a question.

62 Pace Darr, "Reader-Oriented Approach to Narration in Luke-Acts" (1993), 47, who posits that the TIR is always influenced by the TER: 'An interpreter's search for "the reader" should always begin with a look in the mirror, for critics naturally tend to create readers in their own image. To a certain extent, "the reader" will always be my reader, a projection of my reading experience and a reflection of my own cultural conditioning. Appeal to a pristine, zero-degree, objective reader is wishful thinking; it cannot help us avoid the ultimate subjectivity of interpretation (cf. Fowler). In other words, the readers to whom critics refer are heuristic constructs whose design invariably imitates the individual critic.'

63 Biblical scholars making a communication analysis often refer to the TIA as the 'text-immanent author' and to the TIR as the 'text-immanent reader'. However, the use of the term 'immanent' would then imply its antonym 'transcendent' (i.e. 'text-transcendent') be used to designate the 'text-external author/reader'. Within the theological context of biblical scholarship 'transcendent' and 'immanent' have other connotations, therefore they can both best be avoided here. Pace e.g. Van Wieringen and Bosman, "Intertextual Relation" (2023). In its resumé of the methods and approaches for biblical interpretation, Pontifical Biblical Commission, *L'interprétation de la Bible* (1993), I.B.2, notes the use by exegetes of the terms 'implied author' for

knowledge of the communication strategies used by the TIA and, therefore, undertakes no normative evaluation of the TIA's communication.⁶⁴ The TIR is, however, completely dependent on the TIA regarding the textual world.⁶⁵ The TIA, of course, has access to all the information in the textual world. If the TIA does not supply certain information regarding his narrative, a so-called 'information discrepancy'⁶⁶ arises for the TIR. In this study, I use the term 'information discrepancy' to denote differences in the information at the disposal of the TIR and the characters, and between the characters. These information discrepancies are, after the fact, text-bound. They constitute a narrative 'motor', and have a communicative function.⁶⁷ The TIR can sometimes resolve an

-
- what I call the TIA, and 'implied reader' for what I call the TIR. There is a development in Van Wieringen's use of the term 'implied reader,' which he initially uses to refer to what I call the communication participant TIR [see e.g. the title of his monograph Van Wieringen, *The Implied Reader in Isaiah* (1998)], and which he now uses to refer to one of the poles of the reference paradigm shared by both the TIA and TIR (see e.g. Van Wieringen and Bosman "Reading Melchisedek" (2022), 328. Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 17, use the term 'autor implícito' to describe an entity in the text that, although very different to their 'autor real', reflects the 'autor real': '(...) el autor implícito es el autor tal como se refleja en la obra'; 'éste "refleja" un autor a veces muy diferente del autor real (...). In doing so, they indeed distinguish between the text-external world and the textual world. They distinguish this 'autor implícito' from a communication participant that they call the 'narrador' [see Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 17]. Complementing their 'autor real' and 'autor implícito,' Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 21, use the terms 'lector real' and 'lector implícito' for what I call the TER and TIR. Bal, *Theory of Narrative* (2017), 12–13, uses the terms 'speaking agent' and 'narrator' for what I would call the TIA in the examples she offers. See also Chatman, *Story and Discourse* (1978), 147–151, for the terminology he uses. Van Moere, "Taal, Tekst en Oeuvre" (2011), 51–64, discusses nine terms referring to readers of varying levels of abstraction.
- 64 See Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 25–32, for further considerations regarding 'the reader as heuristic construct'.
- 65 See Iser, "Interaction Between Text and Reader" (1980), 110, where he states '(...) now, if communication between text and reader is to be successful, clearly the reader's activity must also be controlled in some way by the text. The control cannot be as specific as in a *face-to-face-situation*, equally it cannot be as determinate as a social code, which regulates social interaction. However, the guiding devices operative in the reading process have to initiate communication and to control it. This control cannot be understood as a tangible entity occurring independently of the process of communication. Although exercised *by* the text, it is not *in* the text.' Although I agree with Iser's stance that the control of the communication with the TIR (Iser's 'reading process' implies a 'reader') is in the hands of the TIA ('the guiding devices operative in the reading process'), and not in those of the TEA ('a tangible entity occurring independently of the process of communication'), I do not agree with his position that the TIA's control is 'by the text and not in the text.' I presume that by formulating the matter in this way, Iser is trying to distinguish between the textual stage ('in the text') and the wider textual world ('by the text'), but although the TIA does not communicate *with* the characters on the textual stage, he all the same exerts control over the communication *with* the TIR *via* the characters that are communicating on the textual stage (Iser's presumed 'in the text').
- 66 See Pfister, *Das Drama* (2001), 79–87, for an exposition on what he calls 'diskrepante Informiertheit', 'Informationsvorsprung der Zuschauer', 'Informationsrückstand der Zuschauer' and 'Kongruente Informiertheit'. For a first exegetical application of Pfister's ideas, see: Van Wieringen, "Jesaja 40,1–11" (1989), 82–84, and especially page 89. Cf. Van Wieringen, "Bible Text and Bible Illustration" (1998), 129–135, where he discusses 'narratological gaps'. See Bal, *On Story-Telling* (1991), 74, where she discusses the discrepancy in information available to what she calls 'the narrator,' and 'the characters.'
- 67 Sternberg, *Poetics of Biblical Narrative* (1987), 236, distinguishes between information 'gaps' (what I refer to as 'information discrepancies') and information 'blanks'. Sternberg describes the text's 'gaps' as 'what was omitted for the sake of interest', while its 'blanks' are, on the other hand 'what was omitted for lack of interest'.

information discrepancy by using information that is provided by the TIA somewhere else in the text. The text-internal communication between the TIA and the TIR is one-way communication from the TIA to the TIR. This is the *second* level of communication encountered in a communication analysis and, being text-internal, it is *ipso facto* the object of my study.

Although the TIR is a textual construct, he is described in this study with the reactions of a ‘human’ reader to the TIA’s communication. To give an example: if a question appears in the text, the TIR in most cases *expects* an answer,⁶⁸ and if it is withheld, he himself *searches* for one, perhaps *retracing* his reading-steps. The same goes for the TIA who, for example, *manipulates*, *goads*, *engages* or *surprises* his TIR, all with the objective of communicating his message.⁶⁹ All this ‘action’ at the communication level from the TIA to the TIR takes place in the textual world and, thus, within the constraints imposed by the syntax, the semantics and the pragmatics⁷⁰ (in that order) of the research-text.⁷¹

1.3.4 Third level of communication: flowing between the characters on the textual stage

The TIA can communicate either *directly* with the TIR, or *indirectly* with the TIR via ‘characters’ on the ‘textual stage’.⁷² This indirect communication by

68 Cf. Estes, *Questions and Rhetoric* (2017), 289: ‘One of the foundational expectations of dialogue in natural language is the *question-answer pair*: When a question is asked, an assumption is made by hearers that the next utterance will be an answer to that question (...).’

69 See Schökel and Bravo, *Manual of Hermeneutics* ((1998), 68. Although without distinguishing between the TIR and the TER, the authors describe how the reader develops through reacting to the text: ‘if I seek an answer to my questions in the text, it will very possibly reply with another series of questions and ask me to pose my enquiries in a different way;’ and ‘the text speaks to me according to that mutual position, and it will very possibly provoke me, producing in me a restlessness that will impel me to read again. The subsequent contact with the text will be different from the first. My position as reader has changed: the adaptation to the situation for which the text was calling.’

70 Panhuis, *Latin Grammar* (2006), 223–224 gives the following definitions: ‘Syntax: area of grammar dealing with formal relations between constituents.’; ‘Semantics: area of linguistics dealing with meaning. Either lexical (vocabulary) or grammatical (semantic role in a construction).’; ‘Pragmatics: part of linguistics that deals with the relation between linguistic expressions and their users.’ In this study, I use the terms ‘communication’ or ‘communicative function’ rather than ‘pragmatics’. The macrostructure of Estes, *Questions and Rhetoric* (2017), is ordered along ‘syntax’ (Chapter 3), ‘semantics’ (Chapter 4), and ‘pragmatics’ (Chapter 5).

71 See how the interpretation of a text must be legitimated by the text’s own norms, Kavin Rowe, *The Lord in Luke* (2006), 37–38: ‘No interpretation can claim cogency, therefore, if it clashes with some of the givens of the text, or fills in what the text itself rules out, or ignores textual particulars, for example. Instead, the success of gap-filling as a hermeneutical process depends on its “congruity” with the text’s own norms and directives.’

72 See Elbert, “Luke’s Style of Questions” (2003), 104, who remarks on this indirect flow of communication from the TIA (whom he refers to as ‘narrator’) to the TIR (whom he refers to as ‘reader’) via the characters, while discussing questions in Luke: ‘Such questions allow a narrator to present further information

the TIA to the TIR is in fact the *third* level of communication encountered in a communication analysis. Taking place at a different communication level than the *direct* text-internal communication from the TIA to the TIR, this *indirect* text-internal communication all the same remains part of the TIA's overall communication to the TIR. This third level of communication is two-way, taking place *between* the characters on the textual stage.

In this study I use a syntax-anchored definition for 'character':⁷³ any participant in the verbal or non-verbal communication on the textual stage.⁷⁴ Although these characters are textual constructs, they are all the same described in my study with 'human' (re)actions regarding their mutual communication within the text. Except in (citations from) my working-translation, I always denote characters between single apostrophes, e.g. 'Elisabet'.

1.3.5 Bridging the text-external and textual worlds: the shared reference paradigm

Although a communication analysis distinguishes strictly between the text-external world with its TEA and TER, and the textual world with its TIA and TIR, these two worlds do indeed meet. It is, namely, through the TIR (but not through the characters on the textual stage) that the TER enters into the textual world and is able to read the message it communicates, although do-

through his characters that is of didactic value to his readers.'

- 73 Darr, *Reader and the Rhetoric of Characterization in Luke-Acts* (1992), 45, however, employs mostly non-syntactic criteria in determining and distinguishing between what he refers to as 'figures', 'actors', and 'characters': 'Based on the magnitude and diversity of their roles and the degree to which they are delineated, characters fall along a continuum from simple to complex. The simplest – or "flattest" – figures have a single function (...). The reader is given little or no personal information (like name, appearance, family, status, etc.) about them, and they appear but once and for a short period only.'
- 74 The characters appearing on the textual stage of Luke 1:5–2:52 are: 'Elisabet'; 'the Messenger (of the Lord)'/ 'Gabriel'; 'God'/ 'the Highest'/ 'the Lord'/ 'the Mighty One'/ 'Master'; 'Hanna'; 'the hearers'; 'tēsous'; 'Iōannēs'; 'Iōsēph'; 'Kaisaros Augoustos'; 'many, who were waiting'; 'Mariam'; 'the messengers'/ 'a multitude of the heavenly army'; '(the multitude of) the people'; '(the neighbours and) the relatives (and the acquaintances)'; 'the shepherds'; 'Symeōn'; 'the teachers'; 'Zacharias'. Sometimes characters with a proper name are not referred to as such. In that case, in my commentary I also use the relevant proper name when clarity is called for, e.g. 'the baby (= 'Iōannēs'). Although the following proper names are mentioned in Luke 1:5–2:52, they are not participants in the verbal or non-verbal communication on the textual stage, and I, therefore, do not consider them to be characters: Aarōn; Abia; Abraam; Asēr; Bēthleem; Daud; Ēlias; Galilaia; Hērōdēs; Hierosolyma; Ierousalēm; Iouda; Ioudaia; Israēl; Jakōb; Mōyseōs; Kyrēnios; Nazareth; Passover; Phanouēl; Syria. Because Loukas (mentioned explicitly in the heading of Luke) and Theophilos (mentioned explicitly in Luke 1:3) do not communicate on the textual stage of Luke 1:5–2:52, I refer to them as 'communication participants'. See for an exposition on the 'narrator' as a 'character' in Luke-Acts, Darr, 'Reader-Oriented Approach to Narration in Luke-Acts' (1993), 43–60.

ing so through the lens and filters of the TER's own historical and socio-religious-cultural make-up.⁷⁵ This interface between the *text-external* world and the *textual* world is expressed in Scheme I by the term 'reference paradigm'.⁷⁶ The TEA shares this historical and socio-religious-cultural reference paradigm with the TIA and TIR, enabling the TIA to express his message in terms that the TIR can comprehend. The TER is free to enter into this shared paradigm. For example, the Koine Greek syntax of my research-text is a set of rules occurring in the text-external world of the TEA. This set of rules is provided by the shared reference paradigm to the TIA and TIR, according to which the TIA can express his message, and the TIR is able to read it. To the extent that the TER chooses to join this aspect of the shared paradigm, the TER is able to read the text. A second example regarding Luke 1:5–2:52 is a shared basic understanding by the TEA, the TIA and the TIR of the historical and socio-religious-cultural context of the text-external Roman Empire, Jewish liturgy, messianic expectations, and so forth, of the 1st century CE, and of the texts contained in especially the text-external Septuagint, all of these again provided by the shared reference paradigm. The more the TER knows regarding this historical, biblical and socio-religious-cultural context, the more he shares in the reference paradigm, and the better he can understand the TEA's message.

It is exactly at this interface that the importance becomes clear of on-going academic research in the *text-external* world⁷⁷ for an ever-greater understanding of the *textual* world. New insights gained by, for example, archaeology, palaeography, diachronic and synchronic biblical research, and religion studies,

75 See the scheme in Weinrich, *Sprache in Texten* (1976) 45, in which he calls the reference paradigm a 'Kode'. See also Suleiman, "Audience-Oriented Criticism" (1980), 8: 'the transmission and reception of any message depend on the presence of one or more shared codes of communication between sender and receiver.' Cf. Van Wieringen, "Reader in Genesis" (1995), 300. For the difference between the shared paradigm ('frame of reference') that is found in dyadic interaction ('face-to-face situation') on the one hand, and the shared paradigm that is found in textual communication, see Iser, "Interaction Between Text and Reader" (1980), 108–109. See, in general, for the 'link' between the text-external world and the textual world, van Wieringen, "A Tale of Two Worlds?" (2021), 179–192.

76 Some researchers applying the Communication-Oriented Method use the terms 'implied author' and 'implied reader' to denote the shared reference paradigm, thereby unfortunately suggesting a fourth communication flow (between 'author' and 'reader'), which bridges the text-external world and the textual world. Such a flow would, however, abolish the strict distinction made by the Communication-Oriented Method between the communication within the *text-external world* and the communication within the *textual world*. Pace e.g. Van Wieringen and Bosman, "Intertextual Relation" (2023), 106.

77 See Schökel and Bravo, *Manual of Hermeneutics* (1998), 40–50, regarding the importance of, but also regarding the limitations of the 'historical-critical method' for the 'adequate comprehension and interpretation of the literary work' (see page 50).

all contribute to the biblical researcher's knowledge of the shared reference paradigm and, thus, assist him in analysing the text-internal communication between the TIA and TIR.

To summarise the three levels of communication visualised in Scheme I:

- The TEA has one-way communication with the TER *via* the text containing the textual world;
- The TIA has *direct* one-way communication with the TIR *within* the textual world; the TIA has *indirect* one-way communication with the TIR *via* the characters on the textual stage *within* the textual world;
- The characters have two-way mutual communication on the textual stage *within* the textual world.

1.4 The presentation of this study

Besides this introductory Chapter 1 containing my research-question and three sub-questions and dealing with the Communication-Oriented Method, which is applied to answer these questions, my thesis contains a further six chapters, an academic summary in English and in Dutch, a bibliography, and an appendix.

1.4.1 Chapter 2: a syntax analysis of Luke 1:5–2:52

- Based on macrosyntactic observations, the largest text-units of Luke are first delineated and the research-text is then determined to be main text-unit Luke 1:5–2:52.
- The largest eight main text-units of Luke 1:5–2:52 are then dealt with one by one in a running commentary focussing on the syntactic aspects of the smaller text-units that make up these main text-units.
- This clause-based syntax analysis is visualized in a bracket-system laid out in the Appendix.
- An English working-translation of the research-text is supplied together with the Koine Greek of NA28 in the Appendix.

- A summary of the conclusions arrived at with the help of the syntax analysis rounds off the chapter. The answer to sub-question 1 “What is the syntactic structure of Luke 1:5–2:52?” is described, as well as visualized in Scheme III and Scheme IV.

1.4.2 Chapter 3: identifying questions in Luke 1:5–2:52

- Different kinds of questions, being ‘open questions’, ‘yes–no questions’, ‘direct questions’, ‘indirect questions’, and ‘implied questions’, are defined and described. An explanation is given as to how these questions can be identified.
- Questions are then identified using syntax (‘ π -words’ and the subordinating conjunction $\epsilon\iota$).
- Further questions are identified using semantics (the word-pair ‘question–answer’, the verb ‘to request’, and the word-pair ‘yes–no’).
- The identified questions are cross-checked with the academic consensus regarding their punctuation.
- Sub-question 2 “Which ‘questions’ does Luke 1:5–2:52 contain?” is answered.
- In Scheme V an overview is given of all the questions identified, augmented by an act of questioning, an act of requesting, and an act of answering, as well as the occurrence of the noun ‘answers’.
- Chapter 3 is concluded by explaining how these identified questions, the acts of questioning, requesting, and answering, as well as the occurrence of the noun ‘answers’, are dealt with in the subsequent chapters.

1.4.3 Chapters 4, 5 and 6: three communication analyses

- Chapter 4 deals with direct open question 1:18b, indirect question 1:62b–c, direct open question 1:66c, one act of answering, and one act of requesting, from a communicative perspective.
- Chapter 5 deals with indirect question 1:29c, direct open question 1:34b–c, and direct open question 1:43a–b, from a communicative perspective.
- Chapter 6 deals with direct open question 2:48e, direct open question

2:49b, direct yes–no question 2:49c–e’, one act of questioning, and the occurrence of the noun ‘answers’, from a communicative perspective.

- In each of these three chapters further syntactic remarks regarding the above questions, the acts of answering, requesting, and questioning, and the noun ‘answers’ are also given.
- In each of these three chapters the textual world in which the questions are posed is discussed. My focus is on whether questions occur in the narrative or the discursive world, by which character they are posed and to whom they are addressed, whether they receive an answer or not, and how these questions function in the communication between the characters and in the communication between the TIA and TIR.
- Sub-question 3 “Which communication participants are concerned with the questions that Luke 1:5–2:52 contains, and how?” is answered.

1.4.4 Chapter 7: conclusions of this study

Based on the communication analyses made in Chapters 4, 5, and 6, I draw conclusions. The research-question “How, in Luke 1:5–2:52, are questions used by the text-internal author to communicate his message to the text-internal reader?” is reconsidered, answered, and a general conclusion is given. An area for further research is also proposed.

1.4.5 Academic Summary in English and Dutch, Bibliography, Appendix

- Academic Summary; Academische Samenvatting.
- Bibliography.
- The Appendix offers an overview of the syntax analysis of Luke 1:5–2:52 in the form of a scheme. This scheme also contains my English working-translation.

1.5 Concluding remarks

Having formulated a research-question and sub-questions, as well as having described the two steps (a syntax analysis and a communication analysis) belonging to the Communication-Oriented Method, which is applied to answer these questions, I am equipped to embark upon my study. After having delineated my research-text, I will enter into the textual world of Luke 1:5–2:52 (via the TIR) and study the message that the TIA is communicating to the TIR. In doing so, I will assess the function that ‘questions’ have in the communication that takes place between the TIA and the TIR, both directly and indirectly (via the ‘characters’).

CHAPTER 2

A SYNTAX ANALYSIS OF LUKE 1:5–2:52

2.1 The delineation of the research-text

Before embarking on the syntax analysis of my research-text, I need to first determine the boundaries of the text-unit that will then be analysed.⁷⁸ My delineation is primarily based on occurrences in Luke of the macrosyntactic sign ἐγένετο (*it came to pass; there was; there appeared*), an aorist third person singular of the verb γίνομαι (*to become*).⁷⁹ This verbal form introduces new ac-

78 See for the various approaches that have been used to delineate Luke 1:1–24:53 into main text-units, Denaux, *Structure, Language and Theology* (2010), 3–8.

79 See further for ἐγένετο, footnote 27. See for a detailed overview of the dynamic and static meanings of the verbal lexeme γίνομαι, Peláez, “Entry *ΓΙΝΟΜΑΙ*” (2021). See also Muraoka, *Lexicon of the Septuagint* (2009), 130–132; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 349–350; Bauer, *Wörterbuch zu den Schriften* (1963), c. 313–318. See Fitzmyer, *According to Luke I–IX* (1981), 119, who bases his translation of καὶ ἐγένετο/ἐγένετο δὲ on a stylistic argument: “The reader should note the frequency of this *kai egeneto/egeneto de* construction in Lucan Greek. It occurs so often as to be monotonous. In my translation of the Lucan Gospel I have constantly rendered the various forms of this construction with the English verb “happen.” This means that my translation of Lucan Greek acquires some of the monotony of the original. Other translations have changed the phrasing; but I have judged that fidelity to Luke’s Greek style demands the retention of some sign of this monotony.’ I, myself, consistently translate καὶ ἐγένετο as *and it came to pass*, and ἐγένετο δὲ as *now, it came to pass*. When ἐγένετο stands alone (without one of the two conjunctions), my translation is based on whether a dynamic meaning (e.g. *there appeared*) or static meaning (e.g. *there was*) is

tion completed in the past, and marks the commencement or continuation of a narrative, especially when in first position in a clause. Following upon this macrosyntactic analysis of Luke, I consult narrative elements, such as place of action, time of action, and characters, in order to confirm the syntactic arguments for the research-text's exact boundaries.⁸⁰

Scheme II visualises the result of my macrosyntactic analysis of Luke. The critical edition of Luke that I use, NA28, positions the fully capitalised preposition (KATA) followed by the fully capitalised proper noun in the accusative case (ΛΟΥΚΑΝ) before Luke 1:1–24:53, and refers to this prepositional phrase KATA ΛΟΥΚΑΝ (*According to Loukas*) as an *inscriptio*.⁸¹ This heading may be considered as belonging to the so-called 'paratextuality' of Luke 1:1–24:53.⁸² All the same, the heading, together with the text that follows upon it (Luke 1:1–24:53), form the complete *textual world* of the text that is listed in the index of NA28 under 'Luke'.⁸³ I, therefore, include this heading in Scheme II in order to visualise its syntactic position regarding Luke 1:1–24:53.

The first syntactic delineation is made at Luke 1:4/1:5, dividing Luke into main text-unit A (discursive world) and main text-unit B (narrative world). The second syntactic delineation is made at Luke 2:52/3:1, dividing main text-unit B (narrative world) into two smaller text-units, main text-unit C (the research-text) and main text-unit D.

more appropriate in view of the context.

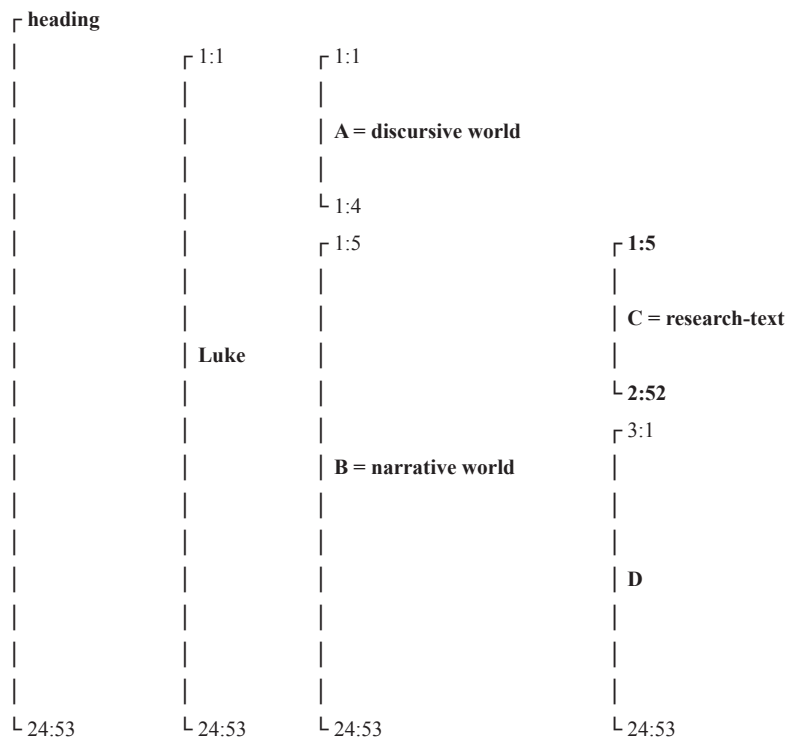
80 See for an overview of the positions held by 95 different (biblical) scholars regarding the macrostructure of Luke, the 'Appendix' in Riemersma, *Lucasevangelie* (2018), 29–36.

81 See for NA28's use of the term *inscriptio*, Aland, et al., *Novum Testamentum Graece* (2013), 177.

82 See for the paratextuality (*paratextualiteit*) of a text, Van Moere, "Taal, Tekst en Oeuvre" (2011), 44. Examples he gives are the title, foreword, footnotes, and illustrations that may belong to a text.

83 For this index, see Aland, et al., *Novum Testamentum Graece* (2013). The undesignated index follows immediately upon the 'Foreword' in NA28 (pages are also unnumbered). The text formed by the heading and Luke 1:1–24:53 is listed as 'Luke' under the index-heading 'Text and Translation', and runs through pages 177–291.

Scheme II Main text-units in Luke



2.1.1 Scheme II: main text-units A (1:1–4) and B (1:5–24:53)

A reading of Luke 1:1–24:53, attentive to macrosyntactic signs, reveals a major syntactic break early on in Luke, with the occurrence of the macrosyntactic sign ἐγένετο (*it came to pass; there was; there appeared*) in 1:5. Main text-unit 1:1–4 can be viewed as a short discursive introduction to the entire remainder of Luke (1:5–24:53), which is the narrative proper.⁸⁴

⁸⁴ Bock, *Theology of Luke's Gospel and Acts* (2011), 64, 67, refers to main text-unit 1:1–4 as 'Luke's preface' and 'the Lucan prologue'. Wolter, *Lukasevangelium* (2008), 57, refers to 1:1–4 as 'Proömium'. Ó Fearghail, *Role of Lk 1:1–4:44* (1991), 96, calls 1:1–4 the 'Proemium to Luke–Acts'. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 45, describes 1:1–4 as 'Der kurze Prolog (1:1–4) mit seiner metalinguistischen Ebene.' See for some further examples of how 1:1–4 is designated by scholars, e.g. Fitzmyer, *According to Luke I–IX* (1981), 135; Green, *Gospel of Luke* (1997), v; Johnson, *The Gospel of Luke* (1991), 27, who all three use 'The Prologue'; Godet,

The introductory discursive main text-unit (1:1–4), called main text-unit A (discursive world) in Scheme II, contains an anonymous first person singular addressing a second person singular. In light of the heading ΚΑΤΑ ΛΟΥΚΑΝ (*According to Loukas*) that directly precedes Luke 1:1–24:53, this anonymous first person singular is identified with the proper noun Loukas. His addressee is explicitly addressed with the proper noun in vocative form Θεόφιλε (*Theophilos*; 1:3).⁸⁵ This proper noun is immediately preceded by a superlative adjective, also in vocative form, κράτιστε (*most excellent*; 1:3). Besides with these vocative forms, Theophilos is also addressed using the second person singular personal pronoun σοι *to you* (1:3). This addressee singular (Theophilos) is also present in the verbal forms second person singular ἐπιγνῶς (*you may know*; 1:4) and κατηχήθης (*you were instructed*; 1:4). These two textual communication participants (the addresser Loukas, and the addressee Theophilos) are together referred to as a we-group by the addresser (Loukas), who twice uses the personal pronoun first person plural ἡμῖν (*among us; to us*; 1:1–2). Besides being present as a member of this we-group, the addresser (Loukas) is otherwise directly present in the first person singular personal pronoun found in the contraction κάμοι (*and to me*; 1:3)⁸⁶ and, indirectly so, in the masculine singular participle παρηκολουθηκότι (*having been acquainted*; 1:3).

Evangelium des Lukas (1890; repr. 1986), 45, who uses ‘Prolog’; Koet, ‘Tale of Two Teachers’ (2017), 139, who refers to 1:1–4 as ‘the preface of the Lukan Gospel’; Esler, *Community and Gospel* (1987), 24, who also refers to 1:1–4 as ‘the preface’; Esler, *Community and Gospel* (1987), 131, where he refers to 1:1–4 as ‘the dedication to Theophilus’; and Esler, *Community and Gospel* (1987), 184, where he refers to 1:1–4 as ‘the Prologue’; Nolland, *Luke: 1–9:20* (1989), 3, who calls 1:1–4 a ‘Dedicatory Preface’; Talbert, *Reading Luke* (1982), 7, refers to ‘Luke’s preface in 1:1–4’; Tannehill, *Narrative Unity of Luke–Acts* (1986), 9, calls 1:1–4 ‘the formal introduction to the work’, thereby implying main text-unit 1:5–24:53 to be ‘the work’. Riemersma, *Lucasevangelie* (2018), 15, states that the opinion held by almost all biblical scholars is that main text-unit 1:1–4 has a special position regarding what follows in main text-unit 1:5–24:53, and that 1:1–4 is, therefore, often called a ‘proloog’ (prologue) or ‘proëmium’ (proemium) to the ‘verhaal’ (story) found in 1:5–24:53. See also Alexander, ‘Luke’s Preface’ (1999), 90–116. Notwithstanding the various designations given to 1:1–4, the general consensus is that it forms a distinct text-unit that stands in relation to 1:5–24:53.

85 Because 1:1–4 does not belong to the research-text (1:5–2:52), I do not deal with the communicative consequences of the proper noun Theophilos, especially regarding the position of the TIR. See for these consequences Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 55: ‘Theophilus will represent the ideal (*kratistos*) reader, that potential/incipient believer (“friend of God”), whose very name implies that he is well-disposed toward, receptive of and, indeed, eager to witness and understand (*epignos*) the divine agenda as it is revealed in the upcoming narrative. Pseudo-Cicero, an ancient expert on rhetoric, was well aware of the technique of setting up an ideal reading role in the prologue so as to predispose readers to a literary piece.’

86 See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 4, where they refer to this contraction as a ‘crasis’. See for some examples of a crasis, Nuchelmans, *Kleine Griekse Grammatica* (1976), 10.

This discursive main text-unit A (1:1–4) does not offer, or even hint at, a concrete place of action. Regarding time of action, one can only say that this discourse takes place after the compilation of a διήγησιν (*narration*; 1:1) has been made concerning events that have already been accomplished. It appears that this narration will be retold ἀκριβῶς (*carefully*; 1:3) and καθεξῆς (*methodically*; 1:3) in the narrative to follow (1:5–24:53), which is referred to in Scheme II as main text-unit B (narrative world).⁸⁷

Main text-unit B commences in 1:5 with the macrosyntactic sign ἐγένετο (*there was*; 1:5),⁸⁸ which is a third person singular aorist form introducing the completed action of the narrative to come, and marking the entire main text-unit as a narrative text. This long narrative – the entire remainder of Luke – starts with information concerning the time of action at which the narrative commences: ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας (*in the days of Hērōdēs, King of Ioudaia*; 1:5).⁸⁹ Besides giving the time of action, this temporal phrase also hints at the general place of action, Ioudaia.⁹⁰

The following points summarize the reasons for delineating Luke at verses 1:4/1:5, resulting in the two main text-units A (discursive world) and B (narrative world).

-
- 87 The discursive main text-unit 1:1–4 in fact refers to the narrative proper (main text-unit 1:5–24:53), using διήγησιν (*narration*; 1:1). See for the meaning of διήγησις, Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.11: διήγησις, εως f: a discourse consisting of an orderly exposition or narration—‘account, report, narration.’ Cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 427, who translate διήγησις as ‘narration, narrative’; Reiling and Swellengrebel, *A Translator’s Handbook* (1971), 8, who translate διήγησις as ‘narrative’ or ‘account’.
- 88 Besides noting that ἐγένετο (1:5) marks a new syntactic text-unit (1:5–24:53), Bovon remarks that ἐγένετο here also marks a new narrative style: see Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 51–52, where he states ἐγένετο ohne δε markiert den Anfang, der nach dem griechischen Prolog stark semitisch klingt⁸⁸, and adds in footnote 28, ‘Verschiedentlich wird ein Stilwechsel zwischen Lk 1:1–4 und 1:5ff vermerkt.’ Cf. for the differences in literary style between main text-unit 1:1–4, main text-unit 1:5–2:52, and the remainder of Luke (3:1–24:53), Fitzmyer, *According to Luke I–IX* (1981), 109; see also Fitzmyer, *According to Luke I–IX* (1981), 109, regarding the literary style of 1:1–4 (‘the prologue’): ‘(...) though the prologue shows that Luke could have written the Jesus-story in cultivated, literary Greek, he chose for some reason not to do so.’
- 89 See Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018), 189–191, for an overview and analysis of the use of ἐν ταῖς ἡμέραις + proper name in Luke.
- 90 See Robbins, ‘Bodies and Politics’ (2005), 826–827, who states, regarding Luke 1:5a: ‘Lukan narration uses eight Greek words to name Herod and refer to the location of the story in “Judea” during “the days of King Herod.” Political boundaries within time and geo-physical space establish the location for the opening part of the Lukan story: A time and place in which a man named Herod reigned as king.’

Main text-unit A (1:1–4):

- Is a discursive text;
- Contains an anonymous addresser singular (indirectly identified by the heading), who addresses an identified addressee singular;
- Gives no place of action, and no definite time of action;
- Introduces a narrative: main text-unit B.

Main text-unit B (1:5–24:53):

- Is a narrative text;
- Is introduced by the macrosyntactic sign ἐγένετο (*there was*; 1:5) in first position in the first clause of the main text-unit;
- Is asyndetic;⁹¹
- Starts with a definite time of action and a general place of action.

2.1.2 Scheme II: main text-units C (1:5–2:52) and D (3:1–24:53)

Main text-unit B (1:5–24:53), the narrative proper of Luke, can further be sub-divided at 2:52/3:1 into two smaller main text-units, called main text-unit C (the research-text: 1:5–2:52) and main text-unit D (3:1–24:53) in Scheme II.

Main text-unit D is introduced in Luke 3:1–2 with information giving a completely new time of action that is apparently many years after the time of action (1:5; 2:1) given in main text-unit C.⁹² This long lapse in narrated time⁹³ forms

91 See for a discussion on the function of asyndeton in the Greek New Testament, Runge, *Discourse Grammar* (2011), 13–15; cf. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 665; Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 765. Related to this, see for the distinction between syndetic, asyndetic and polysyndetic coordination, Aarts, *Modern English Grammar* (2011), 164. For syndetic and asyndetic coordination, see Quirk, *Grammar of the English Language* (2010), 918.

92 Based on the information offered firstly by ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας (*there was, in the days of Herōdēs, King of Ioudaia*; 1:5), and secondly by ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου (*now, it came to pass in those days (that) a decree went out from Kaisaros Augustos*; 2:1), and then afterwards by ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος (*in the fifteenth year of the reign of Tiberios Kaisaros*; 3:1–2), the identified addressee Theophilos (1:3), as well as the TIR, can calculate that at least 14 years lie between the action in 1:5–2:52 and the action in 3:1–24:53. See for the synchronisms in 1:5, 2:1–2, and 3:1–2, and their narrative function, Yamazaki-Ransom, *Roman Empire in Luke's Narrative* (2010), 71–79.

93 See for the difference between narrated time (denoting the time span in a story) and narrating time (denoting the time the TIA needs to narrate a story), Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 28, who distinguish between 'el tiempo narrado' and 'el tiempo en que se narra': '(...) el tiempo narrado corresponde a la duración de los acontecimientos relatados (...); and '(...) el tiempo en que se narra es el tiempo material necesario para el acto de narrar (...); cf. Herman and Vervaeck, *Handbook of Narrative Analysis* (2005), 60–61. See also the discussion regarding 'fiktive gespielte Zeit' and 'reale Spielzeit' in Pfister, *Das Drama* (2001), 369–370.

a major narrative break in main text-unit B. The temporal phrase ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος (*in the fifteenth year of the reign of Tiberios Kaisaros*; 3:1) evokes a Roman imperial perspective. It is linked by participles to the toponyms Ἰουδαίας (*of Ioudaia*, 3:1), Γαλιλαίας (*of Galilaea*; 3:1), Ἰτουραίας (*of Itouraiia*; 3:1), Τραχωνίτιδος (*of Trachōnitis*; 3:1), and Ἀβιληνῆς (*of Abilēnē*; 3:1). It is further linked via the temporal preposition ἐπὶ (*during*; 3:2) to ἀρχιερέως Ἴβνα καὶ Καϊάφα (*the high priesthood of Hanna and Kaiapha*; 3:2), which evokes the temple in Jerusalem. It, thereby, also offers information about the general place of action throughout the narrative, such as the Roman empire,⁹⁴ Ioudaia, Galilaea,⁹⁵ Jerusalem and the temple.⁹⁶ In 3:2, the third person singular aorist form ἐγένετο (*it came to pass; there was; there appeared*), introduces new completed action, while a new verbal subject ῥῆμα Θεοῦ (*the utterance of God*; 3:2) is introduced for the first (and only time)⁹⁷ as such in Luke.

In view of these two delineations made primarily on the basis of syntax, firstly at 1:4/5 and secondly at 2:52/3:1, Luke 1:5–2:52 can be considered to be a distinct and coherent main text-unit of Luke, denoted as main text-unit C (the ‘research-text’) in Scheme II.⁹⁸ This main text-unit C furthermore distinguishes

94 See Yamazaki-Ransom, *Roman Empire in Luke’s Narrative* (2010), especially 69–105.

95 See for Galilaea during the time of Herod (47–4 BCE) and Antipas (4 BCE–39 CE), Freyne, *Galilee* (1980), 57–97.

96 Esler, *Community and Gospel* (1987), 58–59 describes Luke’s ‘sensitivity’ to his contemporary Umwelt: ‘Many features in the text testify to Luke’s interest in the relationship between Christianity and the wider social and political system in which it was located. At the literary level, for example, Luke’s appropriation of Hellenistic style and historiographical techniques indicates a sensitivity to the wider cultural context which is unique among New Testament writers. Secondly, he presents Christianity as being a significant historical phenomenon by the introduction, for example, of synchronisms setting the beginnings of the Christian era within the wider history of the period, especially of imperial Rome (Lk 1:5; 2:1–2; 3:1–2).’ Related to this, see Talbert, *Mediterranean Milieu* (2003), who, in this monograph, studies Luke while especially focussing on its contemporary audience of Graeco-Roman antiquity: ‘(...) even when not explicitly stated, the method used when discussing Lukan theology is a reading in terms of the authorial audience. The question is: How would ancient auditors have heard this text?’ (see page 18).

97 The expression ῥῆμα Θεοῦ (*the utterance of God*) is found in a variant witness of Luke 4:4; see regarding the various ancient witnesses of Luke 4:4, Aland, et al., *Novum Testamentum Graece* (2013), 192. In a direct speech (Luke 2:29a–32=30’) addressing the character ‘Master,’ (= ‘God’), the character ‘Symeōn’ states κατὰ τὸ ῥῆμά σου (*according to your utterance*; 2:29a). Van Wieringen, “Who is the Δουλος?” (2023), 153, understands the character ‘Master’ in Luke 2:29b as indeed referring to ‘God’; he views ‘your (= ‘God’s’) utterance’ in 2:29a’ as referring to Exodus 13:1–16, and to Leviticus 12, (see pages 156–157). See also e.g. Bock, *Theology of Luke’s Gospel and Acts* (2011), 102–103, and Brown, *Birth of the Messiah* (1993), 454–456, who both also understand ‘God’ as being the addressee of ‘Symeōn’s’ direct speech. Related to this, see Berger “Canticum Simeonis” (1985): 27–39. Regarding the possible translation here of ῥῆμα as ‘word,’ ‘thing,’ and ‘matter,’ in the sense of the Hebrew דָבָר, see Fitzmyer, *According to Luke I–IX* (1981), 115. I have opted to translate ῥῆμα as ‘utterance’ in order to distinguish it from λόγος, which I translate as ‘word’.

98 See scholars who also deal with 1:5–2:52 as a distinct main text-unit, e.g. Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 45, who states: ‘Lk 1:5–2:52 bildet eine Einheit.’ Cf. Hartvigsen, “Reception of Luke 1:5–2:52” (2021); Riemersma, *Lucasevangelie* (2018), 27, who delineates three main text-units, 1:1–4, 1:5–2:52, and 3:1–24:53, in Luke; Dillon, *Narrative Strategy in Luke 1–2* (2013); Jung, *Original Language* (2004), 1; Green, *Gospel of*

itself from the rest of the narrative of Luke (3:1–24:53) by ten characters that nowhere else in Luke appear as characters.⁹⁹

2.1.3 Conclusion and following step

To conclude paragraph 2.1: main text-unit 1:5–2:52 forms the research-text.¹⁰⁰

Luke (1997), v, 47; Tannehill, *Luke* (1996), 8; Green, “Israel’s Scriptures in Luke 1–2” (1994); Stein, *Luke* (1992), 69; Johnson, *The Gospel of Luke* (1991), v; Tannehill, *Narrative Unity of Luke–Acts* (1986), 15; Davis, “Literary Structure” (1982), 218; Fitzmyer, *According to Luke I–IX* (1981), 134–135, who states here (...) the Lucan Gospel is easily divided into the following eight parts on which there is general agreement among commentators today (...); Ernst, *Das Evangelium nach Lukas* (1977), 55; Morris, *Luke: Introduction and Commentary* (1974), 65; Laurentin, *Structure et Théologie de Luc* (1957); Burrows, *Gospel of Infancy* (1940); Godet, *Evangelium des Lukas* (1890; repr. 1986), 52. Just organises his collection of patristic commentary on Luke along the lines of text-units, amongst which text-unit 1:5–2:52; see, Just, *Luke* (2003), 4. Some scholars make other delineations, e.g., Talbert, *Reading Luke* (1982), 15, who writes (...) following the preface of 1:1–4, 1:5–4:15 comprises the first major unit in the third gospel (...); Talbert’s delineation is not based on syntactic arguments, but on ‘literary organisation’ and ‘literary genre’. See for further delineations not primarily based on syntax, e.g., Dinkler, *Silent Statements* (2013), 50, who delineates a text-unit 1:5–4:13 based on narrative arguments. Cf. Ó Fearghail, *Role of Lk 1:1–4:44* (1991), especially 154, 181, who endeavours to demonstrate that there is a major narrative break at 4:44/5:1, and that 1:5–4:44 is a ‘preparatory narrative unit’ found between 1:1–4 and the ‘narrative proper’, unifying all of Luke–Acts. See also Klein, *Das Lukasevangelium* (2006), 7–13, who divides his commentary into four sections, based on narrative and theological themes, but who all the same states ‘Die beiden ersten Kapitel des Lk heben sich von den anderen deutlich ab’ (see page 81), thereby distinguishing (text-unit 1:1–4 and) text-unit 1:5–2:52 from text-unit 3:1–24:53. Conzelmann, *Theology of St. Luke* (1961), e.g. 172, posits that text-units 1:1–4 and 1:5–2:52 do not form a homogenous whole with 3:1–24:53 [cf. Brown, *Birth of the Messiah* (1993), 241: ‘The most famous modern analyst of Lucan theology, H. Conzelmann (...) virtually ignores the infancy narrative, for he has found it different from and even contrary to the main thought of Luke/Acts.']. In doing this, Conzelmann, all the same, distinguishes 1:1–4 and 1:5–2:52 from the remainder of Luke. For how text-units 1:5–2:52 and 3:1–4:22 are both ‘systematic rewriting(s)’ of ‘the Chronicler’s work’, demonstrating their unity and complementarity, see Brodie, “Unity and Chronicler-based Nature of Luke 1:1–4:22a” (1979), 21: ‘The arguments for the separation and relatively late dating of Luke’s infancy narrative are not conclusive. On the contrary, while Luke 1 and 2, on analysis, turns out to involve a systematic rewriting of the first part of the Chronicler’s history, Luke 3:1–4:22a emerges as its complement – a systematic rewriting of the second part of the Chronicler’s work (Ezra–Nehemiah).’

99 These ten characters are: ‘Elisabet’; ‘Gabriël’/‘the Messenger of the Lord’; ‘Hanna’; ‘Iōsēph’; ‘Kaisaros Augoustos’; ‘Mariam’; ‘the messengers’; ‘the shepherds’; ‘Symeōn’; ‘Zacharias’.

100 Text-unit 1:5–2:52 is very often referred to as ‘the infancy narrative’. Cf. Choi, *Luke’s Thematic Characterization* (2014), whose thesis’ full title reads ‘Luke’s Thematic Characterization: The Infancy Narrative (Luke 1–2) and Beyond’; Jung, *Original Language* (2004), whose monograph’s full title reads ‘The Original Language of the Lukan Infancy Narrative’; Tannehill, *Luke* (1996), 23; Brown, *Birth of the Messiah* (1993), whose monograph’s full title reads ‘The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke’; Fitzmyer, *According to Luke I–IX* (1981), e.g. 303. Burrows, *Gospel of Infancy* (1940), calls his entire work ‘The Gospel of Infancy: The Structure and Form of Luke Chapters 1 and 2’. Cf. also Nolland, *Luke: 1–9:20* (1989), 13, who calls main text-unit 1:5–2:52 ‘The Infancy Prologue’. These various designations do not reflect the fact that 2:41–2:52 deals with the twelve-year-old boy ‘Iēsous’, who is no longer an infant. See regarding this Fitzmyer, *According to Luke I–IX* (1981), 434: ‘The Lucan infancy narrative concludes with a story of Jesus’ childhood which has nothing to do with his “infancy.” In a sense, it is ill-suited to the rest of the two chapters at the beginning of this Gospel. A greater difficulty is putting an adequate title on the subform of the tradition with which this Gospel begins. It is precisely this episode that raises the question whether the first two chapters are rightly called an “infancy narrative.” Many scholars, however, use designations that do take into account the fact that text-unit 1:5–2:52 also deals with events that lie beyond the infancy of ‘Iēsous’: cf. e.g. Green, *Gospel of Luke* (1997), 47, who designates 1:5–2:52 as ‘The Birth and Childhood of Jesus’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 43, who uses ‘Das Kindheitsevangelium’. Bock, *Luke: 1:1–9:50* (1994), 65, reserves ‘infancy narrative’ for text-unit 1:5–2:40.

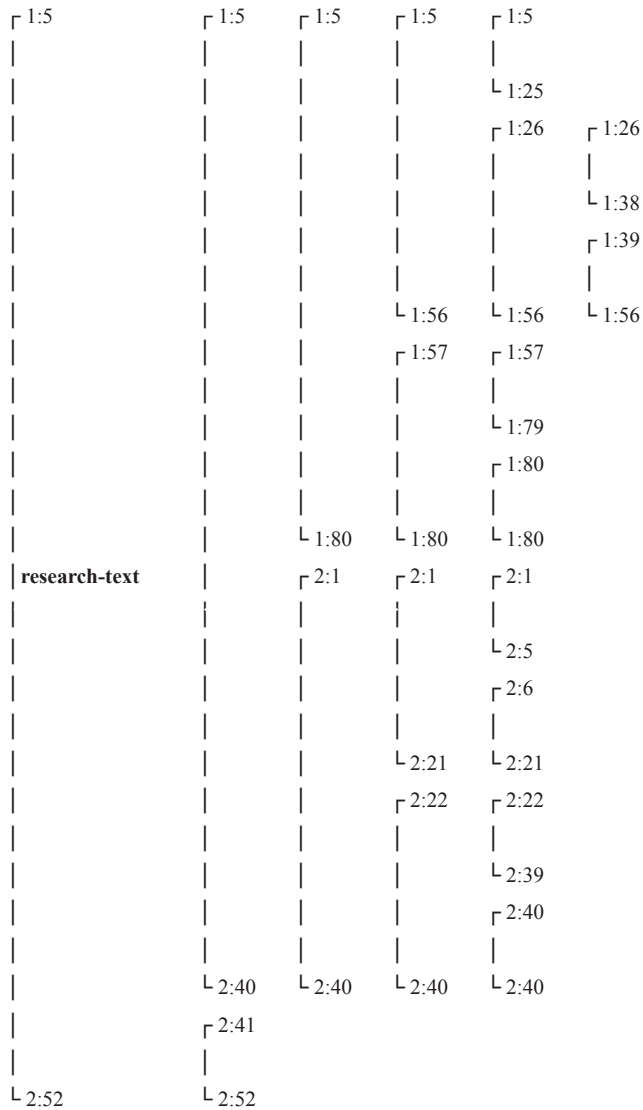
Having determined definite boundaries for this main text-unit, the next step is to submit the research-text to a syntax analysis. The most important syntactic elements emerging from this analysis and structuring the research-text, are commented upon in paragraph 2.2. Though not immediately belonging to syntax, in paragraph 2.2 I also deal with various narrative elements (place and time of action; characters) that feature in the smaller text-units of which the research-text is made up.

2.2 A syntax analysis of the research-text

My syntax analysis of the research-text is made at the level of the clauses, which thus form the smallest text-units in this analysis (see paragraph 1.2.2 and paragraph 1.2.3). A schematic visualisation of this clause-by-clause analysis is given in the Appendix. Both the narrative and discursive worlds of the research-text are included in this analysis. In the following paragraphs, each of the main text-units making up the research-text are dealt with in turn. First, I discuss the macrosyntactic observations that are the criteria on which the delineations of the relevant text-unit are based, and then I give a summary of issues featuring in the text-unit. These main text-units are visualised in Scheme III.¹⁰¹

¹⁰¹ The further division of 1:5–2:52 into smaller text-units by other scholars is not always based on syntax. See e.g., Davis, “Literary Structure” (1982), 218, who deals with 1:5–2:52 as a single text-unit, and then, based on literary arguments, subdivides it into six sections, based on three ‘appearances’; Burrows, *Gospel of Infancy* (1940), 3–6, who within his primary syntactic divisions of 1:5–2:52, divides the text-unit into eight ‘scenes’.

Scheme III Main text-units making up the research-text (1:5–2:52)



2.2.2 Scheme III: division of the research-text at 2:40/2:41

There are macrosyntactic reasons for dividing the research-text at clauses 2:40/41, resulting in one long main text-unit 1:5–2:40 and one much shorter main text-unit 2:41–2:52 (see Scheme III). Main text-unit 2:41–52 concludes the research-text. The most important reasons for dividing the research-text at 2:40/41 are the renominalisation of the character οἱ γονεῖς (*the parents*) in clause 2:41, the occurrence of the macrosyntactic sign καὶ ἐγένετο (*and he was*) in clause 2:42a, and a major change in the time of the action. These observations are dealt with in greater detail in paragraph 2.2.16. I now first deal with main text-unit 1:5–2:40, which encompasses the greater part of the research-text by far (see Scheme III).

2.2.3 Scheme III: main text-unit 1:5–2:40

The macrosyntactic observations giving the reasons for delineating this text-unit at 1:4/1:5, are dealt with in paragraph 2.1, and those for delineating the text-unit at 2:40/2:41, are dealt with in paragraph 2.2.2 and in the discussion of main text-unit 2:41–52 in paragraph 2.2.16. Because main text-unit 1:5–2:40 consists of a number of shorter, though important, text-units, each of which is dealt with separately and in more detail further on, I will firstly only discuss the macrosyntactic observations giving reason to divide main text-unit 1:5–2:40 at 1:80/2:1 into two text-units 1:5–80 and 2:1–40 (see paragraph 2.2.4), and then discuss the reasons to further divide these two shorter text-units into two text-units each at 1:56/57 (see paragraph 2.2.5) and at 2:21/22 (see paragraph 2.2.6).

2.2.4 Scheme III: division of main text-unit 1:5–2:40 at 1:80/2:1

In clause 2:1a, the macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*; 2:1a) is used in first position and sets the new action in main text-unit 2:1–40¹⁰² in motion.¹⁰³

¹⁰² Concerning δὲ in 2:1, see Levinsohn, *Discourse Features* (2000), 76, where he explains that the use of δὲ here indicates that this episode ‘as a whole represents a new development in the larger story’.

¹⁰³ My translation of ἐγένετο δὲ in 2:1 as a dynamic *now, it came to pass*, conveys the sense of action being set in motion. For the dynamic meaning of ἐγένετο δὲ in 2:1, see Mussies, “Matthew 2:1, 3:1, and Luke 2:1” (2003), 89, who translates ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις (2:1) as ‘and it happened in those days’. Cf. the same English translations in Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 63, and in Nolland, *Luke: 1–9:20* (1989), 96.

The temporal phrase ἐν ταῖς ἡμέραις ἐκεῖναις (*in those days*; 2:1a) gives the time of the action in main text-unit 2:1–40.¹⁰⁴ It is an almost exact repetition of the temporal phrase ἐν ταῖς ἡμέραις (*in the days*; 1:5a) used together with the same macrosyntactic sign ἐγένετο (*there was*; 1:5a) in the introductory clause of the research-text.¹⁰⁵ This repetition in 2:1a, however, does not qualify the temporal phrase with Ἡρώδου βασιλέως τῆς Ἰουδαίας (*of Hērōdēs, King of Ioudaia*; 1:5a), but does so using the demonstrative pronoun of distance ἐκεῖναις (*those*).¹⁰⁶

The two temporal phrases ἐν ταῖς ἡμέραις (qualified in 1:5a by Ἡρώδου βασιλέως τῆς Ἰουδαίας, and in 2:1a by ἐκεῖναις), combined with the macrosyntactic sign ἐγένετο (1:5a; 2:1a), act, as it were, as two ‘stepping stones’, linking the events starting with the situation described in 1:5a and the events starting in 2:1a. These events together form the narrative of main text-unit 1:5–2:40, namely the annunciation, conception, birth, circumcision, and naming of the character Ἰωάννης, as well as those of the character Ἰησοῦς (with the additional event of his presentation in the temple in Jerusalem).

The location of this new action, starting in 2:1a, is given indirectly in two ways. Clause 2:1b uses two proper nouns Καίσαρος Αὐγούστου (*Kaisaros Augoustos*;

Green, *Gospel of Luke* (1997), 124; Brown, *Birth of the Messiah* (1993), 393; Fitzmyer, *According to Luke I–IX* (1981), 391, all also offer translations that express the development of new action. Cf. the German in Klein, *Das Lukasevangelium* (2006), 126, who translates it as ‘es geschah’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 114, who translates it as ‘da es geschah’.

104 See Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018), 186–188, for an overview and analysis of the use of ἐν ταῖς ἡμέραις ἐκεῖναις in Luke.

105 There is, however, a difference between ἐγένετο (*there was*; 1:5), which is asyndetic, which introduces Luke 1:5–24:53 in its entirety, and which describes a static condition, and ἐγένετο δὲ (*now, it came to pass*; 2:1a), which is not asyndetic, and which, in view of its dynamic meaning here, describes a development in the narrative of the research-text. Pace Pelaez, “Entry ΓΙΝΟΜΑΙ” (2021), 181, who, without explanation, reads ἐγένετο in 1:5a as the dynamic ‘there appeared’, which, in his words, describes ‘instantaneous action,’ as opposed to reading it in its static meaning (e.g. ‘there was’), which, again in his words, does ‘not denote fulfillment, but conditions or situations that are not fleeting but perceived as an uninterrupted continuum.’ This results in Pelaez’s following translation of 1:5: ‘Luke 1:5: Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας... In the days of King Herod of Judea, appeared a priest named Zechariah...’ Other scholars opt here, just as I do, for the static meaning ‘there was’. Cf. Jung, *Original Language* (2004), 135–149, who translates ἐγένετο in 1:5 as ‘there was’ after a meticulously detailed study of the matter. Cf. further e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 6; Green, *Gospel of Luke* (1997), 63; Brown, *Birth of the Messiah* (1993), 256; Johnson, *The Gospel of Luke* (1991), 31; Fitzmyer, *According to Luke I–IX* (1981), 303, who also all translate ἐγένετο in 1:5 as ‘there was’.

106 Clause 1:39a employs a very similar temporal phrase to that found in 2:1a, namely ἐν ταῖς ἡμέραις ταύταις (*in these days*; 1:39a) but uses the demonstrative pronoun of nearness ταύταις (*these*), implying that the action starting in 1:39a begins almost immediately after the preceding action. The temporal phrase in 1:39a, however, is not combined with the macrosyntactic sign (καὶ) ἐγένετο (δὲ), thereby relegating the break at 1:38/39 to a lower syntactic level than that of 1:80/2:1. See for the temporal phrase ἐν ταῖς ἡμέραις in general, Mussies, “Matthew 2:1, 3:1, and Luke 2:1” (2003). Green, *Gospel of Luke* (1997), 124, considers that the opening phrase ἐν ταῖς ἡμέραις (*in those days*; 2:1a) suggests ‘(...) the narration of events of eschatological import.’

2:1b) preceded by the preposition *παρὰ* (*from*; 2:1b), to refer to the indirect object of the subject of an active verb describing the new action: ἐξῆλθεν δόγμα (*a decree went out*; 2:1b). The proper nouns ‘Kaisaros’ and ‘Augoustos’ were two of the titles of the first Roman emperor.¹⁰⁷ Therefore, mentioning these two imperial honorifics, and linking them to the new action, implies that this new action will take place within that emperor’s area of hegemony, the Roman empire.¹⁰⁸ Clause 2:1c contains the second instance of information indirectly implying the location of events as in the Roman empire; it uses the noun with corresponding adjective *πᾶσαν τὴν οἰκουμένην* (*all the world*; 2:1c), referring here to the cultural, religious, and political hegemony of the Roman empire.¹⁰⁹ This qualified noun is the object of the present infinitive ἀπογράφεσθαι (*to register*; 2:1c).

The macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*) in 2:1a is then, as it were, ‘reinforced’ by a second ἐγένετο (*there was*) in 2:2a. These two instances of ἐγένετο (*it came to pass; there was*) in close proximity to each other can be considered to, together, form a single macrosyntactic sign introducing the new ac-

107 Αὐγούστος (*Augoustos*; 2:1b) is a *hapax legomenon* in the New Testament. See for Κάϊσαρος Αὐγούστου (2:1b), Yamazaki-Ransom, *Roman Empire in Luke’s Narrative* (2010), 72–74. Morris, “Why ΑΥΤΟΥΣΤΟΣ?” (1992), 142–144, suggests that, despite Luke’s inclination to remove Latinisms, Luke uses the Greek transliteration of the Latin title ‘Augustus’ in order to here avoid using the Greek Σεβαστός, which Luke does indeed use in Acts 25:21, 25: ‘There in fact seems to be on the part of Luke a determination to avoid the use of Σεβαστός in the Gospel at any price, even if the price is understanding.’ Morris suggests that this would be to avoid ‘(...) the basically *sacred* connotation it would have evoked from its Greek audience (...)’ regarding the Roman emperor, while the primary purpose of the Gospel was to make ‘Christological affirmations’ about exactly the character ‘Jesus’. However, not using the ‘proper nomenclature’ (i.e. Σεβαστός) in Acts, would have rung ‘unnatural’ and ‘unhistorical’ in the ears of its audience. Whatever the case may be, Αὐγούστος (*Augoustos*; 2:1b) is used here as a title, and not as a personal name. During his lifetime, Gaius Octavius was known by various names that were linked to his political status. He himself adopted the name ‘Caesar’, Κάϊσαρος (*Kaisaros*; 2:1b), which would later on develop into an imperial title, as well as the title ‘Imperator’, and was furthermore granted the title ‘Augustus’ by the Roman senate on January 16th, 27 BCE. See further regarding the title ‘Caesar Augustus’, the witnesses listed in Braund, *Sourcebook on Roman History* (2014), 25–26: e.g. EJ 22 (27 BCE) ‘The Senate and people of Rome gave Imperator Caesar Augustus, son of a god, consul eight times, a shield of virtue, clemency, justice and piety towards the gods and the country.’ Cf. Fitzmyer, *According to Luke I-IX* (1981), 399. See in general, Goldsworthy, *Augustus: Revolutionary to Emperor* (2014). Cf. Green, *Gospel of Luke* (1997), 125; Brown, *Birth of the Messiah* (1993), 394.

108 See Fitzmyer, *According to Luke I-IX* (1981), 393–394.

109 See regarding *πᾶσαν τὴν οἰκουμένην* (2:1c) Yamazaki-Ransom, *Roman Empire in Luke’s Narrative* (2010), 73. See also Fitzmyer, *According to Luke I-IX* (1981), 400: ‘Though *oikoumenē* means “inhabited earth” (originally a *ptc.*, with the noun *gē*, “earth,” understood), the substantivized *adj.* was often used with hyperbole in the official rhetoric of decrees and inscriptions for the Roman empire itself (...) It was meant to include Italy and the provinces. There is no evidence that it designated only the latter, as distinct from Italy, much less Palestine alone (for which Luke uses *pasa hē gē* in 4:25).’ Cf. Bock, *Luke: 1:1–9:50* (1994), 138; Brown, *Birth of the Messiah* (1993), 395; Marshall, *A Commentary* (1978), 83. See Green, *Gospel of Luke* (1997), 124–5, where he also suggests that the chronological and political references to the Roman emperor ‘further the solemn tone’ of the eschatological innuendo of ἐν ταῖς ἡμέραις ἐκείναις (*in those days*; 2:1a). See in general, Jung, *Oikoumene in Luke-Acts* (2017), i, 133–34: ‘For Luke, the *oikoumene* is the world ruled by Roman hegemony in terms of politics and the pagan cult in the terms of religion (...)’

tion of main text-unit 2:1–40: the first, in its dynamic meaning, sets the action in motion; the second, in its static meaning, describes the event connected to that action.¹¹⁰ The new action that is first given in 2:1a–c is, thereafter, referred to in clause 2:2a by nominalizing the infinitive ἀπογράφεσθαι (*to register*; 2:1c), to create the noun ἀπογραφή (*registration*; 2:2a), which is intensified by the demonstrative pronoun αὕτη (*this*),¹¹¹ and is further qualified using the adjective πρώτη (*first*): ‘this first registration.’¹¹² The time during which this respecified action (2:2a) takes place, is given in 2:2b with the temporal participle clause ἡγεμονεύοντος τῆς Συρίας Κυρηνίου (*when Kyrēnios was governing Syria*; 2:2b).¹¹³ It is noteworthy that the temporal clause is here (in comparison to 1:5a) *not* linked to Ioudaia. This creates a textual ‘vacuum’ regarding the King of Ioudaia, while it is exactly in Ioudaia where all the pending action in 2:1–40 is located.¹¹⁴ This ‘vacuum’ is created in two clauses:

1. Firstly, in 2:1a, by omitting the qualification ‘Hērōdēs, King of Ioudaia’ from the temporal phrase repeated from 1:5a;
2. Secondly, in 2:2b, by explicitly linking the time of the new action to Kyrēnios’ governing of Syria (which lies outside of Ioudaia).

The title ‘Augoustos’, the proper name ‘Kyrēnios’, and the toponym ‘Syria’, used in the introductory clauses of main text-unit 2:1–40, are not mentioned elsewhere in the research-text or, for that matter, elsewhere in Luke.¹¹⁵

110 See for the epexegetical function of clauses 2:2a–b regarding clauses 2:1 a–c, Brown, *Birth of the Messiah* (1993), 395, where he suggests that clauses 2:3a–c follow straight on from clauses 2:1 a–c, with 2:2a–b having a bracketed character: ‘The sequence is from vs. 1, the intermediary verse is parenthetical.’

111 Emphasis is inherent to the deictic function of a demonstrative pronoun.

112 See for the possible meanings of πρώτη here, in view of Greek syntax and textual variants that include an article, Brown, *Birth of the Messiah* (1993), 395.

113 See for discussions regarding the historical identity of Κυρηνίος (*Kyrēnios*; Luke 2:2b), Dąbrowa, “Census of Quirinius” (2011); Smith, “Of Jesus and Quirinius” (2000); Pearson, “The Lucan Censuses, Revisited” (1999). See also Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 68–69; Mussies, “Lucas 2:1–6 in Enig Recent Onderzoek” (1997).

114 The consequences of this textual vacuum for the communication between the TIA and the TIR are not dealt with in extant literature and are a matter for future study.

115 However, the proper noun ‘Kaisaros’ is also used in conjunction with the proper noun ‘Tiberios’ in Luke 3:1, and a further five times on its own in Luke 20:22, 24, 25; 23:2, where the payment of taxes to the Roman authorities is discussed.

Although the occurrence of the macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*) in 2:1a, as well as the other syntactic observations dealt with above are decisive for dividing main text-unit 1:5–2:40 at 1:80/2:1, a syntactic observation can also be made ‘on the other side’ of this division, in 1:80, supporting the arguments to divide the main text-unit at 1:80/2:1 into text-units 1:5–80 and 2:1–40 (see Scheme III).

In clause 1:80c, the temporal phrase ἕως ἡμέρας (*until the day*) is constructed using the temporal adverb ἕως (*until*), which together with the genitive of time of the noun ἡμέρα (= ἡμέρας), gives a *terminus ad quem* to the action described in 1:80a–80c. This action is described using three verbs third person singular in the imperfect tense: ἠϋξάνεν (*he continued to grow*; 1:80a); ἐκραταιοῦτο (*he continued to become strong*; 1:80b); ἦν (*he continued to be*; 1:80c). Each of these imperfect verbs offers general information about continuous action completed in the past. The subject of these three verbs is τὸ παιδίον (*the little boy*; 1:80a), a renominalisation of the vocative παιδίον (*little boy*) in 1:76b, who has just been given the name Ἰωάννης (*Iōannēs*; 1:63d).

In view of the above, clauses 1:80a–c form a separate main text-unit of the research-text (see Scheme III), and offer general information about the continuous actions completed in the past of the character Ἰωάννης ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ (*until the day of his appearance to Israel*; 1:80c). This temporal phrase refers to a time *beyond* text-unit 1:80a–c, and rounds off main text-unit 1:5–80. After this information has been given, the character Ἰωάννης is no longer mentioned in the research-text. He is neither mentioned in text-unit 2:1–40, nor in text-unit 2:41–52, and only reappears in Luke 3:2, beyond the scope of the research-text.

Summing up: the macrosyntactic observations made in 2:1a and 2:2a, supported by the macrosyntactic observation made in 1:80a–c, give reason to divide main text-unit 1:5–2:40 at 1:80/2:1 into two shorter main text-units 1:5–80 and 2:1–40. These two text-units can, in their own turn, be further divided into two text-units each: 1:5–56 and 1:57–80 at 1:56/57, and 2:1–21 and 2:22–40 at 2:21/22 (see Scheme III). The macrosyntactic observations giving reason for these divisions are dealt with below.

2.2.5 Scheme III: division of main text-unit 1:5–80 at 1:56/57

Clause 1:56a renominialises the proper noun *Μαριὰμ* (*Mariam*) from 1:46a, where the character ‘*Mariam*’ is the subject of a *verbum dicendi* introducing a direct speech (1:46b–55). Because 1:56a follows immediately upon this direct speech, this renominialisation is, in fact, superfluous, drawing attention to ‘*Mariam*’, and in this way it marks the conclusion of text-unit 1:5–56. In the concluding clauses 1:56a–b, ‘*Mariam*’ is the subject of two verbs third person singular in the aorist tense:

1. ‘*Mariam*’s first action *ἔμεινεν* (*she stayed*; 1:56a) is qualified by an indirect object constructed with a feminine singular personal pronoun preceded by a preposition *σὺν αὐτῇ* (*with her*; 1:56a), and a temporal phrase *ὡς μῆνας τρεῖς* (*about three months*; 1:56a). The antecedent of the personal pronoun *αὐτῇ* is the character ‘*Elisabet*’ (1:41d). The location ‘*with her* (= ‘*Elisabet*’)’ refers to the location *εἰς τὸν οἶκον Ζαχαρίου* (*into the house of Zacharias*; 1:40a), where all the action in 1:40a–56a takes place.
2. ‘*Mariam*’s second action *ὑπέστρεψεν* (*she returned*; 1:56b) is connected to the locational phrase of direction *εἰς τὸν οἶκον αὐτῆς* (*to her house*; 1:56b). The antecedent of the personal pronoun *αὐτῆς* is the character ‘*Mariam*’ in clause 1:56a. The location ‘*her* (= ‘*Mariam*’s’) house’ indirectly refers to the location *εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ* (*to a city of Galilaea the name of which [was] Nazareth*; 1:26a–b).

The indirect objects of the two successive verbs of which ‘*Mariam*’ is subject, together constitute a change of location by ‘*Mariam*’ from ‘*Elisabet*’ (‘the house of Zacharias’) back to ‘*Nazareth*’. This change of location temporarily removes the character ‘*Mariam*’ from the immediate narrative, and ‘*Mariam*’ does not appear in the subsequent main text-unit 1:57–80, only reappearing *beyond* it, in clause 2:5a. The superfluous renominialisation of the proper noun *Μαριὰμ* (*Mariam*) in 1:56a accentuates the actions of ‘*Mariam*’ and, therefore, also the change of location her actions imply. This renominialisation, taken together with the change of location, supports rounding off main text-unit 1:5–56 with clauses 1:56a–b.¹¹⁶

¹¹⁶ See Green, *Gospel of Luke* (1997), 105: ‘Why would Mary extend her stay up to the moment of Elizabeth’s

This change of location only holds for ‘Mariam’, and the narrative itself continues without ‘Mariam’ at the same location (the implied ‘house of Zacharias’) in the opening clause 1:57a of the new text-unit. This continues up until main text-unit 1:80, where a new location is mentioned.

Clause 1:57a uses the temporal clause ἐπλήσθη ὁ χρόνος (*the time was fulfilled*; 1:57a) to introduce action described in the adjectival clause τοῦ τεκεῖν αὐτήν (*that she would give birth*; 1:57b).¹¹⁷ The feminine singular personal pronoun αὐτήν refers to the character ‘Elisabet’, who is explicitly mentioned in the preceding clause 1:57a. The new action itself starts in 1:57c with καὶ ἐγέννησεν υἰόν (*and she bore a son*; 1:57c). This new action fulfils the action announced in 1:13e: ἡ γυνή σου Ἐλισάβητ γεννήσει υἰόν σοι (*your wife Elisabet will bear a son for you*; 1:13e). Clause 1:57a reintroduces ‘Elisabet’, using the proper noun Ἐλισάβητ (*Elisabet*), preceded by the definite article (feminine singular) τῆς (*for her*), thereby slightly stressing the proper name and accentuating the character ‘Elisabet’.¹¹⁸ This reintroduction of ‘Elisabet’ is clearly a *necessary* renominalisation, employed, together with the accentuating definite article, in order to avoid confusion with the character ‘Mariam’ in the directly preceding clauses 1:56a–b, which conclude text-unit 1:5–56. The accentuated reintroduction of ‘Elisabet’ here in 1:57a, supports the start of a new text-unit 1:57–80.

Clause 1:58a introduces a new character οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς (*her neighbours and relatives*). The two plural nouns are qualified by the personal pronoun αὐτῆς (*of her*). The antecedent of this feminine singular personal pronoun is ‘Elisabet’ (1:57a). The character ‘her neighbours and relatives’ is the subject of two different verbal tenses: the aorist ἤκουσαν (*they heard*; 1:58a), and, giving background information to the narrative, the imperfect συνέχαιρον (*they were rejoicing*; 1:58c).

delivery (6 months [v 36] + 3 months [v 56]), then depart? The answer may lie in Luke’s predilection to clear the stage of all but the primary actor(s) prior to narrating a *new scene* (italics by me).¹¹⁷ Related to this, see Brown, *Birth of the Messiah* (1993), 391, about Luke’s ‘technique’ of removing one character in order to highlight another (here regarding 1:80): ‘I would make the brief additional comment that vs. 80 is a good example of Luke’s technique of removing one person from the scene in order to give the spotlight to another.’ Regarding clauses 1:56 and 1:57, ‘Mariam’ is removed in 1:56b, at the end of text-unit 1:5–56, in order to give ‘Elisabet’ the spotlight in 1:57a, at the beginning of text-unit 1:57–80.

117 See for τοῦ + the accusative αὐτήν + the infinitive τεκεῖν here forming a simple adjectival clause that describes ὁ χρόνος, Grosvenor and Zerwick, *Grammatical Analysis* (1993), 174.

118 See for the use of the definite article with proper names, Robertson, *Grammar of the Greek New Testament* (1919), 759–761. This accentuation of the proper noun ‘Elisabet’ by the definite article is the last time in the research-text (and in Luke) that the character ‘Elisabet’ is referred to using her name. She is referred to one more time as ἡ μήτηρ αὐτοῦ (*his mother*; 1:60b), focussing on her motherhood.

Immediately after the information given in 1:57a–58c, the macrosyntactic sign *καὶ ἐγένετο* (*and it came to pass*), found in first position in the temporal clause 1:59a, introduces the new narrative action that will continue until main text-unit 1:80. Together with the superfluous indirect renominialisation of *υἱόν* (*a son*) in 1:59c (from 1:57c), using *τὸ παιδίον* (*the little child*), and coming directly after the information offered in 1:57a–58c (the reintroduction of ‘Elisabet’ and the introduction of the character ‘her neighbours and relatives’), this macrosyntactic sign marks 1:57–80 as forming a new text-unit.¹¹⁹

2.2.6 Scheme III: division of main text-unit 2:1–40 at 2:21/22

Clause 2:22a supplies a change of time in the narrative, marked by the temporal adverb *ὅτε* (*when*; 2:22a). The temporal clause *καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν* (*and when were fulfilled the days of their [feminine plural] purification*; 2:22a)¹²⁰ gives the time of this new action as *after* the events narrated in the previous text-unit 2:1–21. The temporal clause is, namely, qualified by *κατὰ τὸν νόμον Μωϋσέως* (*according to the law of Mōyseōs*), which proscribes a period of thirty-three days of further purification for the mother after the circumci-

119 See for the division of text-unit 1:5–80 at 1:56/57 into text-units 1:5–56 and 1:57–80, also e.g. Green, *Gospel of Luke* (1997), 105–106; Brown, *Birth of the Messiah* (1993), 251, 341, 367; Johnson, *The Gospel of Luke* (1991), 44; Ernst, *Das Evangelium nach Lukas* (1977), 89; Laurentin, *Structure et Théologie de Luc* (1957), 23, 26; Burrows, *Gospel of Infancy* (1940), 4; Godet, *Evangelium des Lukas* (1890; 1986), 76.

120 I read *αὐτῶν* (*their*; 2:22a) as a feminine plural, referring to women in general. See regarding this, the declension of the ‘pronomen determinativum αὐτός’, Nuchelmans, *Kleine Griekse Grammatica* (1976), 24. Pace Brown, *Birth of the Messiah* (1993), 436, where, in his notes, he sums up the various ways *αὐτῶν* can be translated here (himself opting for *their purification* as referring to the purification of ‘Iēsous’ parents), however, without mentioning the option of translating *αὐτῶν* as a feminine plural as I do. He writes: ‘*their purification*. This is the best attested reading; and it means the purification of both parents, even though there is no Jewish tradition for the purification of the father. The alternative readings, such as “her purification” or “his [Jesus] purification,” found in the Codex Bezae, Greek cursive ms. 76, OS81n, and some OL witnesses, represent scribal attempts at improvement. Origen’s interpretation that the “their” referred to Mary and Jesus, and the modern suggestion that the “their” is subjective (“their purifying Jesus”) are implausible, since the child was to be presented or consecrated to the Lord, but not purified.’ Bock, *Luke: 1:1–9:50* (1994), 156–157, also offers a detailed overview of the translation options, also opts for the purification being that of the parents, and also omits the possibility of translating *αὐτῶν* as a feminine plural. Fitzmyer, *According to Luke I–IX* (1981), 421, without explicitly dealing with the matter, assumes that the purification is that of ‘Mary’. Green, *Gospel of Luke* (1997), 139, 140, assumes that the purification is that of ‘Mary’, while asking ‘Why speak of *their* purification, when the purity law applied only to Mary?’ Nolland, *Luke: 1–9:20* (1989), 117, reads in Luke’s use of the plural *αὐτῶν* the portrayal of the purification as ‘a family matter’. Thiessen, “Parturient Impurity” (2012), argues that in the Second Temple Period, parturient impurity regarded both the mother, as well as the newborn. After analysing various possible readings, Robert, “Comment Comprendre “Leur Purification”” (1990), 455, opts for reading *αὐτῶν* as referring to both parents, and views this historical ‘méprise grossière de l’évangéliste’ as an ‘(...) invention littéraire conforme à son dessein de laisser dans l’ombre l’inutile purification de Marie au profit, non du rachat du premier-né, lui-même sans objet comme rite d’expiation, mais de la triomphale Présentation.’ See also Hatch, “The Text of Luke 2:22” (1921), 377–381.

sion of the male child on the eighth day after his birth.¹²¹

Clauses 2:21a–e, which conclude main text-unit 2:1–21, start with a temporal clause ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ (*when eight days were fulfilled*; 2:21a) giving the time of the action that is described in the clause of purpose τοῦ περιτεμεῖν αὐτόν (*to circumcise him*; 2:21b). The qualification ‘according to the law of Μῶσεος’ (2:22a) at the beginning of main text-unit 2:22–40, therefore, implies that the new action in this main text-unit starts a good month (thirty-three days) *after* the action in main text-unit 2:1–21 ends.¹²²

Clause 2:22b supplies a change of location in the narrative. The verb of action third person plural in the aorist ἀνήγαγον (*they brought up*; 2:22b) has as object the masculine personal pronoun αὐτόν, followed by the preposition of place εἰς (*to*) and the toponym Ἱεροσόλυμα, reading ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα (*they brought him up to Hierosolyma*; 2:22b). This is the first time in the research-text, and for that matter in Luke, that Jerusalem is mentioned, here using the toponym ‘Hierosolyma’.¹²³ The object αὐτόν (*him*; 2:22b) refers to the character who receives the name Ἰησοῦς (*Iēsous*) in clause 2:21c at the end of main text-unit 2:6–21. The name ‘Iēsous’ does not occur in main text-unit 2:22–40. Clause 2:22c

121 Cf. Leviticus 12:2–4: ‘Speak to the sons of Israel, saying: “When a woman conceives and bears a male child, then she shall be unclean for seven days; as in the days of her usual impurity she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. Then thirty days and three days she shall remain in the blood of her purification; she shall not touch any holy thing, nor enter the sanctuary until are completed the days of her purification.”’ See also Thiessen, “Parturient Impurity” (2012), 19–23.

122 Cf. Fitzmyer, *According to Luke I–IX* (1981), 424: ‘According to Lev 12:2–8 a woman who bore a male child was considered unclean for forty days; after seven days the child had to be circumcised (on the eighth), and the mother had to wait at home for thirty-three days, “until the days of her purifying were completed” (ἡεὸς ἀν πλῆροῦσιν ἡαὶ ἡεμεραὶ καθαρσεὸς αὐτῆς, 12:4), before she could touch anything sacred or enter the Temple courts. The time was doubled for a female child, fourteen + sixty-six days.’

123 Two toponyms are used in the research-text to refer to the same city ‘Jerusalem’: Ἱεροσόλυμα (*Hierosolyma*; 2:22b) and Ἱεροουσαλήμ (*Ierousalēm*; 2:25a, 38d, 41, 43c, 45b). See Sylva, “Ierousalem and Hierosolyma” (1983), 211–212, for his reader-oriented argument for Luke’s variation, sometimes in close proximity (here in 2:22b and 2:25a), between both toponyms: ‘In order to understand Luke’s variations of these terms, a principal effect of literary variation on the reader must be understood: the continuation of what is expected allows the reader greater freedom in the interpretive process, whereas the change from the expected to the unexpected aids in constraining the reader to the author’s message as incarnated in the text. (...) It is my contention that in his use of two different terms for Jerusalem, Luke created an unpredictability which gave his readers pause in order to convey his message about Jerusalem.’ Sylva’s conclusion summarises his point of view with clarity (pages 220–221): ‘Luke uses each term for Jerusalem close to the other the first time he uses these terms in both his gospel and in the Acts. The terms are spelled in a very similar way, and this use of similarly spelled terms close to each other is designed as an indirect etymology which provides Hierosolyma as a “holy Salem” etymology of Ierousalem.’ See for general information on Ἱεροσόλυμα (*Hierosolyma*; 2:22b), e.g. Brown, *Birth of the Messiah* (1993), 436–437; Fitzmyer, *According to Luke I–IX* (1981), 425. See also footnote 26 where I cite Antoniadis, *L’Évangile de Luc* (1930), 4, regarding Ἱεροσόλυμα and Ἱεροουσαλήμ.

is a clause of purpose *παρασῆσαι* (to present; 2:22c) connected to the active verb *ἀνήγαγον* (they brought [him] up; 2:22b) with the indirect object *τῷ κυρίῳ* (to the Lord; 2:22c).

The above syntactic observations clarify the textual structure in which the semantics can further develop. Clauses 2:21b–e mention the three requirements for bearing a male child, namely conception, giving birth (circumcision), and naming: *τοῦ περιτεμεῖν αὐτὸν* (to circumcise him; 2:21b), *ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς* (his name was called Iēsous; 2:21c–d) and *συλλημφθῆναι αὐτὸν* (he was conceived; 2:21:e), fulfilling the message given by ‘the Messenger’ in 1:31b–d.¹²⁴ Clause 2:21d emphasizes this fulfilment by reintroducing ‘the Messenger’ from 2:15b with *ὑπὸ τοῦ ἀγγέλου* (by the Messenger; 2:21d), and mentioning the part of his message already given in 1:31d *καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν* (you will call his name Iēsous; 1:31d).¹²⁵

To sum up: the change in time and the change in location in 2:22a–c give reason to divide main text-unit 2:1–40 at 2:21/22 into two text-units 2:1–21 and 2:22–40.¹²⁶

124 See Van Wieringen, “The Immanu-El in Isaiah and Matthew” (2023), 16: ‘The process of pregnancy and birth is standardly expressed in a combination of three verbs: *הרה* to become / be pregnant + *ילד* to give birth + *קרא* *שם* to call the name.’ See also Nolland, *Luke: 1–9:20* (1989), 51: ‘The trio of conception, birth, and naming come together frequently in the OT (Gen 16:11; 19:36–38; 21:2–3; 1 Sam 1:20; Isa 8:3; Hos 1:3–4; etc.); Avishur, *Stylistic Studies* (1984), 559–560.

125 In biblical literature there are instances of both men and women naming their children; cf. Fitzmyer, *According to Luke I–IX* (1981), 380. Women may also choose the names of their own children, as well as sometimes name children born to their husband’s concubine. ‘Mariam’ is told by ‘the Messenger’ (1:31d) that she will call her son ‘Iēsous’, however, when her son is named, (2:21c) the passive voice *ἐκλήθη τὸ ὄνομα* (the name was called; 2:21c) is used to describe the action of naming. In the research-text, ‘Elisabet’ reveals that her son ‘will be called Iōānnēs’ (1:60d), directly before his father ‘Zacharias’ names him. I offer the following examples of women in the Hebrew Bible who are the subject of the action *קרא שם* (to call the name). ‘Leah’ names five of her six sons (‘Levi’ is named passively), and also names her daughter: ‘Reuben’ (Genesis 29:31), ‘Simeon’ (Genesis 29:33), ‘Judah’ (Genesis 29:35), ‘Issachar’ (Genesis 30:18), ‘Zebulun’ (Genesis 30:20), and ‘Dinah’ (Genesis 30:21). ‘Leah’ also names her slave ‘Zilpah’s’ two sons, begotten by her husband ‘Jacob’: ‘Gad’ (Genesis 30:11) and ‘Asher’ (Genesis 30:12). ‘Rachel’ names her slave ‘Bilhah’s’ two sons, begotten by her husband ‘Jacob’: ‘Dan’ (Genesis 30:6), and ‘Naphtali’ (Genesis 30:8). She also names her own two sons ‘Joseph’ (Genesis 30:24), and ‘Ben-Oni’ (Genesis 35:18), the latter being named ‘Benjamin’ by ‘Jacob’ (Genesis 35:18). ‘Pharaoh’s’ anonymous daughter names the boy she finds ‘Moses’ (Exodus 1:10). ‘The women’ name ‘Ruth’s’ son ‘Obed’ (Ruth 4:17). ‘Hannah’ names her son ‘Samuel’ (1 Samuel 1:20). The anonymous wife of ‘Manoah’ names her son ‘Samson’ (Judges 13:24).

126 Ó Fearghail, *Role of Lk 1:1–4:44* (1991), 14, gives the following reasons to delineate at 2:21/22: ‘Since the birth, circumcision and naming are linked in the case of John, and the phrase *ἐν τῇ κοιλίᾳ* of v. 21 recalls οὐση ἐγκύω of v. 5, it seems best to take 2:1–21 as a unit.’ For the division of main text-unit 2:1–40 at 2:21/22, see e.g. Green, *Gospel of Luke* (1997), e.g. 138; Bock, *Luke: 1:1–9:50* (1994), e.g. 154; Brown, *Birth of the Messiah* (1993), e.g. 393, 435; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 112, 134; Nolland, *Luke: 1–9:20* (1989), 93, 113; Ernst, *Das Evangelium nach Lukas* (1977), 112; Plummer, *Critical and Exegetical Commentary* (1902), 129. However, see Fitzmyer, *According to Luke I–IX* (1981), 420, where he sums up his reasons for his delineation

2.2.7 Scheme III: main text-units 1:5–25, 1:26–56, 1:57–79, 1:80, 2:1–5, 2:6–21, 2:22–39 and 2:40

Based on the syntactic observations described in the previous paragraphs, main text-unit 1:5–2:40 can be divided at 1:80/2:1, 1:56/57 and 2:21/22, resulting in the shorter main text-units 1:5–56, 1:57–80, 2:1–21 and 2:22–40. Once again, based on syntax, each of these four main text-units can be divided. The resulting eight main text-units 1:5–25, 1:26–56, 1:57–79, 1:80, 2:1–5, 2:6–21, 2:22–39 and 2:40 (Scheme III), are all analysed from a syntactic perspective in the following paragraphs 2.2.8 to 2.2.15.

2.2.8 Scheme III: main text-unit 1:5–25

Clause 1:5a, introducing the entire narrative of the research-text (and, for that matter, also the entire narrative of Luke), is analysed in detail in paragraph 2.1, where the delineation of the research-text is dealt with. The macrosyntactic sign ἐγένετο (*there was*; 1:5a), in first position in this asyndetic clause 1:5a also begins the narrative in main text-unit 1:5–25.¹²⁷

Clauses 1:5a–5c supply general information about the time of the action and introduce two characters into the narrative. The temporal phrase ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας (*in the days of Hērōdēs, King of Ioudaia*; 1:5a), which explicitly gives the *time* of events, also implicitly gives the *location* of events by qualifying the proper noun in the genitive case Ἡρώδου (*of Hērōdēs*) with a title containing a toponym, βασιλέως τῆς Ἰουδαίας (*King of Ioudaia*). The character Ζαχαρίας (*Zacharias*), ‘a certain priest ... out of the section of Abia’, is introduced in clause 1:5a. His wife Ἐλισάβετ (*Elisabet*) is introduced in 1:5c with the parallel construction ‘out of the daughters of Aarōn’.

Clause 1:8a introduces the action proper of main text-unit 1:5–25, using, once

of the text-unit at 2:20/21 instead of at 2:21/22: ‘For these reasons I prefer to regard vv. 21–40 as a unit in the infancy narrative’; Johnson, *The Gospel of Luke* (1991), 49, 53, also divides text-unit 2:1–40 at 2:20/21.
127 For the division of main text-unit 1:5–56 at 1:25/26, see e.g. Harmon, “Form and Structure” (2001); Green, *Gospel of Luke* (1997), 62; Bock, *Luke: 1:1–9:50* (1994), 66; Brown, *Birth of the Messiah* (1993), 256; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 48; Nolland, *Luke: 1–9:20* (1989), 13; Fitzmyer, *According to Luke I–IX* (1981), 303; Plummer, *Critical and Exegetical Commentary* (1902), 84; Johnson, *The Gospel of Luke* (1991), 31. Ernst, *Das Evangelium nach Lukas* (1977), 55–64, treats 1:5–25 in two separate paragraphs of his commentary: ‘Die Verheißung der Geburt Johannes’ des Taufers 1:5–22’ and ‘Der Anfang der Erfüllung 1:23–25’.

again, the macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*). Clause 1:8b/9a gives the time of this action with the temporal clause ἐν τῷ ἱερατεύειν αὐτὸν (*while he executed his priestly office*; 1:8b/9a), and the action itself is described using the third person singular of the active verb in the aorist tense ἔλαχεν (*he obtained by lot*; 1:9b), which is connected to the clause of final purpose τοῦ θυμιᾶσαι (*to burn incense*; 1:9c). The antecedent of the third person singular in 1:9b is the proper noun Ζαχαρίας (*Zacharias*; 1:5a). This is supported by the use of the infinitive ἱερατεύειν (*to execute a priestly office*) – used in an *accusativus cum infinitivo* construction – in the temporal clause 1:8b ‘while he executed his priestly office’, as well as by the use of the noun τῆς ἱερατείας (*of the priestly office*; 1:9a), both referring to ἱερεὺς τις ὀνόματι Ζαχαρίας (*a certain priest, with the name Zacharias*; 1:5a).

Clause 1:9d gives the location of this action using the directional preposition εἰς (*into*; 1:9d) connected to the noun τὸν ναὸν (*the sanctuary*; 1:9d), itself qualified by the proper noun τοῦ κυρίου (*of the Lord*; 1:9d), reading ‘into the sanctuary of the Lord’. This ‘sanctuary of the Lord’ implies the sanctuary of the temple in Jerusalem, and therefore implicitly introduces the location Jerusalem into the narrative. All the action in 1:8a–20g takes place inside the sanctuary of the temple in Jerusalem.

The character ὁ ἄγγελος (*the Messenger*)¹²⁸ is referred to in the research-text ten

128 I have chosen to translate ὁ ἄγγελος as *the Messenger* in order to make visible the noun’s connection to the verb ἀγγέλω (*to bear a message*), and, thereby, this character’s function of conveying a message. Cf. the verb εὐαγγελισθῆναι (*to proclaim as a good message*; 1:19g; 2:10c) of which ὁ ἄγγελος (*the Messenger*) is the subject. See Beekes and Van Beek, *Etymological Dictionary of Greek* (2010), 9, who translate ἄγγελος as ‘messenger’; Chantraine, *Dictionnaire Étymologique de la Langue Grecque* (1999), 8, who translate ἄγγελος as ‘messenger’; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 7, who give ‘messenger, envoy’ as the primary meaning of the noun ὁ ἄγγελος; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 7, who give ‘to bear a message’ as the primary meaning of the verb ἀγγέλλω; Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.189: ‘ἀγγέλλω: to provide otherwise unknown information—‘to tell, to inform.’ Cf. Hartvigsen, ‘Reception of Luke 1:5–2:52’ (2021), 567, who translates ἄγγελος κυρίου in 1:11a as ‘messenger of the Lord’; Green, *Gospel of Luke* (1997), 78, who, although translating ὁ ἄγγελος here as ‘the angel’, once refers to it as ‘the messenger’. See, however, Johnson, *The Gospel of Luke* (1991), 32, who remarks regarding ἄγγελος κυρίου (*the Messenger of the Lord*; 1:11a): ‘angel of the Lord: Literally, a “messenger from the Lord,” but by the time of Luke’s writing, the conception of “angels” as “ministering spirits” (see Heb 1:14) was well advanced in Jewish apocalyptic literature (e.g., 1 Enoch 3:1; 4:1–2; 5:1).’ Regarding Johnson’s remark, I would say that ‘ministering spirits’ can also be ‘messengers’, for the two functions are not mutually exclusive. See also for ἄγγελος in 1:11a, and elsewhere, as ‘messenger’ (not capitalised), some translations that explicitly call themselves ‘literal’, e.g. *The Holy Bible: Literal Standard Version* (2020); *Modern Young’s Literal Translation New Testament* (2005). Cf. Van Wieringen, ‘The Book of Job’ (forthcoming), where he explains that the Hebrew מַלְאָכֵי יְהוָה can best be translated as *the Messenger* (capitalised, as I do) of *the Lord*, being a ‘function designation’; cf. Brown, *Birth of the Messiah* (1993), 262: ‘The word for “angel” in Hebrew (*mal’āk*) has the sense of messenger.’ Oussoren, *Naardense Bijbel* (2014), 1301, translates ἄγγελος in 1:11 as ‘aankondig-engel’ (*announce-angel*); Klein, *Das Lukasevangelium* (2006), alternates between ‘Engel des

times as ‘the Messenger’ with only a definite article.¹²⁹ This character is furthermore twice referred to as ‘the Messenger of the Lord’, once as ‘the Messenger Gabriël’, and once as ‘Gabriël’:

1. In clause 1:11a, the character ‘the Messenger’ is introduced for the first time in the research-text with the anarthrous phrase ἄγγελος κυρίου (*the Messenger of the Lord*; 1:11a). The two undetermined nouns ἄγγελος and κυρίου here form a Hebraism, imitating a Hebrew construction where the determined second noun (*nomen rectum*) – in this case the genitive κυρίου (*of [the] Lord*), which self-evidently has no need of a definite article – determines the first noun (*nomen regens*), giving two determined nouns: ‘the Messenger of the Lord’.¹³⁰
2. Further on in main text-unit 1:5–25, ‘the Messenger’ refers to himself as Γαβριήλ, ὁ παρεστηκῶς ἐνώπιον τοῦ θεοῦ (*Gabriël, the one standing before God*; 1:19c–d).
3. ‘The Messenger’ is referred to for the second time as ‘Gabriël’ at the beginning of main text-unit 1:26–58 (see paragraph 2.2.9): ἀπεστάλη ὁ ἄγγελος Γαβριήλ ἀπὸ τοῦ θεοῦ (*was sent the Messenger Gabriël by God*; 1:26a).
4. ‘The Messenger’ is referred to for a second time as ἄγγελος κυρίου (*the Messenger of the Lord*; 2:9a) when he appears to ‘the shepherds’ in main text-unit 2:6–21 (see paragraph 2.2.13).

The designations ‘the Messenger’, ‘the Messenger of the Lord’, and ‘Gabriël’, therefore, all refer to the same character.¹³¹

Herrn’ in his translation of the Greek (e.g. 82) and ‘Gottesbote’ in his commentary (e.g. 96). See for ἄγγελος in general, and for its meanings of ‘messenger’ and ‘representative of the heavenly world’, Kittel, *Theological Dictionary of the New Testament* (1964), vol. 1, 74–87.

129 These occurrences are: ὁ ἄγγελος (*the Messenger*; 1:13a, 19b, 30a, 35b, 38d; 2:10a), πρὸς τὸν ἄγγελον (*to the Messenger*; 1:18a, 34a), σὺν τῷ ἀγγέλῳ (*with the Messenger*; 2:13a), ὑπὸ τοῦ ἀγγέλου (*by the Messenger*; 2:21d).

130 See, however, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 13: ‘ἄγγελος κυρίου. (...) While in many cases the anarthrous phrase can refer to “the angel of the Lord” (i.e., an OT way of describing the presence of Yahweh among people [...]), the fact that the angel is later given a name (v. 19) suggests that the phrase is indefinite here (...). The genitive κυρίου thus probably denotes source.’

131 The character ‘the Messenger’ is included in the plural character ‘the messengers’, occurring once in the research-text: οἱ ἄγγελοι (*the messengers*; 2:15b). This plural character is made up of πλῆθος στρατιᾶς οὐρανόυ (*a multitude of the heavenly army*; 2:13a) and σὺν τῷ ἀγγέλῳ (*with the Messenger*; 2:13a).

Clauses 1:13a–20g contain communication between ‘the Messenger’ and ‘Zacharias’. This communication consists of three direct speeches, each of which is introduced by the *verbum dicendi* εἶπεν (*he said*; 1:13a; 1:18a; 1:19b). For each of these three direct speeches, the speaker is made visible by explicitly naming the subject of the *verbum dicendi*: ‘the Messenger’ in 1:13a, ‘Zacharias’ in 1:18a and then again ‘the Messenger’ in 1:19b. The character ‘the Messenger’ is renominalised as the indirect object (addressee) of the second *verbum dicendi* (1:18a). In the first and third direct speeches, however, after the preposition πρὸς (*to*), the addressee is only referred to using the personal pronoun αὐτὸν (*him*), thereby accentuating the already explicitly mentioned speaker ‘the Messenger’.

‘The Messenger’ is the speaker of the first direct speech (1:13b–17d), and his addressee, ‘Zacharias’, is the only character on the textual stage to hear his words. ‘The Messenger’ addresses ‘Zacharias’ directly, using the vocative form of his name Ζαχαρία (*Zacharias*; 1:13c), and uses the second person singular negative imperative μὴ φοβοῦ (*do not fear*; 1:13b) in the immediately preceding clause 1:13b. The clause of reason linked to this imperative, διότι εἰσηκούσθη ἡ δέησις σου (*because your prayer has been heard*; 1:13d), follows in 1:13d. The second person singular personal pronoun σου (*your*; 1:13d), refers to the addressee of this first direct speech, ‘Zacharias’. In this direct speech, ‘Zacharias’ is addressed four more times.¹³² After clause 1:14a, the second person singular is no longer used. Clause 1:13e introduces the character Ἐλισάβετ (*Elisabet*; 1:13e), who is the subject of the third person singular verbal form in future tense γεννήσει (*she will bear*; 1:13e) with the object υἱόν (*a son*; 1:13e), whom the addressee ‘Zacharias’ will call Ἰωάννην (*Iōannēs*; 1:13f). From 1:14a until the end of the direct speech in 1:17d, this son ‘Iōannēs’ is the subject of six third person verbal forms, five in the future tense and one in the subjunctive mood.¹³³ The conjunction of οὐ μὴ with the subjunctive mood is used here to emphatically describe a negative future action by ‘Iōannēs’.¹³⁴ Broadly speaking, the first part of this direct

132 Besides being addressed with his name Ζαχαρία (*Zacharias*; 1:13c), and with the negative imperative μὴ φοβοῦ (*do not fear*; 1:13b), ‘Zacharias’ is addressed with σου (*your*; 1:13e), σοι (*for you*; 1:13e), καλέσεις (*you will call*; 1:13f) and σοι (*for you*; 1:14a).

133 These six verbal forms are: ἔσται (*he will be*; 1:14a, 1:15a), (οὐ μὴ) πίη (*he shall [not] drink*; 1:15b), πλησθήσεται (*he will be filled*; 1:15c), ἐπιστρέψει (*he will turn*; 1:16), προελεύσεται (*he will go forth*; 1:17a). The last of these is connected to three infinitives of purpose: ἐπιστρέψαι (*to turn*; 1:17b, and elliptically present in 1:17c) and ἐτοιμάσαι (*to make ready*; 1:17d).

134 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 17; Grosvenor and Zerwick, *Grammatical Analysis* (1993), 170.

speech by ‘the Messenger’, using a *second* person singular, concerns his addressee ‘Zacharias’, while the second part, employing a *third* person singular, gives ‘Zacharias’ information about his son to be ‘Iōannēs’.

The second direct speech (1:18b–d) is spoken by ‘Zacharias’. He is the subject of the *verbum dicendi* in 1:18a. His addressee is ‘the Messenger’, who is accentuated by being renominialised, and who is the only character who can hear the words spoken by ‘Zacharias’. This direct speech by ‘Zacharias’ contains a question, introduced with a preposition connected to the neuter singular interrogative pronoun *κατὰ τί γινώσομαι τοῦτο* (*by what will I know this?*). I deal with this question, including its further syntax, in greater detail in Chapter 3 and Chapter 4. After posing his question to ‘the Messenger’, ‘Zacharias’ continues his direct speech with the reason for his question (1:18c–d). The conjunction of reason *γάρ* (*for*; 1:18c) rules clauses 1:18c–d, which contain three first person singulars,¹³⁵ among which the emphatic personal pronoun first person singular *ἐγὼ* (*I*; 1:18c) in first position.¹³⁶

The third direct speech (1:19c–20g) has as speaker ‘the Messenger’, who is the subject of the *verbum dicendi* *εἶπεν* (*he said*; 1:19b). This primary *verbum dicendi* is coloured by another *verbum dicendi* in the masculine participle form *ἀποκριθεὶς* (*answering*; 1:19a), found in the previous clause. The addressee is ‘Zacharias’, who is the only character in the narrative to hear these words spoken by ‘the Messenger’. ‘The Messenger’ is qualified by the masculine singular participle *ἀποκριθεὶς* (*answering*; 1:19a), which connects his words to the preceding direct speech by ‘Zacharias’ not only syntactically, but also at a semantic level. Parallel to the statement (1:18c–d) by ‘Zacharias’ following upon his question (1:18b), clause 1:19c also opens with an emphatic personal pronoun first person singular *ἐγὼ* (*I*; 1:19c), highlighting the subject (‘the Messenger’) of the verbal form *εἶμι* (*I am*; 1:19c). The predicate of clause 1:19c is the proper name of ‘the Messenger’, *Γαβριήλ* (*Gabriel*; 1:19c), followed by a relative clause (1:19d), ex-

135 These are the personal pronoun first person singular *ἐγὼ* (*I*; 1:18c) in first position, followed by *εἶμι* (*I am*; 1:18c), and *μου* (*my*; 1:18d).

136 The first position of *ἐγὼ* in clause 1:18c increases its emphatic significance; cf. footnote 35, where I point out how occupying first position in a clause signals emphasis, citing Runge, *Discourse Grammar* (2011), 217–219. See for the emphatic significance of personal pronouns in Greek, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 339. Related to this, see Joüon and Muraoka, *Grammar of Biblical Hebrew* (1991), 538–540, for how in Biblical Hebrew separate personal pronouns always convey emphasis.

plaining that he is ὁ παρεστηκὸς ἐνώπιον τοῦ θεοῦ (*the one standing before God*; 1:19d).¹³⁷ This third direct speech contains various forms of the first and second person singular (personal pronouns and verbal forms), marking the speech as expounding on the relationship between the speaker ‘the Messenger’ and his addressee ‘Zacharias’. This direct speech is marked midway by the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:20b), lending emphasis to the remainder of the direct speech (1:20c–g), which comes to an end with a return to the narrative world in 1:21a, where the character ‘(the multitude of) the people’ is reintroduced from 1:10.

Clause 1:22a gives a change in location, expressed by the directional prefix of the participle ἐξ-ελθῶν (*having come out*; 1:22a). This aorist participle is a masculine singular and refers to the renominalised proper noun Ζαχαρίας (*Zacharias*; 1:21a), which is the object of the action of ὁ λαὸς (*the people*), occurring in ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν (*the people were expecting Zacharias*; 1:21a).¹³⁸ The character ‘the people’ is introduced further back in clause 1:10 as πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ (*all the multitude of the people*; 1:10), and is indeed located in that clause with the adverb of place ἔξω (*outside*; 1:10) the sanctuary.¹³⁹ This confirms the change in location of ‘Zacharias’ from *inside* to *outside* the sanctuary in 1:22a.

Clause 1:23a introduces new action with the macrosyntactic sign καὶ ἐγένετο (*and it came to pass*). This new action is described using the third person singular of the active verb (aorist tense) ἀπ-ἦλθεν (*he departed*; 1:23c), expressing a change of direction through the directional prefix ἀπὸ (*away from*). This movement is then immediately explicated with the preposition of direction εἰς (*to*; 1:23c), connected to the noun τὸν οἶκον (*the house*; 1:23c), itself restricted by the personal pronoun masculine singular αὐτοῦ (*of him*; 1:23c): ‘to his house’. The subject of this action is ‘Zacharias’ (1:21a). The time of this action is supplied in 1:23b with the temporal clause ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ

137 See paragraph 4.5 for an analysis of clause 1:19d from a communicative perspective: the character ‘Zacharias’ is furnished here by the character ‘the Messenger’ with information that the TIR has already directly received from the TIA in 1:11a, namely that ‘the Messenger’ is ‘the Messenger of the Lord (= ‘God’), thereby resolving an information discrepancy between the TIR and ‘Zacharias’.

138 See for a discussion on the use of ὁ λαὸς (*the people*) in Luke, Minear, “Jesus’ Audiences, According to Luke” (1999), 40–43.

139 See for a syntax analysis of clause 1:10, Bentein, Janse, and Soltic, “A Note on Luke 1:10” (2012).

(when were fulfilled the days of his priestly service; 1:23b), and it simultaneously rounds off the action that is started with the temporal clause ἐν τῷ ἱερατεύειν αὐτὸν (while he executed his priestly office; 1:8b/9a).

Clause 1:24a reintroduces the character ‘Elisabet’ from 1:5c. She is the subject of two new actions:

1. ‘Elisabet’s’ first action is described with the verb (aorist tense) συνέλαβεν (she conceived; 1:24a);
2. Her second action is described with the verb (aorist tense) περιέκρυβεν [ἑαυτήν] (she covered [herself] completely; 1:24b),¹⁴⁰ which has as its object the feminine singular reflexive pronoun ἑαυτήν (herself; 1:24b).

The temporal preposition μετὰ (after) introduces the temporal phrase μετὰ δὲ ταύτας τὰς ἡμέρας (then after these days; 1:24a), giving the time of both these actions. ‘These days’ refers to αἱ ἡμέραι (the days) used in the temporal phrase in 1:23b.

Clause 1:24c consists solely of a *verbum dicendi* in the form of a feminine singular participle λέγουσα (while saying[:]; 1:24c), introducing a direct speech (1:25a–c).¹⁴¹ The subject of this *verbum dicendi* is ‘Elisabet’ (1:24a); no address-

140 The verb περικρύπτω/περικρύβω is a *hapax legomenon* in the New Testament. It does not occur in the Septuagint. For my translation of περιέκρυβεν ἑαυτήν (1:24b) as *she covered herself completely*, instead of as the usual *she hid herself*, see Strelan, “Elizabeth, Are You Hiding?” (2003), who makes a good case for translating as ‘she veiled herself’, based (1) on an analysis of the very few extant witnesses that use the verb περικρύβω, (2) on etymological arguments, and (3) on the narrative cohesion of Luke 1:5–80. Strelan also suggests (page 92): ‘The imperfect tense form (περιέκρυβεν) could indicate a customary or habitual covering on Elizabeth’s part during the five months.’ Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1377, translates περικρύπτω (referring to the late imperfect form περιέκρυβον) as ‘conceal entirely’. Bauer, et al., *Greek-English Lexicon* (2021), 712, translate the verb περικρύβω as ‘to keep private, hide, conceal (entirely)’. Reiling and Swellengrebel, *A Translator’s Handbook* (1971), 46, also translates the verb περικρύβω as ‘to conceal (entirely)’. Bauer, *Wörterbuch zu den Schriften* (1963), c. 1285, translates περιέκρυβεν ἑαυτήν as ‘sie hielt sich verborgen’. Fitzmyer, *According to Luke I–IX* (1981), 329, notes, regarding ‘Elisabet’ in 1:24b, that ‘It might seem puzzling that Luke should note that she hid herself during the first part of her pregnancy; no Palestinian custom is known that would call for it (...)’, and he, therefore, views Elisabet’s ‘seclusion’ solely as a literary device. Cf. Green, *Gospel of Luke* (1997), 81.

141 See for the function of ὅτι (1:25a), Winter, “Ὅτι Recitativum in Luke” (1955). See also Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 61, who assigns ὅτι (1:25a) the value of a colon, but who should have pointed out that this colon would then conclude clause 1:24c: ὅτι in V25 hat den Wert eines typographischen Doppelpunktes.’ See also, Fitzmyer, *According to Luke I–IX* (1981), 329: ‘The *hoti* at the beginning of this verse in the Greek text creates something of a problem. It is best taken as *hoti recitativum*, despite the Latin Vg. which translates it as *quia*, “because,” and makes the rest sound like a reason why Elizabeth has secluded herself.’

ee is mentioned. This direct speech could, therefore, besides being spoken to an addressee or addressees that go unmentioned, also be an ‘interior’ direct speech by ‘Elisabet’ to herself.¹⁴² ‘Elisabet’s’ direct speech is about the character κύριος (*the Lord*; 1:25a). He is the subject of the third person singular verbal form in perfect tense *πεποίηκεν* (*he has done*; 1:25a) giving continuing present action started in the past, with as indirect object the first person singular personal pronoun *μοι* (*to me*; 1:25a), referring to the subject of the *verbum dicendi*, ‘Elisabet’. The temporal phrase concluding the same clause (1:25a) *ἐν ἡμέραις* (*in the days*), gives the time of the reported action by ‘the Lord’. These ‘days’ are further described in the following clauses 1:25b–c where the corresponding relative pronoun *αἷς* (*in which*; 1:25b), connects the third personal singular verbal form in aorist tense *ἐπεῖδεν* (*he deigned*; 1:25b) and the infinitive of purpose *ἀφελεῖν* (*to remove*; 1:25c), to *ἐν ἡμέραις* (*in the days*; 1:25a). The antecedent of the subject of the third person singular verbal form ‘he deigned’, giving completed action in the past, is ‘the Lord’ in the previous clause 1:25a. This direct speech by ‘Elisabet’ ends here because the following clause 1:26b reverts to the narrative world, initiating the new main text-unit 1:26–58.¹⁴³

To sum up: main text-unit 1:5–25 first introduces the narrative of the entire research-text using the macrosyntactic sign *ἐγένετο* (*there was*). Furthermore, it introduces its own sub-narrative, giving its time of action, and introducing the characters ‘Zacharias’, ‘Elisabet’, ‘the Messenger of the Lord’ and ‘(the multitude of) the people’. The location of this action is for the larger part inside and outside ‘the sanctuary’ (of the temple in Jerusalem) and, furthermore, at ‘the house’ of the character ‘Zacharias’. Main text-unit 1:5–25 contains communication between the characters ‘the Messenger’ and ‘Zacharias’, consisting of three direct speeches. The second contains a question posed by ‘Zacharias’ to ‘the Messenger’. Main text-unit 1:5–25 also contains a direct speech by the char-

See also Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 25, regarding 1:25: ὅτι. Introduces the clausal complement (...) of λέγουσα.’ Levinsohn, *Discourse Features* (2000), 264–265, posits that when ὅτι is used in this way in Luke/Acts, it always signals the speech that follows as terminating or culminating a unit or sub-unit of the narrative.

142 Dinkler, “Lukan Interior Monologues” (2015), 384–385, unfortunately does not include (as a possible candidate) the direct speech by ‘Elisabet’ in 1:25a–c in her overview of ‘interior monologues’/‘inner speech that is explicitly quoted’ in Luke.

143 That clauses 1:25a–c form the conclusion of main text-unit 1:5–25, is supported by the fact that they commence with ὅτι in first position in 1:25a, functioning here as a so-called ὅτι recitativum’. See footnote 141, where I refer to Levinsohn, *Discourse Features* (2000), 264–265.

acter ‘Elisabet’ to an unknown addressee (that could be herself) or to unknown addressees. Her direct speech concludes this main text-unit.

2.2.9 Scheme III: main text-unit 1:26–56

Main text-unit 1:26–56 is introduced by the temporal phrase ἐν δὲ τῷ μῆνι τῷ ἕκτῳ (*in the sixth month*; 1:26a), placing the action in this new text-unit directly *after* the events concerning ‘Elisabet’, which are spoken of in 1:24b, where the temporal phrase μῆνας πέντε (*five months*; 1:24b) is used. Clauses 1:26a–b not only mark the time of this new action, but also give the location of this action with the toponyms ‘Galilaea’ and ‘Nazareth’, both used for the first time in the research-text: εἰς πόλιν τῆς Γαλιλαίας ἧ ὄνομα Ναζαρεθ (*to a city of Galilaea, the name of which [was] Nazareth*; 1:26a–b).

The subject of this new action is ὁ ἄγγελος Γαβριήλ (*the Messenger Gabriël*; 1:26a), who is reintroduced from 1:19b–c.¹⁴⁴ The indirect object of his action is a new character in the research-text. This character is first referred to as παρθένον (*a virgin*; 1:27a=26a’), and is further on called ‘Mariam’ in the nominal clause 1:27d: τὸ ὄνομα τῆς παρθένου Μαρίας (*the name of the virgin was Mariam*; 1:27d). A second new character ‘Iōsēph’, the betrothed of the character ‘Mariam’, is introduced in clauses 1:27b–c: ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ (*betrothed to a man, whose name was Iōsēph, from the house of David*; 1:27b–c). However, ‘Iōsēph’ is not the subject of action here. It is only beyond this main text-unit 1:26–56 that ‘Iōsēph’ indeed becomes the subject of action, when he is reintroduced in clause 2:4a.

A direct speech by ‘the Messenger’ is introduced in 1:28b using only the *verbum dicendi* εἶπεν (*he said*; 1:28b). This direct speech is directed to ‘Mariam’ (without using a personal pronoun or (proper) noun). ‘Mariam’ is the only character in the narrative who can hear the words spoken by ‘the Messenger’. It is the first direct speech in the communication between the characters ‘the Messenger’

¹⁴⁴ See paragraph 5.2 for an analysis of clause 1:26a from a communicative perspective. In 1:26a ‘the Messenger’ (as being called ‘Gabriël’) is introduced to the TIR by the TIA, whereas in 1:19c it is the character ‘the Messenger’ who introduces himself as being called ‘Gabriel’ to the character ‘Zacharias’ (and via ‘Zacharias’ to the TIR).

and ‘Mariam’. This communication consists of five direct speeches.¹⁴⁵ The location where this communication takes place is not further specified other than with ‘Nazareth’ (1:26b). However, the participle εἰσελθὼν (*having entered*; 1:28a), referring to action by ‘the Messenger’, which is then connected to the preposition πρὸς (*to*; 1:28a) and the feminine personal pronoun αὐτήν (*her*; 1:28a), can, in view of the absence of any further toponym or noun, be understood as forming the additional locational phrase πρὸς αὐτήν (*to her* (= ‘Mariam’; 1:28a)).¹⁴⁶ This locational phrase highlights ‘Mariam’: she herself is the location at which her communication with ‘the Messenger’ takes place.¹⁴⁷

The opening direct speech (1:28c–e) by ‘the Messenger’ addresses ‘Mariam’, firstly using a second person singular imperative χαίρε (*rejoice*; 1:28c), secondly using a substantivized participle in the vocative case κεχαριτωμένη (*eminently favoured one*; 1:28d), and finally employing a second person singular personal pronoun μετὰ σοῦ (*with you*; 1:28e). ‘Mariam’s’ narrated reaction (1:29a–c) to this greeting, contains an indirect open question.¹⁴⁸ I deal with this question posed by ‘Mariam’ in Chapter 5.

‘The Messenger’ is then superfluously renominialised in 1:30a as the subject of

¹⁴⁵ These five direct speeches are in clauses 1:28c–e, 1:30b–33b, 1:34b–c, 1:35c–37, and 1:38b–c.

¹⁴⁶ Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 28, regard πρὸς αὐτήν (1:28b) as ‘Spatial, modifying εἰσελθὼν’. See Bock, *Luke: 1:1–9:50* (1994), 87, who, regarding εἰσελθὼν πρὸς αὐτήν (1:28a), notes in footnote 15 that the verb can speak of entering a house or a person: ‘Εἰσελθὼν suggests an entry into a room or a house. Most of the fifty uses in Luke’s Gospel speak of entering a house or a city or of demons entering a person. The term simply means “to enter.” Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 494–495, offers as primary translation of εἰσερχομαι, ‘come into’ and ‘enter’; in conjunction with πρὸς τινα it can mean ‘enter his house’ or ‘visit him’; it can also mean ‘to come upon the stage’. Bauer, et al., *Greek-English Lexicon* (2021) 260, also offer the meaning of ‘to enter into persons or animals enter into someone’. Bauer, *Wörterbuch zu den Schriften* (1963), c. 461–462, translates εἰσερχομαι in conjunction with πρὸς τινα as ‘zu jmdm. kommen’; in conjunction with εἰς τινα as ‘in jmdn. hinein’. Pope, ‘Gabriel’s Entrance’ (2018), especially 701–704, understands εἰσελθὼν πρὸς αὐτήν (1:28a) to mean the sexual penetration of ‘Mariam’ by ‘the Messenger’; see Koet and Lietaert Peerbolte, “Times of #MeToo” (2022), for their rebuttal of Pope’s arguments. Brown, *Birth of the Messiah* (1993), 286, translates εἰσελθὼν (1:28a) as a plain ‘he came’, disregarding the verbal prefix (εἰς), and for some unspecified reason, does not translate πρὸς αὐτήν (1:28a); he does not deal with clause 1:28a in his commentary. Cf. Green, *Gospel of Luke* (1997); Johnson, *The Gospel of Luke* (1991); and Fitzmyer, *According to Luke I–IX* (1981), who also do not deal with clause 1:28a.

¹⁴⁷ In contrast to the location of the communication between ‘the Messenger’ and ‘Mariam’ being described here in 1:28a as being *one of the characters*, the location of the communication between ‘the Messenger’ and ‘Zacharias’ (1:13b–13g) is described in terms of *spatial decor*, namely εἰς τὸν ναὸν τοῦ κυρίου (*into the sanctuary of the Lord*; 1:9d). See further my communication analysis of clause 1:28a in paragraph 5.2.

¹⁴⁸ From a communicative perspective, it is noteworthy that ‘Mariam’s’ reaction is only reported *directly* by the TIA to the TIR. This return to the narrative world creates a ‘delay’ in the flow of the communication, giving the TIR, together with ‘Mariam’, a moment to reflect upon the greeting by ‘the Messenger’. I deal with this delay in my communication analysis in paragraph 5.4.

the *verbum dicendi* εἶπεν (*he said*; 1:30a), introducing the second direct speech (1:30b–33b) in main text-unit 1:26–58. This renominalisation highlights the brief return to the narrative world (1:29a–30a). ‘The Messenger’s’ addressee is now addressed using her proper name ‘Mariam’ (1:30c). This second direct speech is marked by the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:31a), focussing attention onto the immediately following clauses 1:31b–d, in which second person singular verbal forms in the future tense are used three times in a row:

1. συλλήμψη (*you will conceive*; 1:31b);
2. καὶ τέξῃ υἱὸν (*and you will give birth to a son*; 1:31c);
3. καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (*and you will call his name Iēsous*; 1:31d).

The remainder (1:32a–33b) of the direct speech uses third person singular personal pronouns and verbal forms, and deals with this son to be, the character ‘Iēsous’.

Clause 1:34a introduces the third direct speech (1:34b–34c) in the communication between ‘the Messenger’ and ‘Mariam’, using the *verbum dicendi* εἶπεν (*she said*: 1:34a) with as subject the proper noun Μαριάμ (*Mariam*; 1:34a). Her addressee ‘the Messenger’ is unnecessarily renominalised here, parallel to the superfluous renominalisation of ‘the Messenger’ as addressee (1:18a) in the second direct speech in the communication between the characters ‘Zacharias’ and ‘the Messenger’. This first direct speech (1:34b–c) by ‘Mariam’ consists of a single question introduced by the interrogative adverb πῶς (*how?*; 1:34b) followed by the statement that is questioned ἔσται τοῦτο (*this will be*; 1:34b): ‘how will this be?’¹⁴⁹ The question is connected by the conjunctive ἐπεὶ (*since*; 1:34c), to the reason for the question ἄνδρα οὐ γινώσκω (*a man I do not know*; 1:34c). I deal with the syntax of this *direct* question and its reason in more detail in paragraph 5.1.

Clause 1:35b introduces the fourth direct speech (1:35c–37) in the communication between ‘the Messenger’ and ‘Mariam’, using the *verbum dicendi* εἶπεν (*he*

¹⁴⁹ Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 32: ‘Πῶς. Introduces a direct question. The interrogative adverb serves as the predicate of ἔσται.’

said; 1:35b), with as subject ‘the Messenger’. Parallel to 1:19a–b (in ‘the Messenger’s’ communication with ‘Zacharias’), this primary *verbum dicendi* is ‘coloured’ by another *verbum dicendi* in the masculine participle form ἀποκριθεὶς (answering; 1:35a). This participle qualifies the action of ‘the Messenger’, connecting his words to the immediately preceding direct speech, namely the question asked by ‘Mariam’. The direct speech by ‘the Messenger’ offers an explanation to the question posed by ‘Mariam’, by making her twice the (indirect) object of divine action, using second person singular pronouns (1:35c–d). The son she will give birth to, τὸ γεννώμενον (the one born; 1:35e), will therefore be ‘called holy, son of God’. This direct speech contains the *Aufmerksamkeitserreger* ἰδοὺ (behold!; 1:36a),¹⁵⁰ focussing attention onto the immediately following clauses 1:36b–d, which offer support for the explanation by ‘the Messenger’. ‘The Messenger’s’ direct speech is concluded in clause 1:37.

Clause 1:38a introduces the fifth and final direct speech of this communication between ‘the Messenger’ and ‘Mariam’, using the *verbum dicendi* εἶπεν (she said; 1:38a), with as subject the proper noun Μαριάμ (Mariam; 1:38a). ‘Mariam’s’ addressee is not explicitly mentioned, neither using a noun, nor a personal pronoun and, thereby, does not distract from the speaker ‘Mariam’. In view of the communicative context, ‘Mariam’s’ addressee must be ‘the Messenger’. Her direct speech opens with the *Aufmerksamkeitserreger* ἰδοὺ (behold!; 1:38b), focussing attention onto the rest of the clause, a nominal sentence constructed by using a feminine singular noun with corresponding article ἡ δούλη κυρίου (the maid-servant of the Lord; 1:38b), implying that the female speaker ‘Mariam’ (*ipso facto* also in the nominative case) is the predicate of this statement. Clause 1:38c concludes this direct speech, as well as the entire communication, referring to its two participants: the speaker ‘Mariam’ refers to herself using the first person singular personal pronoun μοι (to me; 1:38c), and refers to her addressee ‘the Messenger’ using the second person singular personal pronoun σου (your; 1:38c).

Clause 1:38d confirms the conclusion of this communication by returning to the narrative world. It introduces new action, removing ‘the Messenger’ by making him the subject of the active verb (aorist tense) ἀπῆλθεν (he departed;

¹⁵⁰ Clause 1:36a reads in full καὶ ἰδοὺ (and behold!) with the conjunction καὶ connecting clause 1:35e to 1:36b. See Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018), 205–214, for a detailed overview and analysis of the use of καὶ ἰδοὺ in Luke.

1:38d). The verb implies a change of direction through its directional prefix ἀπό (*away from*), and this is reinforced through the use of the same preposition ἀπό (ἀπ' after elision preceding αὐτῆς) directly after the verbal form. The indirect object of this verb of action is the feminine singular personal pronoun αὐτῆς (*her*; 1:38d), referring to 'Mariam'.

Clause 1:39a uses the temporal phrase ἐν ταῖς ἡμέραις ταύταις (*in these days*) to introduce the time of new action in the narrative world. The use of the demonstrative pronoun ταύταις (*these*) syntactically connects the time of the action in clauses 1:39–56 to the action in clauses 1:26–38. The immediately following clause gives a change in location, using the Hebraising proper noun 'Iouda' in the locational phrase εἰς πόλιν Ἰούδα (*to a city of Iouda*; 1:39b).¹⁵¹ Subject of this new action is a renominalised Μαριὰμ (*Mariam*; 1:39a), accentuating her action. Clause 1:40a zooms further in on the narrative's new location with εἰς τὸν οἶκον Ζαχαρίου (*into the house of Zacharias*), and the following clause 1:40b reintroduces the character 'Elisabet' from 1:24a as the object of action by 'Mariam', who greets 'Elisabet'.¹⁵²

Clause 1:41a uses the macrosyntactic sign καὶ ἐγένετο (*and it came to pass*) to introduce new action. Clause 1:41b, a temporal clause, renominalises both characters 'Elisabet' and 'Mariam' and, by doing so, highlights the interaction between the two women. Besides being renominalised, both proper nouns 'Elisabet' and 'Mariam' are given a feminine singular definite article, the nominative ἡ (*she*; 1:41b) for 'Elisabet' and the genitive τῆς (*her*; 1:41b) for 'Mariam'. These definite articles add to the highlighting of both renominalised names.¹⁵³ Not only is this *meeting* of the two characters accentuated, but so is 'Mariam's' ἀσπασμὸν (*greeting*; 1:41b) of 'Elisabet', which is mentioned explicitly as the object of the renominalised 'Elisabet's' action of hearing and which, in addition, is qualified by the renominalised 'Mariam'. The temporal adverb ὡς (*when*; 1:41b) connects 'Mariam's' greeting to clause 1:41b ἐσκήρτησεν τὸ βρέφος ἐν τῇ

151 See Brown, *Birth of the Messiah* (1993), 332, where he remarks regarding the use of Ἰούδα in 1:39b: 'The dependency on OT phrasing would help to explain why Luke speaks of "Judah" rather than of "Judea."'

152 The TIA does not inform the TIR about the content of 'Mariam's' greeting. In Chapter 5, I deal with the communicative implications of this information discrepancy between the TIR and the characters 'Elisabet' and 'Mariam'.

153 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 38: '(...) the use of the full noun phrase ἡ Ἐλισάβετ in verse 41 rather than a pronoun is another highlighting device, as is the full noun phrase τῆς Μαριάς.'

κοιλία αὐτῆς (*the baby leaped in her womb*; 1:41c), where the antecedent of αὐτῆς (*her*) is ‘Elisabet’.

Using the *verbum dicendi* εἶπεν (*she said*), clause 1:42b introduces a direct speech (1:42c–44b) by the character ‘Elisabet’ without explicitly naming her as speaker but, in view of the communicative context, the antecedent of the subject of this *verbum dicendi* is the renominalised ‘Elisabet’ in 1:41d. The addressee of her direct speech is not given, neither using a noun nor a personal pronoun. However, ‘Elisabet’s’ use of the second person singulars σὺ (*you*; 1:42c), σοῦ (*your*; 1:42d), and σου (*your*; 1:44b) points at ‘Mariam’ being her addressee. Besides, the content of ‘Elisabet’s’ words makes clear that ‘Mariam’ is the only possible addressee.¹⁵⁴

Clauses 1:42c–d open ‘Elisabet’s’ direct speech in which she uses two second person singular personal pronouns to address her addressee ‘Mariam’.¹⁵⁵ In clauses 1:43a–b, the speaker ‘Elisabet’ no longer uses second persons singular to address ‘Mariam’, but refers to her using the singular form of the noun ἡ μήτηρ (*the mother*; 1:43b) connected to τοῦ κυρίου μου (*of my Lord*; 1:43b), while referring to herself using three first person singular pronouns.¹⁵⁶ It can be conceived that ‘the mother of my Lord’, functioning as a programmatic designation, also has a certain ‘vocative’ function here.¹⁵⁷ In this case ‘Mariam’ remains the explicit addressee throughout ‘Elisabet’s’ direct speech. A second option is that in 1:43a–b ‘Elisabet’ addresses herself about who ‘Mariam’ and her child are, while ‘Mariam’ remains able to hear her words. A third option is that the first and second options are both valid.¹⁵⁸ Clause 1:43a is a direct question that is introduced by πόθεν (*from where?*; 1:43a). It is connected to clause 1:43b by the subordinating conjunction ἵνα (*that*). Clause 1:43b supplies the content of the

154 From a communicative perspective it should be noted that the TIR has already been informed by the TIA in 1:41c (and will be so a second time in this same direct speech via the character ‘Elisabet’ in 1:44a–c) that the character ‘the baby’ (= ‘Iōānēs’) reacts to ‘Mariam’s’ greeting. It can, therefore, be argued that ‘the baby’ is also able to hear his mother ‘Elisabet’s’ words. I deal with this possibility in my communication analysis in paragraph 5.15.

155 These pronouns are: σὺ (*you*; 1:42c); σοῦ (*your*; 1:42d).

156 These pronouns are: μοι (*to me*; 1:43a); μου (*my*; 1:43b); ἐμέ (*me*; 1:43b).

157 See Robertson, *Grammar of the Greek New Testament* (1919), 462, regarding the vocative as programmatical: ‘Indeed the vocative is sometimes as much a sentence as a case, since the word stands to itself and forms a complete idea. Thus Μαριάμ and Παββουεῖ (John 20:16) tell the whole story of recognition between Jesus and Mary. When Thomas said Ὁ Κύριός μου καὶ ὁ Θεός μου (John 20:28), he gave Christ full acceptance of his deity and of the fact of his resurrection.’

158 I deal with the communicative implications of these three different reading options in paragraph 5.15.

demonstrative pronoun τοῦτο (*this*; 1:43a). I deal with the syntax of this direct question (1:43a) together with its explanation (1:43b) in more detail in paragraph 5.1.

Clause 1:44a opens with the *Aufmerksamkeitserreger* ἰδοῦ (*behold!*), focussing attention onto both the following temporal clause 1:44b, as well as clause 1:44c. Once again, the ‘greeting’ (1:40b; 1:41b) by ‘Mariam’ is mentioned, as well as the reaction it elicits: ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος (*the baby leaped in exultation*; 1:44c).¹⁵⁹ Clause 1:44b reverts to the second person singular addressing ‘Mariam’, while also referring to the speaker ‘Elisabet’ by using a first person singular, and therefore making an explicit link between the speaker and her addressee in a single clause. The following clause (1:44c) again refers to the speaker ‘Elisabet’ using a first person singular personal pronoun. ‘Elisabet’s’ direct speech now ends, having linked the two pregnant women syntactically, as well as having mentioned both ‘Mariam’s womb τῆς κοιλίας σου (*your womb*, 1:42d) and ‘Elisabet’s’ womb τῆ κοιλία μου (*my womb*; 1:44c). The programmatic designation ἡ μήτηρ τοῦ κυρίου μου (*the mother of my Lord*; 1:43b) is situated at the centre of this direct speech.

Clauses 1:45a–c are a macarism, a genre that belongs to the *discursive* world: καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου (*and happy is she who had faith that there will be a completion to the things spoken to her from the Lord.*; 1:45a–c).¹⁶⁰ Two syntactic observations can be noted regarding these clauses:

1. They no longer employ the first and second persons singular that mark ‘Elisabet’s’ direct speech addressing ‘Mariam’ (1:42c–44c), but communicate using the third person.¹⁶¹ Functioning in the discursive world,

159 I deal with the communicative implications of this reaction by ‘the baby’ to hearing ‘Mariam’s’ greeting in paragraph 5.17.

160 See for clauses 1:45a–c being a macarism, e.g. Brown, *Birth of the Messiah* (1993), 334; Johnson, *The Gospel of Luke* (1991), 41; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 87, footnote 46.

161 In his effort to include clauses 1:45a–c (belonging to the discursive world) as part of ‘Elisabet’s’ direct speech to ‘Mariam’, Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 80, inserts the second person singular pronoun ‘du’ into his translation of 1:45a. In doing so, Bovon demonstrates that he indeed notes the difficulty of the switch from the second person to the third person, but also that he does not grasp the fact that the communication in clauses 1:45a–c is not taking place at the communication level of the characters. See for attempts to use πιστεύουσα (*she who had faith*; 1:45a) as a vocative, Fitzmyer, *According to Luke I–IX* (1981), 365: ‘Sometimes the attempt is made to understand the ptc. *pisteusasa* with the def. art. as a vocative,

these clauses discuss a feminine third person singular, using the substantivized aorist participle in the nominative case ἡ πιστεύουσα (*she who had faith*; 1:45a), as well as the feminine personal pronoun in the dative case αὐτῇ (*to her*; 1:45c).

2. The aorist πιστεύουσα (*she who had faith*; 1:45a), being a tense that looks backwards at completed action,¹⁶² would not be used here by the character ‘Elisabet’ to describe ‘Mariam’s’ action of ‘having faith’ that, in fact, is still taking place in the now-moment of the textual stage of the research-text.¹⁶³

In view of the above two syntactic observations, clauses 1:45a–c must (because they neither address ‘Mariam’, nor are spoken by ‘Elisabet’) be read as a so-called ‘aside’,¹⁶⁴ in which the TIA directly addresses the TIR in the *discursive*

“blessed (are you), O believing woman” (...); cf. Vg. *beata quae credidisti*. However, the translation in the lemma is preferred because of the third sg. fem. pron. in the following subordinate clause.’

162 See for the *perfective aspect* (not to be confused with the perfect tense) of the aorist, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 406: ‘The aorist stems (aorist stem, aorist passive stem) present an action as complete, as a single (uninterruptable) whole: it ignores any component parts by looking only at the boundaries of the action, rolling beginning, middle and end into one. This is called *perfective aspect*.’ Cf. in 1:20f the use of the aorist tense of the same verb οὐκ ἐπίστευσας (*you had no faith*; 1:20f), used by ‘the Messenger’ to describe ‘Zacharias’ completed action of not having ‘had faith’ in ‘the Messenger’s’ words (1:13b–f). Without explicitly using the verb ‘to have faith’, ‘Mariam’s’ direct speeches in 1:38b–c and 1:46b–55, however, communicate that she still ‘has faith’, making it implausible that ‘Elisabet’ would refer to ‘Mariam’ as having ‘had faith’, if clauses 1:45a–c were to indeed be part of ‘Elisabet’s’ direct speech. Cf. regarding ‘Mariam’s’ continuing ‘faith’, Nolland, *Luke: 1–9:20* (1989), 67: ‘Luke has probably formulated this verse out of v 20 in light of v 38.’; Fitzmyer, *According to Luke I–IX* (1981), 365: ‘(...) because Luke’s story is abbreviated; he has not yet said anything about Mary’s “faith” (except to imply it in 1:38).’

163 In their endeavour to include clauses 1:45a–c as part of ‘Elisabet’s’ direct speech, Johnson, *The Gospel of Luke* (1991), 40; Nolland, *Luke: 1–9:20* (1989), 61; and Fitzmyer, *According to Luke I–IX* (1981), 356, all translate the aorist tense of πιστεύουσα (*she who had faith*; 1:45a) as *uncompleted* action within the now-moment of the textual-stage (*‘has believed’*). Their efforts demonstrate that they indeed register the problem posed by the aorist tense, while not grasping the fact that clauses 1:45a–c occur at a different communication level than the narrative of the research-text. All three, however, do not otherwise comment on the aorist tense used here. Other commentaries, e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 37; Green, *Gospel of Luke* (1997), 94; Brown, *Birth of the Messiah* (1993), 330, translate the aorist tense of πιστεύουσα (*she who had faith*; 1:45a) indeed as completed action *outside* of the now-moment of ‘Elisabet’s’ direct speech while, all the same, including clauses 1:45a–c as part of her direct speech. See also Kavin Rowe, *The Lord in Luke* (2006), 45, who considers 1:45a–c to be part of ‘Elisabet’s’ direct speech, without offering arguments for doing so.

164 I define an ‘aside’ as a parenthetical communication (whether from the TIA to the TIR, or between characters) that momentarily suspends the flow of either the narrative or the discourse. An ‘aside’ can have various communicative motives, but in all cases it demands extra attention from its addressee. An example of an ‘aside’ can be found in John 20:16, where the TIA explains the meaning of the word ‘Rabbouni’ to the TIR: ‘She turned and said to him in Hebrew: “Rabbouni” –Which means “Teacher”.’ Without supplying a definition of an ‘aside’, Estes, *Questions and Rhetoric* (2017), gives four examples from the New Testament of what he refers to as an ‘aside’: 139 (1 Timothy 3:5), 164–165 (twice in Romans 10:6–7), and 286 (Luke 7:29–30). Only a single lexicon of linguistics contains the lemma ‘aside’: Wales, *Dictionary of Stylistics* (2011), 33, states: ‘A dramatic and theatrical convention in which an actor turns to address the audience directly. (...)’,

world.¹⁶⁵ In my working-translation, I have, therefore, bracketed clauses 1:45a–c using em-dashes.

Clause 1:45b commences with the conjunction ὅτι (*that*; 1:45b), giving the object of the feminine singular’s ‘faith’.¹⁶⁶

I deal with the communicative implications of clauses 1:45a–c as an ‘aside’ in paragraph 5.18.¹⁶⁷

After this discursive ‘aside’, clause 1:46a returns to the narrative world of the research-text, and uses the *verbum dicendi* εἶπεν (*she said*; 1:46a) to introduce a direct speech (1:46b–55) by the character ‘Mariam’, who is renominalised using her proper name Μαριὰμ (*Mariam*; 1:46a). This renominalisation of ‘Mariam’ points at the immediately preceding clauses 1:45a–c being an ‘aside’, for if 1:45a–c were part of ‘Elisabet’s’ direct speech to ‘Mariam’, the renominalisation of ‘Mariam’ in 1:46a would be unnecessary. Because no addressee is mentioned, the speaker ‘Mariam’ is accentuated. Nowhere in her direct speech (1:46b–55) does ‘Mariam’ use second person forms implying an addressee.¹⁶⁸ Clauses 1:46b–49a are marked by the use of first person singular forms referring to the speaker of the direct speech, ‘Mariam’. Clauses 1:49b–55 no longer use the first person singular and continue with third person singular forms, referring to the character ‘the Lord’ (1:46b)/‘the Mighty One’ (1:49a). ‘Mariam’s’ direct

thereby not distinguishing between the communication levels between the TIA and TIR on the one hand, and between the characters on the other.

- 165 Despite forcing 1:45a–c into ‘Elisabet’s’ direct speech (1:42c–44c) by inserting a second person singular ‘du’ into his translation, Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 86, all the same describes clauses 1:45a–c as functioning at a *metanarrative level*: ‘In V 45 wiederholt Lukas, der den Unglauben des Zacharias (1:20) gebrandmarkt hatte, auf der metanarrativen Ebene der Seligpreisung die glaubensvolle Einstellung von Maria aus 1:38 (...).’ In commenting on clauses 1:45a–c from a narrative point of view, Fitzmyer, *According to Luke I–IX* (1981), 365, despite understanding them to be part of ‘Elisabet’s’ direct speech to ‘Mariam’, affirms more communication taking place here than only at the level of the characters ‘Elisabet’ and ‘Mariam’: ‘Elizabeth’s extolling of Mary is to be understood from the standpoint of the reader of the Gospel (...).’
- 166 See for the function here of ὅτι (*that*; 1:45b), e.g. Brown, *Birth of the Messiah* (1993), 334; Johnson, *The Gospel of Luke* (1991), 41; Nolland, *Luke: 1–9:20* (1989), 68; Fitzmyer, *According to Luke I–IX* (1981), 365: ‘It is not easy here to say whether the conj. *hoti* introduces the object of Mary’s faith (“that”) or expresses the cause of the blessing (“because”).’
- 167 In my discussion of the communicative implications of clauses 1:45a–c in paragraph 5.18, I offer a further semantic argument supporting these clauses being an ‘aside’ by the TIA to the TIR: ‘Elisabet’ does not know that ‘the Messenger of the Lord’ has spoken to ‘Mariam’, and she can therefore not state ‘and happy is she who had faith that there will be a completion to the things *spoken to her from the Lord*’ (1:45a–c). Indeed, nowhere in the research-text is ‘Mariam’ directly spoken to by ‘the Lord’, but only by ‘the Messenger of the Lord’.
- 168 See e.g. Plummer, *Critical and Exegetical Commentary* (1902), 88: ‘This beautiful lyric is neither a reply to Elisabeth nor an address to God.’

speech comes to an end with a return to the narrative world in clause 1:56a, where ‘Mariam’ is (again) renominalised as the subject of new action. Clauses 1:56a–b (see paragraph 2.2.5) round off main text-unit 1:26–56.

To sum up: the use of the temporal phrase ἐν ταῖς ἡμέραις ταύταις (*in these days*; 1:39a) unites the time of events in this main text-unit 1:26–56, which can be further divided into two text-units, 1:26–38 and 1:39–56. The action in the first text-unit is located in Galilaia, in a city called Nazareth, and more specifically at/in ‘Mariam’, and involves two characters ‘the Messenger’ and ‘Mariam’ who communicate with each other. The action in the second text-unit takes place in ‘the city of Iouda’ in the house of Zacharias, directly after the action in the first text-unit, and contains the characters ‘Elisabet’ and ‘Mariam’ who are each the subject of one *verbum dicendi*, introducing a direct speech. ‘Mariam’s’ direct speech is separated from ‘Elisabet’s’ direct speech by an ‘aside’ (1:45a–c).

2.2.10 Scheme III: main text-unit 1:57–79

The macrosyntactic sign καὶ ἐγένετο (*and it came to pass*), found in first position in the temporal clause ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ (*it came to pass on the eighth day*; 1:59a) is the most important reason to delineate main text-unit 1:57–79 at 1:57 (see paragraph 2.2.5). The delineation at the other end of this main text-unit, at 1:79, is based on three syntactic observations occurring in the immediately following clauses 1:80a–c. A shift to the imperfect verbal tense, the introduction of a new location, as well as the superfluous renominalisation of the character ‘the little boy’ (= ‘Iōannēs’), together result in clauses 1:80a–c forming a new main text-unit (see Scheme III). Besides these observations concerning 1:80a–c, 1:79 itself rounds off a direct speech made by ‘Zacharias’ who, thereafter, is no longer mentioned in the research-text (see for further details paragraphs 2.2.4 and 2.2.11).

Using the macrosyntactic sign καὶ ἐγένετο (*and it came to pass*; 1:59a) connected to the temporal phrase ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ (*on the eighth day*; 1:59a), clause 1:59a gives the time of all the new action taking place in 1:59–79. The initial action is described using the aorist tense and infinitive ἦλθον περιτεμεῖν (*they came to circumcise*; 1:59b–c), with the object of this action being τὸ παιδίον (*the little boy*;

1:59c). Clause 1:59d uses the imperfect tense to give background information to the main action in 1:59a–c. The third person plural continues with ἐκάλουν (*they were calling*; 1:59d). The object of this continuous background action is the neuter αὐτὸ (*him*; 1:59d) referring to the neuter noun τὸ παιδίον (*the little boy*; 1:59c). The antecedent of the anonymous aorist third person plural verbal form ἦλθον (*they came*; 1:59b) and the imperfect third person plural verbal form ἐκάλουν (*they were calling*; 1:59d) is οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς (*her neighbours and relatives*; 1:58a). Their action is directly connected to the events narrated in clause 1:57c through the temporal phrase ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ (*on the eighth day*; 1:59a), namely after the birth of ‘Elisabet’s’ son (1:57c).¹⁶⁹ Clause 1:59c indirectly renominates υἰόν (*a son*; 1:57c), using τὸ παιδίον (*the little boy*; 1:59d) to refer to him. The proper name Ζαχαρίαν (*Zacharias*; 1:59d) – in the accusative case – is part of the indirect object of the action of ‘calling’, and ends the clause: ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν (*they were calling him after the name of his father Zacharias*; 1:59d).¹⁷⁰

Clauses 1:60c–61d form a communication between ‘the mother’ (= ‘Elisabet’) and the third person plural group, the subjects of the action in 1:59b–d. This communication contains two direct speeches. Clause 1:60b introduces the first direct speech (1:60c–d), using the *verbum dicendi* εἶπεν (*she said*; 1:60b). Parallel to 1:19a–b and 1:35a–b, this primary *verbum dicendi* is coloured by another *verbum dicendi*, the (feminine) participle form ἀποκριθεῖσα (*answering*; 1:60a). The use of two *verba dicendi* draws attention to the ensuing direct speech (1:60c–d).¹⁷¹ The subject of this direct speech is ἡ μήτηρ αὐτοῦ (*his mother*; 1:60b), qualified by the neuter singular personal pronoun αὐτοῦ (*his*), referring to τὸ παιδίον (*the little boy*; 1:59c). Because ‘mother’ is qualified by ‘his’, ‘the little boy’ is also brought into focus. The subject ‘the mother’ is an indirect renomination, and refers to the familial function of the proper noun Ἐλισάβετ (*Elisabet*), who gives birth to υἰόν (*a son*) in clauses 1:57a–c. This indirect renomination accentuates ‘Elisabet’s’ new role as ‘the mother’. ‘The mother’ is further qualified

169 See e.g. Klein, *Das Lukasevangelium* (2006), 117: ‘Am achten Tag wird das Kind beschnitten.’; Fitzmyer, *According to Luke I–IX* (1981), 380, where he states ‘According to the injunction given to Abraham (Genesis 17:12; cf. 21:4), taken up and formalized in the Mosaic Law (Leviticus 12:3), the newborn boy was to be circumcised on the eighth day.’

170 Fitzmyer, *According to Luke I–IX* (1981), 380, suggests that ἐκάλουν could also be read as a conative imperfect ‘they were trying to call’.

171 See footnote 45, where I refer to Runge, *Discourse Grammar* (2011), 114–118, regarding the communicative function of the employment of two *verba dicendi*.

by the feminine participle ἀποκριθεῖσα (*answering*; 1:60a), the *verbum dicendi* that is connected to the *verbum dicendi* εἶπεν (*she said*; 1:60b). Because the addressee of ‘the mother’s’ direct speech is not given, the renominialised speaker ‘the mother’ is accentuated even more. Her direct speech opens in clause 1:60c with the adverb οὐχί (*no*),¹⁷² negating the action of ‘calling it after the name of his father Zacharias’ by the anonymous third person group in 1:59d. Here, ‘Zacharias’ is also named together with his familial function as ‘father’. Clause 1:60d offers alternative action, and therefore starts with the adversative particle ἀλλὰ (*but*), functioning as a conjunction connecting the two clauses. The alternative action follows immediately after this conjunction: κληθήσεται Ἰωάννης (*he will be called Iōannēs*; 1:60d).

Clause 1:61a introduces the second direct speech (1:61b–c)¹⁷³ of this communication, using the third person plural *verbum dicendi* εἶπαν (*they said*; 1:61a), implying that the addressee of ‘the mother’s’ preceding direct speech is this third person group. The addressee of this direct speech (1:61b–c) is ἡ μήτηρ (*the mother*; 1:60b), here referred to using the feminine singular personal pronoun αὐτήν (*her*; 1:61a). Clause 1:61b uses the second person singular σου (*your*) to address ‘the mother’: This direct speech, and with it the communication, comes to an end in 1:61d.

Clause 1:62a then switches to action in the narrative world and can be described as indirect speech containing a question that is marked by the neuter singular interrogative pronoun τί (*what?*; 1:62b). The subject of the action is the third person plural found in the imperfect verbal form ἐνένευον (*they were gesturing*; 1:62a), describing continuous action in the past. The indirect object of this action is τῷ πατρὶ αὐτοῦ (*to his father*; 1:62a), again accentuating the familial function of ‘Zacharias’, who is referred to in the indirect question itself with the third person singular found in the optative verbal form θέλοι (*he would wish*; 1:62b). This verbal form is followed by the infinitive of purpose καλεῖσθαι (*to call*; 1:62c) connected to the object αὐτό (*it = him = ‘the little boy’*; 1:62c): ‘they were gesturing to his father what he would wish to call him’. The speaker of

¹⁷² The adverb οὐχί (*no*; 1:60c) is a separate clause connected to clause 1:60d by the conjunction ἀλλὰ (*but*; 1:60d).

¹⁷³ See for the function of ὅτι (1:61b), Winter, “‘Ὅτι Recitativum in Luke’ (1955). Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 51, regarding 1:61: ‘ὅτι. Introduces the clausal complement (...) of εἶπαν.’

this indirect speech is the third person plural group and the addressee is ‘the father’. I deal with this indirect question in clause 1:62b in Chapter 4.

Clause 1:63b introduces a direct speech (1:63d) using the *verbum dicendi* ἔγραψεν (*he wrote*; 1:36b) immediately followed by λέγων ([*saying*]; 1:63c), a Hebraism equivalent to the Hebrew לֵאמֹר (*saying*). The antecedent of the subject of this *verbum dicendi* is ‘the father’ in 1:62a. This direct speech has no explicit addressee, however in view of the indirect question posed by the third person plural group in 1:62a, this group can be considered to be the addressee. This direct speech Ἰωάννης ἐστὶν ὄνομα αὐτοῦ (*Iōannēs is his name*; 1:63d) answers the indirect question described in 1:62b–c, and confirms the content of the direct speech spoken by ‘the mother’ in 1:60c–d.

Taken together, the indirect question by the third person plural group (1:62b–c), followed by the direct speech by ‘the father’ (1:63d) can be considered to be communication containing a question and an answer. I deal with their communicative function in Chapter 4.

After this short direct speech, the research-text returns to the narrative world, using the aorist tense for successive verbs. Clauses 1:63e–1:66a lay out the action, ending with the *verbum dicendi* ἔθεντο followed by ἐν τῇ καρδίᾳ αὐτῶν (*they placed (put into words) in their heart*; 1:66a), itself followed immediately by λέγοντες ([*saying*]:) in clause 1:66b.¹⁷⁴ The subject of this *verbum dicendi* is πάντες οἱ ἀκούσαντες (*all the hearers*; 1:66a). No addressee is mentioned. This direct speech consists of one direct question, introduced by the neuter singular interrogative pronoun τί (*what?*). The predicate of this pronoun is τὸ παιδίον τοῦτο (*this little boy*). The question reads: ‘what then will be this little boy?’, and I deal with its communicative function in Chapter 4.

Clause 1:67b introduces a direct speech (1:68a–79c) using the *verbum dicendi* ἐπροφήτευσεν (*he prophesied*; 1:67b) immediately followed by a second *verbum dicen-*

174 See Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1790–1791, where it states how the verb τίθημι can be used ‘in reference to mental action’, e.g. ‘to bear in mind’, ‘to assume’. See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 54, for how the construction τίθημι ἐν τῇ καρδίᾳ ‘appears to be an idiom meaning something like “to ponder, think about carefully”’. Cf. Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 30.76 and Domain 29.2. Grosvenor and Zerwick, *Grammatical Analysis* (1993), 175, translates the construction as ‘lay to heart’ and ‘impress on one’s memory’.

di λέγων ([*saying*]; 1:67c), drawing extra attention to the ensuing direct speech.¹⁷⁵ The subject of these *verba dicendi* is Ζαχαρίας ὁ πατήρ αὐτοῦ (*Zacharias his father*; 1:67a). The proper noun ‘Zacharias’ precedes the noun denoting the familial function ‘his father’. Here the syntax accentuates the name of ‘Zacharias’ over and above his function as father, while in 1:59d the reverse is the case. Because ‘father’ is qualified by ‘his’, the character ‘the little boy’ is also brought into focus. No addressee is mentioned, highlighting ‘Zacharias’ as the speaker of the direct speech. Clause 1:68a opens the direct speech with a blessing-formula in the form of a nominal sentence: εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ (*blessed be the Lord, the God of Israel*; 1:68a). Clauses 1:68b–c are clauses giving the reasons for ‘the Lord’s’ blessedness, and refer to him using forms of the third person singular. Clauses 1:69–75 then introduce forms of the second person *plural* to refer to the addressee of this direct speech, an inclusive we-group (of which the speaker is a member). Clause 1:76a then uses the second person *singular*, and makes this addressee concrete by using the vocative παιδίον (*little boy*; 1:76b). Clauses 1:76a’–c continue using the second person *singular*, addressing ‘the little boy’, before reverting to the second person *plural* in 1:78a–79c, including ‘the little boy’ in this we-group, and thereby also strengthening his bond with ‘his father’ who is also a member of this we-group. This direct speech by ‘Zacharias’ (1:68a–79c), rounds off main text-unit 1:57–79.

To sum up: there is no mention of any change of location in main text-unit 1:59–79. All the action takes place eight days after the birth of the character ‘the little boy (= Ἰωάννης)’ in 1:57c, and does so implicitly at the house of ‘Zacharias’. The active characters in this main text-unit are ‘his mother’, who is no longer referred to using the proper noun ‘Elisabet’, ‘Zacharias’ who is also referred to as ‘his father’, and various groups of bystanders, who are referred to using forms of the third person plural and a substantivized participle.

2.2.11 Scheme III: main text-unit 1:80

Main text-unit consists in its entirety of clause 1:80a–c. Because I deal with the syntax of these clauses in detail in paragraph 2.2.4, a summary of my observations is sufficient here. Main text-unit 1:80 offers general information

¹⁷⁵ See footnote 45, where I refer to Runge, *Discourse Grammar* (2011), 114–118, regarding the communicative function of the employment of two *verba dicendi*.

about the actions of the renominalised character ‘the little boy (= ‘Iōannēs’) ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ (*until the day of his appearance to Israel*; 1:80c), referring to a time beyond the text-unit. The action takes place in a new location in the narrative world, ἐν ταῖς ἐρήμοις (*in the deserted places*; 1:80c), and is described using the imperfect tense. After this information has been given, the character ‘Iōannēs’ reappears in Luke 3:2, beyond the scope of the research-text.¹⁷⁶

2.2.12 Scheme III: main text-unit 2:1–5

Main text-unit 2:1–5 forms a unity and is, as it were, ‘wedged’ in between two macrosyntactic signs ἐγένετο δὲ (*now, it came to pass*):

1. The first occurs in 2:1a and forms a *single* macrosyntactic sign with ἐγένετο (*there was*) in 2:2a (see paragraph 2.2.4);
2. The second macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*) occurs in 2:6a, starting a new text-unit 2:6–2:21 (see paragraph 2.2.13).

Clauses 2:1a and 2:2a together set new action in motion, and give the time and location (see paragraph 2.2.4) of the action taking place in the following main text-unit 2:6–21.¹⁷⁷ Using the imperfect tense in combination with a perfect infinitive, together giving continuous action in the past, clause 2:3a gives background information with ἐπορεύοντο πάντες ἀπογράφεσθαι (*all were going to be registered*; 2:3a).

Clause 2:4a reintroduces the character ‘Iōsēph’ from 1:27c. Clause 2:4a makes ‘Iōsēph’ the subject of the aorist verbal form third person singular ἀνέβη (*he went up*; 2:4a).¹⁷⁸ The directional prefix ἀνά, modifying this verb of motion, describes a movement upwards, implying a direction towards Jerusalem.¹⁷⁹ Je-

¹⁷⁶ Klein, *Das Lukasevangelium* (2006), 126, refers to 1:80 as a ‘biographischen Schlußbemerkung’. In his treatment of main text-unit 1:57–80, Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 94–112, deals with 1:80 separately, calling it ‘Der Sammelbericht’ (see especially page 110). Cf. Green, *Gospel of Luke* (1997), 120. Pace Nolland, *Luke: 1–9:20* (1989), 81, who confusingly includes 1:80 under the heading ‘Zechariah’s Prophecy (1:67–80)’.

¹⁷⁷ Cf. Fitzmyer, *According to Luke I–IX* (1981), 393, where he describes 2:1–5 as the ‘setting for the birth of Jesus’.

¹⁷⁸ Clause 2:4a is the only instance in the research-text where the proper name ‘Iōsēph’ is the explicit subject of a verb. Besides this single instance, the character ‘Iōsēph’ only belongs to the subject of third person plural verbs, e.g. ‘they went’ (2:44c), ‘his parents went’ (2:41), and ‘your father and I (...) were seeking’ (2:48f, g’).

¹⁷⁹ See e.g. Brown, *Birth of the Messiah* (1993), 396: “‘To go up’ (*anabainein*) is a standard OT expression, carried

rusalem is, however, not explicitly mentioned in the elaborate locative phrase (2:4a) ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυιδ (from Galilaea out of the city of Nazareth to Joudaia to the city of David). The toponyms ‘Galilaea’ (1:26a), ‘Nazareth’ (1:26b) and ‘Joudaia’ (1:65c) are all reintroduced here, however the nominal phrase ‘city of David’ occurs here for the first time. It occurs a second time in the research-text in 2:11a.¹⁸⁰ The immediately following clause names this ‘city of David’ using the toponym Βηθλέεμ (*Bēthleem*; 2:4b).

Clause 2:5a is a clause of purpose ἀπογράψασθαι σὺν Μαρίας (to register with *Mariam*; 2:5a), and is linked to the aorist infinitive verbal form ἀνέβη (*he went up*; 2:4a). The character ‘*Mariam*’ is reintroduced here from 1:56a. She is described in 2:5b as τῇ ἐμνηστευμένῃ αὐτῷ (*who was engaged to him*; 2:5b), with the masculine personal pronoun singular αὐτῷ (*to him*; 2:5b) referring to ‘*Iōsēph*’. In the following clause, ‘*Mariam*’ is further described as οὔσῃ ἐγκύῳ (*being pregnant*; 2:5c).¹⁸¹

To sum up: main text-unit 2:1–5 employs the macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*; 2:1a) to introduce new action in the narrative world of the research-text. It reintroduces two characters ‘*Iōsēph*’ and ‘*Mariam*’, and prepares the way for the unfolding of events in the following main text-unit 2:6–21.

2.2.13 Scheme III: main text-unit 2:6–21

The macrosyntactic sign ἐγένετο δὲ (*now, it came to pass*) found in first position in the temporal clause 2:6a, and introducing new action in the narrative, is the most important reason to delineate main text-unit 2:6–21 at 2:5/6. At the other end of this main text-unit, the macrosyntactic observations made in the initial clauses (2:22a–c) of the following main text-unit 2:22–39, namely a change in time and a change in location (with the toponym Ἱεροσόλυμα (*Hierosolyma*; 2:22b) being explicitly mentioned), give reason to delineate main text-unit 2:6–21 at 2:21/22.

over to the NT, for ascent to mountainous Judea, especially to Jerusalem (Mark 10:32; John 2:13; Luke 2:42).
 180 For ‘city of David’, see e.g. Brown, *Birth of the Messiah* (1993), 396: ‘to the city of David. Normally this is the designation of Jerusalem, as in 2 Sam 5:7, 9.’

181 See for a discussion on the syntax of 2:5b–c, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 67.

The new action in main text-unit 2:6–21 is located using the adverb of place ἐκεῖ (*there*; 2:6b), referring to ‘the city of Dauid, which is called Bēthleem’ in clauses 2:4a–b of the previous main text-unit. The new action is prepared using the temporal clause ἐπλήσθησαν αἱ ἡμέραι (*the days were fulfilled*; 2:6c) connected to a clause of final purpose τοῦ τεκεῖν αὐτήν (*[that] she give birth*; 2:6d).¹⁸² The feminine singular personal pronoun (as part of an *accusativus cum infinitivo* construction)¹⁸³ αὐτήν (*she*), refers to ‘Mariam’ in clause 2:5a of the previous main text-unit.

The initial action proper of main text-unit 2:6–21 is given sequentially in clauses 2:7a–c with three verbs in the aorist tense.¹⁸⁴ The subject of this action is ‘Mariam’, and the object of her action is her ‘firstborn son’. The three third person singular verbal forms are:

1. ἔτεκεν (*she gave birth*; 2:7a), with as object τὸν υἱὸν αὐτῆς τὸν πρωτότοκον (*her firstborn son*; 2:7a);
2. ἐσπαργάνωσεν (*she wrapped in bands of cloth*; 2:7b) with as object αὐτὸν (*him*; 2:7b);
3. ἀνέκλιεν (*she laid*; 2:7c) with as object αὐτὸν (*him*; 2:7c).

Clause 2:8a introduces a new character to the narrative of the research-text, ποιμένες (*shepherds*; 2:8a), who ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ (*were in the same region*; 2:8a), namely in the region of ‘the city of Dauid, which is called Bēthleem’ (2:4a–b). Besides introducing a new character, clause 2:8a, therefore, also introduces a new location. Clause 2:9a reintroduces the character ἄγγελος κυρίου (*the Messenger of the Lord*) from 1:38d, where he is called ‘the Messenger’ (see paragraph 2.2.8). Clause 2:10a then introduces a direct speech by ‘the Messenger’ (2:10b–12d) using the *verbum dicendi* εἶπεν (*he said*; 2:10a). The addressee of this direct speech is ‘the shepherds’, to which the indirect object of the *verbum dicendi*, the third person plural personal pronoun αὐτοῖς (*to them*; 2:10a), refers. This direct speech opens by immediately addressing ‘(the) shepherds’ using

¹⁸² Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 68, translates ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν as ‘the days for her to give birth were completed’.

¹⁸³ See for this construction Grosvenor and Zerwick, *Grammatical Analysis* (1993), 176.

¹⁸⁴ For a discussion on the translation of clause 2:7d, see Carlson, “Κατάλυμα in Luke 2:7” (2010). See also the remarks made by Derrett, “Luke 2:7 Again” (1999).

the second person plural negative imperative μή φοβεῖσθε (*do not fear*; 2:10b). After telling them not to fear, ‘the Messenger of the Lord’ does not explicitly address them as ‘shepherds’, using the vocative of the noun. This is in contrast to:

- Clause 1:13b–c, where ‘the Messenger’ addresses ‘Zacharias’ by name, using a vocative after also telling him not to fear: μή φοβοῦ, Ζαχαρία (*do not fear, Zacharias*; 1:13b–c);
- Clause 1:30b–c, where ‘the Messenger’ addresses ‘Mariam’ by name, using a vocative after telling her not to fear: μή φοβοῦ, Μαριάμ (*do not fear, Mariam*; 1:30b–c).

In paragraph 5.9, I deal with this contrast from a communicative perspective.

Clause 2:10c starts with the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 2:10c) in first place, stressing the reason for the negative imperative: ‘the Messenger’ refers to his function as a ‘Messenger’ using the first person singular verbal form εὐαγγελίζομαι (*I proclaim as a good message*; 2:10c) with the indirect object second person plural personal pronoun ὑμῖν (*to you*; 2:10c), referring to his addressee ‘the shepherds’. ‘The Messenger’ continues addressing ‘the shepherds’ using various forms of the second person plural until the end of the direct speech in 2:12d. The temporal phrase σήμερον (*today*; 2:11a) links the time of the direct speech to the time of the action in 2:7a–d. It also gives extra emphasis to the proximity of ‘(the) shepherds’ to that action: they are not only ‘in the same region’ (2:8a), but are there on the same day (‘today’).¹⁸⁵ The content of ‘the Messenger’s’ direct speech links ‘the baby’ (2:12b), who is the ‘firstborn son’ (2:7a), born in ‘the city of David’ (2:11a, and also in 2:4a), who is ‘wrapped in bands of cloth’ (2:12c, and also in 2:7b), and who is ‘lying in a trough’ (2:12d, and also in 2:7c), to the titles σωτήρ (*Saviour*; 2:11a) and χριστὸς κύριος (*Anointed Lord*; 2:11b).

Clause 2:13a introduces a second new character into the narrative, πλῆθος στρατιᾶς οὐρανόυ (*a multitude of the heavenly army*; 2:13a), which is the subject

¹⁸⁵ See for the theological significance of ‘today’ e.g. Bock, *Luke: 1:1–9:50* (1994), 135; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 212; Morris, *Luke: Introduction and Commentary* (1974), 117. See for how σήμερον (*today*) conveys a sense of eschatological immediacy in Luke 4:21, Sinninghe Damsté, “Jesus and the Scroll of the Prophet Isaiah” (2024) (forthcoming).

of the third person singular verbal form in aorist tense ἐγένετο (*it appeared*; 2:13a), used here with the dynamic meaning of the verb γίνομαι (*to appear*). This ‘multitude of the heavenly army’ occurs only one time in the research-text and is the speaker of a short direct speech (2:14a–b). This direct speech is introduced by two *verba dicendi*, namely αἰνούντων (*praising*; 2:13b) and λεγόντων (*saying*; 2:13c), both being a present participle neuter plural in the genitive case, modifying the character ‘a multitude of the heavenly army’, and giving continuous action in the present. The plural form of these participles is employed in accordance with the sense of the singular noun πλῆθος (*multitude*).¹⁸⁶ The use of the present tense describing continuous action, suggests that this direct speech is spoken more than once. No addressee is mentioned, but ‘the Messenger’ who is explicitly mentioned in the introduction of the new narrative action in 2:13a, and the character ‘the shepherds’, are both able to hear the direct speech by ‘the multitude of the heavenly army’. This direct speech consists of two nominal sentences that differ syntactically, and are joined by the conjunction καὶ (*and*; 2:14b). Clause 2:14a opens with the noun δόξα (*glory*; 2:14a), is followed by a locational phrase ἐν ὑψίστοις (*in the highest places*; 2:14a), and by an indirect object θεῷ (*to God*; 2:14a): δόξα ἐν ὑψίστοις θεῷ (*glory in the highest places to God*; 2:14a). After the conjunction ‘and’, clause 2:14b opens with a locational phrase ἐπὶ γῆς (*on earth*; 2:14b), followed by the noun εἰρήνη (*peace*; 2:14b), and then adds a second locational phrase ἐν ἀνθρώποις εὐδοκίας (*among human beings of goodwill*; 2:14b): ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας (*on earth peace among human beings of goodwill*; 2:14b).¹⁸⁷

After this short direct speech, clause 2:15a uses the macrosyntactic sign καὶ ἐγένετο (*and it came to pass*; 2:15a) to herald new action in the narrative world. The temporal adverb ὡς (*when*; 2:15b), describing the action in 2:15b as occurring simultaneously with a direct speech (2:15d–g), together with the imperfect tense of the *verbum dicendi* (2:15c) introducing the direct speech, indicate that clauses 2:15b–c give background information to the new action proper. The third person plural ἐλάλουν (*they were speaking*; 2:15c) is the *verbum dicendi*

¹⁸⁶ See for the plural verbal forms (2:13b–c) connected to the singular subject ‘multitude of the heavenly army’, Grosvenor and Zerwick, *Grammatical Analysis* (1993), 177. See further regarding πλῆθος στρατιᾶς οὐρανοῦ (2:13a), Winter, “Language in the Birth and Infancy Stories of the Third Gospel” (1954), 117–118.

¹⁸⁷ See for a detailed discussion on the syntax of the direct speech (2:14 a–b) by ‘the multitude of the heavenly army’, Kilpatrick, “The Greek Syntax of Luke 2:14” (1988), 472–475. See also for its syntax, as well as for its style, Brown, *Birth of the Messiah* (1993), 404–405.

introducing the direct speech spoken by οἱ ποιμένες (*the shepherds*; 2:15c), and it describes continual action in the past, suggesting that this direct speech is spoken more than once. This is supported by the ‘to-and-fro’ connotations of the addressee of the direct speech, the masculine plural reciprocal pronoun ἀλλήλους (*one another*; 2:15c). This direct speech contains various forms of the first person plural, referring to ‘the shepherds’ as a we-group.

The new action proper is introduced in 2:16a by switching to the aorist tense with ἦλθαν (*they came*; 2:16a) connected to the masculine plural participle σπεύσαντες (*having hurried*; 2:16b), also in the aorist tense, both giving completed action in the past. The third person plural of the verb refers to οἱ ποιμένες (*the shepherds*; 2:15c), and this is supported by the masculine gender of the connected participle. The narrative action continues in 2:16c with a second verbal form ἀνεῦραν (*they found*; 2:16c), also a third person plural in aorist tense with as subject ‘the shepherds’. The objects of this action are ‘Mariam’, reintroduced from 2:5a (she is also present in the third person singular verbal forms in 2:7a–c), and ‘Iōsēph’, reintroduced from 2:4a. ‘Mariam’ and ‘Iōsēph’ are emphatically connected to each other in 2:16c through the use of two conjunctions, namely τε (*both*; 2:16c), and καὶ (*and*; 2:16c). Only after this initial connection has been made, is the third object of the action, τὸ βρέφος (*the baby*; 2:16d), mentioned.

The action of ‘the shepherds’ is continued using the aorist tense with ἐγνώρισαν (*they made known*; 2:17b). The subject of the narrated action changes in 2:18a with the introduction of a new character πάντες οἱ ἀκούσαντες (*all the hearers*; 2:18a), a substantivized masculine plural participle connected to a corresponding definite article, and adjective. This character is the subject of the third person plural verbal form in the aorist tense ἐθαύμασαν (*they wondered*; 2:18a), continuing the action of the narrative. Clause 2:18b renominialises ‘the shepherds’ as the indirect object connected to the substantivized participle, τῶν λαληθέντων (*the things spoken*; 2:18b), which is used adjectively. This renominialisation clarifies the original subject of the action of ‘speaking’ – ἐγνώρισαν (*they made known*; 2:17b) –, namely ‘the shepherds’.

Clause 2:19a reintroduces ‘Mariam’ from 2:16c as the subject of the third person singular verbal form in the imperfect tense συνετήρει (*she continued to closely*

keep; 2:19a) describing continual action in the past. The proper noun ‘Mariam’ is slightly accentuated through the use of the feminine singular definite article ἡ (*she*; 2:19a),¹⁸⁸ indicating that ‘Mariam’ (and not the other characters) is the subject of the action. The object of her action is πάντα τὰ ῥήματα ταῦτα (*all these matters* [pl]; 2:19a), in any case also referring to ῥήματος (*matter* [sg]; 2:17b). Her action is connected to the feminine singular participle (with locational phrase) συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς (*while deliberating in her heart*; 2:19b).

Clause 2:20a explicitly reintroduces οἱ ποιμένες (*the shepherds*; 2:20a) as the subject of the third person plural verbal form in the aorist tense ὑπέστρεψαν (*they returned*; 2:20a), continuing the narrated action, and removing ‘the shepherds’ from the narrative. After this, ‘the shepherds’ are no longer mentioned in the research-text. The temporal adverb ὅτε (*when*; 2:21a) introduces the temporal clause ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ (*when eight days were fulfilled*; 2:21a), which is connected to the exegetical clause τοῦ περιτεμεῖν αὐτὸν (*to circumcise him*; 2:21b) explaining the ‘eight days’.¹⁸⁹ The time of new action in these final clauses 2:21a–e of main text-unit 2:6–21 is, therefore, eight days after the events occurring in 2:6–20. The masculine singular personal pronoun αὐτὸν (*him*; 2:21b) refers to ‘the baby’ (2:16d)/‘the little boy’ (2:17c), who is the object of the action described by the aorist infinitive. The masculine gender of the personal pronoun corresponds to the biological gender of ‘the baby’ and of ‘the little boy’, rather than to the grammatical gender of the two neuter common nouns. The action proper, rounding off main text-unit 2:6–21, is given (using a passive verbal form in aorist tense) καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς (*his name was called Iēsous*; 2:21c),¹⁹⁰ with the masculine singular personal pronoun again referring to ‘the baby’ (2:16d)/‘the little boy’ (2:17c). Clauses 2:21d–e, using the aor-

188 See footnote 118, where I refer to Robertson, *Grammar of the Greek New Testament* (1919), 759–761, regarding the use of the definite article with proper names.

189 Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 77, consider τοῦ περιτεμεῖν as being exegetical to ἡμέραι, and offer the following translation: ‘the eight days for circumcising him’; cf. Grosvenor and Zerwick, *Grammatical Analysis* (1993), 178. See, however, Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018) 346–364, who, after a thorough analysis, conclude that ‘The use of τοῦ with infinitive to denote result or purpose may tentatively be discerned in 21 cases in Luke’s Greek (Luke 1:9, 57, 73, 77, 79; 2:6, 21, 24, 27; 4:10; 5:7; 8:5; 9:51; 10:19; 12:42; 17:1; 21:22; 22:6, 31; 24:29, 45).’ In this case, 2:21b could be read as a clause of purpose instead of as an exegetical clause.

190 I have left καὶ in clause 2:21c untranslated. Cf. the translation given by Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 69, and the reason they give: ‘Nowhere else in Luke/Acts (though perhaps Acts 22:20) is the main clause introduced with καὶ after a ὅτε clause, though καὶ is often present when the main clause follows an infinitival temporal clause with ἐγένετο (see, e.g., 2:6, 28; 9:18, 51; 14:11; 19:15; 24:15).’ See also Grosvenor and Zerwick, *Grammatical Analysis* (1993), 178.

ist participle κληθὲν (*was called*; 2:21d), refers to 1:31d, where the name ‘Iēsous’ is mentioned for the first time in the research-text by ‘the Messenger’ (1:30a, and 2:21d) in his second direct speech to ‘Mariam’ (1:30b–33b). As I deal with in paragraph 2.2.6, these final syntactic observations clarify the textual structure in which the semantics of main text-unit 2:6–21 is further developed. Clauses 2:21b–e list the three requirements (conception, giving birth [circumcision], and naming) for bearing a male child.¹⁹¹ Together with ‘she gave birth’ (2:7a) these two actions fulfil the message given by ‘the Messenger’ in 1:31b–d. Clause 2:21d then emphasizes this fulfilment by reintroducing ‘the Messenger’ from 2:15b, and repeating part of his message given in 1:31d.

To sum up: main text-unit 2:6–21 shares a general unity of time, the eight days between the birth and circumcision of ‘Iēsous’, and a general unity of place, ‘the city of Daud, called Bēthleem’, and ‘the same region’. It is the only main text-unit in the research-text in which the characters ‘the shepherds’ and ‘a multitude of the heavenly army’ are mentioned, the latter in a so-called ‘cameo appearance’.¹⁹²

2.2.14 Scheme III: main text-unit 2:22–39

I deal with clauses 2:22a–b in detail in paragraph 2.2.6. These clauses supply a change in time, as well as a change in location from the previous main text-unit 2:1–21, introducing the time and location of the action in main text-unit 2:22–39.¹⁹³

This action starts with ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα (*they brought him up to Hierosolyma*; 2:22b) and is connected to two clauses of purpose παραστῆσαι τῷ κυρίῳ (*to present [him] to the Lord*; 2:22c), and τοῦ δοῦναι θυσίαν (*to offer a sacrifice*; 2:24a).¹⁹⁴ The subject of the third person plural of the active verb ἀνήγαγον (αὐτὸν) (*they brought [him] up*; 2:22b) is clearly the character ‘the parents’ (= ‘Mariam’ and ‘Iōsēph’ in 2:16c). The object of their actions is the

¹⁹¹ See for these three stages, footnote 124.

¹⁹² See for so-called ‘cameo appearance characters’, Bautch, “Questions Posed in Deuteronomy 6” (2022), 41–44.

¹⁹³ See, regarding the syntactic structure of clauses 2:22a–39b, also Koet, “Holy Place and Hannah’s Prayer” (2006), 135–136.

¹⁹⁴ See Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018), 364, for τοῦ + infinitive as a clause of purpose.

masculine singular personal pronoun αὐτὸν (*him*; 2:22b), referring to the male child who is circumcised in 2:21b and called ‘Iēsous’ in 2:21c. Up until clause 2:27b, the research-text has only referred to the parents of ‘Iēsous’ as ‘Mariam’ and ‘Iōsēph’, or by using a third person plural verbal form or plural personal pronoun. In 2:27b they are referred to as ‘the parents’ for the first time.¹⁹⁵ This occurs within the temporal clause ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν (*when the parents had brought in the little boy Iēsous*; 2:27b).¹⁹⁶ They are the subject (within an *accusativus cum infinitivo* construction)¹⁹⁷ of the same verb as in 2:22b, which is however, in the two instances (2:22b and 2:27b), qualified by differing prefixes of direction: ἀν-άγειν (*to bring up*; 2:22b), and εἰσ-αγεῖν (*to bring in*; 2:27b). The object of this action by ‘the parents’ is the same αὐτὸν (*him*) as in 2:22b, although it is here unnecessarily renominised to read τὸ παιδίον Ἰησοῦν (*the little boy Iēsous*; 2:27b), emphasizing the moment at which ‘Iēsous’ is for the first time located (in the temple) in Jerusalem (here as ‘Hierosolyma’).¹⁹⁸

Clause 2:39a is a temporal clause καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου (*and when they had performed everything according to the law of the Lord*; 2:39a) and completes the action started by the third person plural (= ‘the parents’) in 2:22a. The subject of the third person plural of the verb ἐτέλεσαν (*they had performed*; 2:39a) is the same subject as of the verbs ἀνήγαγον (*they brought up*; 2:22a) and εἰσαγαγεῖν (*to bring in*; 2:27b), the infinitive belonging to the *accusativus cum infinitivo* construction in 2:27b, namely ‘the parents’. The object of the action of ‘the parents’ in 2:39a is πάντα τὰ κατὰ τὸν νόμον κυρίου (*everything according to the law of the Lord*; 2:39a). This πάντα τὰ (*everything*), refers to the infinitives of (final) purpose for bringing ‘him up to Hierosolyma’ (2:22b):

195 Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 83, postulates that the fact that ‘the parents’ is used here instead of ‘Mariam’ and ‘Iōsēph’, ‘helps keep the focus of attention on Jesus rather than on his parents.’ See also Runge, *Discourse Grammar* (2011), 257–258, about how so-called ‘anchoring relations’ can be switched as the participant’s most relevant relation to the discourse changes.

196 See Hogeterp and Denaux, *Semitisms in Luke’s Greek* (2018), 364–378, for ἐν τῷ + infinitive introducing a temporal clause.

197 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 83.

198 Clause 2:22b is the first time that the city of Jerusalem is explicitly mentioned in the research-text, and it is referred to here with Ἱεροσόλυμα (*Hierosoloma*; 2:22b), as opposed to Ἱερουσαλὴμ (*Ierousalēm*; 2:25a, 38d, 41, 43c, 45b). Besides the unnecessary renominisation of ‘the little boy Jesus’, this contrast also draws attention to the first time that the character ‘Iēsous’ is located in the temple. See also footnote 123, where I cite Sylva, ‘Ierousalem and Hierosoloma’ (1983), 207–221, especially 211–212. See also footnote 26 where I cite Antoniadis, *L’Évangile de Luc* (1930), 4, regarding Ἱεροσόλυμα and Ἱερουσαλὴμ.

1. παραστήσαι τῷ κυρίῳ (to present [him] to the Lord; 2:22c);
2. τοῦ δοῦναι θυσίαν (to offer a sacrifice; 2:24a);
3. τοῦ ποιῆσαι αὐτοῦς (...) περὶ αὐτοῦ (in order that they do [...] concerning him; 2:27c).

These three infinitives of (final) purpose are each qualified by references to the ‘law (of the Lord)’:

4. ‘to present (him)’ is qualified by καθὼς γέγραπται ἐν νόμῳ κυρίου: (as is written in the law of the Lord; 2:23a);
5. ‘to offer a sacrifice’ is qualified by κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου (according to what is told in the law of the Lord; 2:24b);
6. ‘to do concerning him’ is qualified by κατὰ τὸ εἰθισμένον τοῦ νόμου (according to the custom of the law; 2:27c).

The clauses of comparison καθὼς γέγραπται (as is written; 2:23a) and κατὰ τὸ εἰρημένον (according to what is told; 2:24b) both function here in the same way as a *verbum dicendi* would, and introduce, respectively, ‘every male opening the mother-womb shall be called holy for the Lord’ (2:23b–c),¹⁹⁹ and ‘a pair of turtle-doves or two chicks of pigeons’ (2:24c). All three references to the ‘law (of the Lord)’ are summarised by πάντα τὰ κατὰ τὸν νόμον κυρίου (everything according to the law of the Lord; 2:39a), thus rounding off the action started in 2:22a.²⁰⁰

Clause 2:28c introduces a direct speech (2:29a–32=30’) using the *verbum dicendi* εἶπεν (he said; 2:28c), referring to the character Συμεὼν (Symeōn; 2:25b). This *verbum dicendi* follows immediately upon the action of ‘blessing God’ (2:28b), of which the speaker of the direct speech (= ‘Symeōn’) is also the subject. The addressee of this direct speech is the character ‘Master’ (= ‘the Lord’),²⁰¹ who is addressed by the speaker ‘Symeōn’ with the vocative δέσποτα (Master; 2:29b), as well as with second personal singular personal pronouns and verbal forms. The second person verbal form ἀπολύεις (you are releasing; 2:29a) with the object δοῦλόν (manservant; 2:29a), which itself is qualified by the second person

199 See for the function of ὅτι (2:23b), Winter, “‘Ὅτι Recitativum in Luke’ (1955).

200 For ‘the meanings of νόμος as a translation of Torah’ in clauses 2:22b, 2:23a, 2:24b, and 2:27c, see Koehne, *Septuagintal Isaian Use of Νόμος in Presentation Narrative* (2010), 25–37.

201 See footnote 97, where I refer to Van Wieringen, “Who is the Δούλος?” (2023), 153.

personal pronoun σου (*your*; 2:29a), precedes the vocative ‘Master’. This construction accentuates the object of the addressee’s action, ‘your manservant’, rather than the name of the addressee.²⁰² The characters ‘the parents’ (= ‘Mariam’ and ‘Iōsēph’) and ‘the little boy’ (= ‘Iēsous’), who is held in the speaker’s arms, are able to hear ‘Symeōn’s’ words.

Clause 2:34b introduces a direct speech (2:34c–35b) with the *verbum dicendi* εἶπεν (*he said*; 2:34b). The subject of this *verbum dicendi* is the renominalised ‘Symeōn’ in the preceding clause 2:34a, accentuating ‘Symeōn’s’ action as speaker. The addressee of ‘Symeōn’s’ direct speech is the character ‘Mariam’ who is explicitly referred to with her proper name, while her familial function as τὴν μητέρα αὐτοῦ (*his mother*; 2:34b) is also mentioned. By qualifying ‘mother’ with the masculine personal pronoun ‘his’, ‘the little boy’ (= ‘Iēsous’) is also brought into focus. Parallel to 2:28b, the speaker ‘Symeōn’ is here also the subject of the action of first blessing his addressee before starting to speak: ‘he blessed them’ (= ‘the parents’, one of whom is his addressee ‘Mariam’). Clause 2:34c opens with the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 2:34c), accentuating the entire direct speech, and is immediately followed in the next clause by οὗτος (*this one*; 2:34d) (= ‘the little boy’ = ‘Iēsous’) in first place, once again bringing ‘Iēsous’ into focus.²⁰³ Clause 2:35a uses a second person singular pronoun in the genitive case σοῦ (*of you*; 2:35a) in referring to the addressee ‘Mariam’, and then emphasises her by using the feminine singular personal pronoun in the same genitive case αὐτῆς (*your own*; 2:35a): –καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία– (–*And [now] through your own soul will go a sword.*–; 2:35a).²⁰⁴ Clause 2:35a can be considered to be an ‘aside’ by ‘Symeōn’ to his addressee ‘Mariam’ within his same direct speech to her.²⁰⁵ In view of this ‘aside’ (2:35a), the clause of purpose

202 See Van Wieringen, “Who is the Δουλός?” (2023), regarding two possible options for the object of the addressee’s (δέσποτα in 2:29b) action: ‘Symeōn’ or ‘Iēsous’.

203 See, regarding the syntactic structure of clauses 2:34c–35b, also Koet, “Simeons Worte (Lk 2:29–32, 34c, 35)” (2006), 109–110.

204 The square brackets ([]) enclosing δὲ (2:35a) in the text of NA28, indicate that textual critics are not convinced of the authenticity of the enclosed words. See Aland, et al., *Novum Testamentum Graece* (2013), 9*, 188. Cf. e.g. Brown, *Birth of the Messiah* (1993), 441: ‘The *de* is missing in Vaticanus and is not translated in some of the versions.’ See for the other three instances in the research-text of words enclosed between square brackets by NA28: [τοῦ] in 1:15a, [ἦ] in 2:26c, and [ἐν τῇ] in 2:52a.

205 See for my definition of an ‘aside’, footnote 164. Following the punctuation of NA28, I use em-dashes in my working-translation to mark ‘Symeōn’s’ ‘aside’ to ‘Mariam’ (2:35a). This punctuation makes it clear that clause 2:35b syntactically follows upon 2:34d, supported by the semantic repetition of πολλῶν (2:34d and 2:35b), as well as by the stylistic parallel between πολλῶν ἐν τῷ Ἰσραὴλ (*of many in Israel*; 2:34d) and πολλῶν καρδιῶν (*of many hearts*; 2:35b). Cf. for clause 2:35a as an ‘aside’ by ‘Symeōn’ to ‘Mariam’ within the same

ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί (so that the thoughts of many hearts may be revealed; 2:35b) gives the purpose of what is narrated in clause 2:34d, and concludes this direct speech.

Clause 2:36a returns to the narrative world using an aorist tense to indicate new action and introduces a new character ‘Hanna’. Clauses 2:36b–37c supply background information to the action proper. ‘Hanna’ is the subject of the *verbum dicendi* ἐλάλει (she continued speaking; 2:38c)²⁰⁶ with indirect object the masculine personal pronoun αὐτοῦ (him; 2:38c) preceded by the preposition περὶ (about; 2:38c).²⁰⁷ This personal pronoun αὐτοῦ (him; 2:38c) refers to τῷ θεῷ (to God; 2:38b), found in the immediately preceding clause.²⁰⁸ The addressee (plu-

direct speech to her, e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 87: ‘The editors of the UBS4 are likely correct to mark this clause off, taking the conjunction as introducing a parenthetical comment, particularly since the text moves “from a broad audience in 2:34, to a personal referent in 2:35a, and then back to a broad audience in 2:35b” (...); Green, *Gospel of Luke* (1997), 149, where he refers to my clause 2:35a as a ‘co-text’; Brown, *Birth of the Messiah* (1993), 465–466, where he defends his interpretation of 2:34c–35b: ‘This makes perfect sense if 35a is taken parenthetically so that 35b continues 34d, (...)’; and ‘In this negative sequence, the reference to Mary is parenthetical because Luke knows that, while she cannot be spared the sword of discrimination, she will decide positively.’; Johnson, *The Gospel of Luke* (1991), 56, regarding the Greek of 2:34c–35b and his translation thereof: ‘The syntax here is difficult. The translation retains the structure of the Greek, with the personal statement to Mary (with singular and feminine pronouns) interrupting the broader proclamation concerning Jesus. This sandwich effect makes the two statements mutually interpretive.’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 148, where he states regarding 2:34c–35b: ‘So kann der mit ὅπως eingeleitete Nebensatz nur von V 34b abhängig und V 35a als Parenthese zu verstehen sein.’; Fitzmyer, *According to Luke I–IX* (1981), 423: ‘Verse 35b is to be understood as the continuation of v. 34bc, with the saying about the discriminatory sword in v. 35a being directed solely to Mary (in the second sing.)’ Fitzmyer’s use here of ‘v. 34bc’ refers to my own clause ‘2:34d’. See, however, Reeder, ‘Mary’s Sword: Women and War in the Gospel of Luke’ (2021), 447, who questions whether clause 2:35a can, from a narrative perspective, indeed be viewed as ‘parenthetical’; Plummer, *Critical and Exegetical Commentary* (1902), 116, regarding 2:35a: ‘From καὶ σοῦ τοῦ ῥομφαία is not a parenthesis; there is nothing in the construction to indicate that it is one, and a statement of such moment to the person addressed would hardly be introduced parenthetically.’

206 Cf. García Serrano, ‘Anna’s Characterization’ (2014), 473, footnote 37: ‘Whereas the actions of Anna are described in the imperfect, Simeon’s actions are in the aorist. Consequently, Simeon’s actions (vv. 28, 34: εὐλόγησεν ... καὶ εἶπεν) are punctiliarly related to the direct discourse. Anna’s action has a repetitive-frequentative aspect (v. 38: ἀνθωμολογεῖτο ... καὶ ἐλάλει); it is continuous and therefore is not restricted to a single discourse.’

207 The verb λαλέω is sometimes connected to the speaking by prophets, and ‘Hanna’ is indeed here described as being a προφῆτις (prophetess; 2:36a). See Bauer, *Wörterbuch zu den Schriften* (1963), c. 915–917. Cf. e.g. Matthew 10:20, Luke 1:70. See also Koet, *Scripture in Luke-Acts* (1989), 66–67.

208 Pace those who hold that αὐτοῦ (him; 2:38c) refers to οὗτος (this one; 2:34d) or to τὸ παιδίον Ἰησοῦν (the little boy Iēsous; 2:27b), and then expegetically translate αὐτοῦ as ‘the child’, while the syntax points to αὐτοῦ as referring to τῷ θεῷ (to God; 2:38b), e.g. Dillon, ‘Narrative Analysis of the Baptist’s Nativity’ (2017), 255; Green, *Gospel of Luke* (1997), 150; Brown, *Birth of the Messiah* (1993), 436; Fitzmyer, *According to Luke I–IX* (1981), 419; Reiling and Swellengrebel, *A Translator’s Handbook* (1971), 144. None of these commentaries offers a reason for choosing this translation/interpretation. Pace also García Serrano, ‘Anna’s Characterization’ (2014), 473, who notes: ‘Anna’s last actions, praising God and speaking about the child (ἀνθωμολογεῖτο τῷ θεῷ and ἐλάλει περὶ αὐτοῦ; v. 38a), are placed together and directly related. It seems that they are two components of the same action. The way in which Anna praises God is by speaking about Jesus.’ Pace Plummer, *Critical and Exegetical Commentary* (1902), 138, who makes note of the syntax but who, also without giving a reason, opts for ‘the Child’: ‘Grammatically περὶ αὐτοῦ may refer to τῷ Θεῷ, but it evidently refers to the

ral) of ‘Hanna’s’ indirect speech is πῶσιν (*to many*; 2:38c). Hanna, therefore, first thanks ‘God’, and then continues to speak ‘about him’ (= ‘God’) ‘to many’. These ‘many’ are ‘waiting for the ransoming of Ierusalēm’.²⁰⁹

Clause 2:39b concludes main text-unit 2:22–39 with a change of location. The third person plural of the verb ἐπέστρεψαν (*they turned back*; 2:39b) refers to the character ‘the parents’ (= ‘Mariam’ and ‘Iōsēph’) who are also the subject of the verb ἐτέλεσαν (*they had performed*; 2:39a), which refers to the action described in 2:22 a–24b of which ‘the parents’ are also the subject. These two verbs of action in 2:39a and 2:39b are linked by the temporal adverb ὡς (*when*) at the start of 2:39a. The action in 2:39b therefore starts ‘when’ the action in 2:39a has been performed. ‘The parents’ turn back implicitly away from Jerusalem, which is mentioned first as Ἱεροσόλυμα (*Hierosolyma*; 2:22b) and then as Ἱερουσαλήμ (*Ierusalēm*; 2:25a), and where all the action in text-unit 2:22a–39b takes place. They turn back εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ (*to Galilaea to their own city Nazareth*; 2:39b). The directional preposition εἰς (*to*; twice in 2:39b) is coupled firstly with the larger area τὴν Γαλιλαίαν (*Galilaea*), and thereafter with the more specific πόλιν ἑαυτῶν Ναζαρέθ (*their own city Nazareth*; 2:39b). This repetition of the directional preposition has a zooming-in effect. Due to the direct temporal link between the active verb in 2:39a, of which the plural character ‘the parents’ is subject, and the active verb in the immediately following clause 2:39b, the character ‘the little boy Iēsous’ is *not* part of the third person plural subject of ἐπέστρεψαν (*they turned back*; 2:39b).²¹⁰ An additional syntactic argument supporting this is the fact that the character ‘the little boy’ (= ‘Iēsous’) is always an (indirect) *object* of the action of ‘the parents’

Child.’ Pace also Marshall, *A Commentary* (1978), 102, who notes: ‘Like the shepherds, Anna includes in her praise proclamation about him (sc. Jesus) to those who were looking for the redemption of Jerusalem (cf. 1:68; 2:25).’ The textual tradition does not offer a reason to epexegetically translate αὐτοῦ (*him*; 2:38c) as ‘the child’: cf. Aland, et al., *Novum Testamentum Graece* (2013), 187.

209 Following the possibility offered by the Koine Greek of NA28, I have translated Ἱερουσαλήμ (*of Ierusalēm*; 2:38d) as an objective genitive. See for the possibility of opting for the dative of location ἐν Ἱερουσαλήμ, based on the textual tradition, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 90: ‘Ἱερουσαλήμ. The indeclinable proper noun could be an objective genitive, modifying a verbal noun (λύτρωσιν). The textual tradition, however, suggests that most scribes understood it as a dative of location: A D E G H K L N X Δ Θ Ψ 053 0130 f¹³²⁸ 33 ℳ Lect and others all read ἐν Ἱερουσαλήμ.’ NA28 is based on W, N and B. Cf. Fitzmyer, *According to Luke I–IX* (1981), 419; Brown, *Birth of the Messiah* (1993), 436; Green, *Gospel of Luke* (1997), 150, who all three translate as ‘of Jerusalem’.

210 Pace Brown, *Birth of the Messiah* (1993), 443, who offers no arguments for stating, regarding clauses 2:39a–b: ‘39. *they had finished*. The OS^{sin} specifies the subject as Joseph and Mary, which is almost certainly Luke’s intention, even though the next “they” includes the child.’ See Brown *Birth of the Messiah* (1993), 20, for the abbreviation ‘OS^{sin}’: ‘The Sinaitic Tradition of the Old Syriac Version of the Bible’.

in this main text-unit 2:22a–39b: ἀνήγαγον αὐτὸν (*they brought him up*; 2:22b), ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν (*when the parents had brought in the little boy Iēsous*; 2:27b), and τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ (*in order that they do concerning him according to the custom of the law*; 2:27c). To summarize: the character ‘the little boy’ (= ‘Iēsous’) is never part of the third person plural of the active verbs of which ‘the parents’ are the subject.

In this main text-unit the character ‘the little boy’ is furthermore the *object* of the action by the character ‘Symeōn’: ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας (*he [Symeōn] received it in the bent arms*; 2:28a). This is in fact the last action described in text-unit 2:22–39 concerning the character ‘the little boy’, once again as an *object*.²¹¹ ‘The little boy’ only becomes the *subject* of action for the first time in the immediately following clauses, main text-unit 2:40a–40d.

The change of location in 2:39b is characterised by two toponyms τὴν Γαλιλαίαν (*Galilaea*) and Ναζαρέθ (*Nazareth*) that are both connected to the preposition of direction εἰς (*to*). The toponym ‘Nazareth’ is qualified by the noun πόλιν (*city*; 2:39b), in its turn restricted by the reflexive pronoun genitive plural ἐαυτῶν (*their own*; 2:39b) that is used here for emphasis. This reflexive pronoun refers to the subject of the verb ἐπέστρεψαν (*they = ‘the parents’ turned back*) in the same clause 2:39b, and emphasizes the fact that ‘Nazareth’ is the city where *they* belong. The character ‘the parents’ turn back to ‘*their own city Nazareth*’, implying that the character ‘the little boy (= Iēsous)’ remains in *his* city Jerusalem. Main text-unit 2:41–52, therefore, opens with a renominalisation of οἱ γονεῖς (*the parents*; 2:41), restricted by αὐτοῦ (*of him = ‘Iēsous’*), emphasizing that it is the character ‘the parents’ (and not ‘Iēsous’), who travel to Jerusalem every year for the feast of the Passover.

Besides introducing the toponym Jerusalem (using ‘Hierosolyma’) for the first time in the research-text in 2:22b, main text-unit 2:22–39 introduces the noun

²¹¹ The character ‘Iēsous’ does appear as a subject of a passive verbal form in the direct speech (2:34d–35b) by the character ‘Symeōn’ to the character ‘Mariam’: οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν (*this one is appointed for falling and rising of many*; 2:34d). Here, neither ‘Iēsous’ name, nor a noun is used to refer to him, but only the anonymous masculine demonstrative pronoun οὗτος (*this one*; 2:34d). Besides being marked by anonymity and passiveness, this reference to ‘Iēsous’ is embedded in a direct speech and is, therefore, not directly part of the narrative world, but rather of the discursive world.

τὸ ἱερόν (*the temple*; 2:27a).²¹²

In brief: main text-unit 2:22–39 begins with a movement towards Jerusalem by the character ‘the parents’ bringing the character ‘the little boy (= ‘Iēsous’)’ with them, and concludes with a movement away from Jerusalem by ‘the parents’. All the other action takes part in Jerusalem and in ‘the temple’, both of which are introduced for the first time in the research-text. Two new characters, ‘Symeōn’ and ‘Hanna’, unique to this main text-unit, or for that matter to Luke, are introduced.

2.2.15 Scheme III: main text-unit 2:40

Clauses 2:40a–d, which together form main text-unit 2:40, supply a change in the use of verbal tenses. Whereas main text-unit 2:22–39 employs the aorist tense for the narrative action, main text-unit 2:40 only uses imperfect tenses denoting continuing action in the past: ἤϊξανεν (*he continued to grow*; 2:40a), ἐκραταιοῦτο (*he continued to become strong*; 2:40b), and ἦν (*he continued to be*; 2:40d).²¹³ A neuter present participle πληρούμενον (*while being filled*; 2:40c) refers to the neuter subject of the imperfect verbs in 2:40a and 2:40b. Clause 2:40a reintroduces τὸ παιδίον (*the little boy*; 2:40a) from 2:27b as the subject of these three active verbs in the imperfect tense. It is the first time in the research-text that the character ‘the little boy (= ‘Iēsous’)’ is the subject of action.²¹⁴

As I deal with above (see paragraph 2.2.14), in view of the subject of the verbs in aorist tense in the immediately preceding clauses 2:39a–b, namely the character ‘the parents’, as well as the renominalisation of οἱ γονεῖς (*the parents*) at the beginning of the immediately following main text-unit 2:41–52, the location of the action in main text-unit 2:40 is implicitly Jerusalem, where the character ‘the little boy (= ‘Iēsous’)’ has ‘continued to be’ (= remained).

In brief: main text-unit 2:40 supplies general information about the character

212 The noun τὸ ἱερόν (*the temple*) is used three times in the research-text: in 2:27a, 2:37b, and 2:46b. The noun ὁ ναός (*the sanctuary*) is used three times in the research-text: in 1:9d, 1:21b, and 1:22e, and is in each of these three instances connected to ‘Zacharias’.

213 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 91.

214 See footnote 211.

‘the little boy (= ‘Iēsous’), explicitly regarding his first actions and implicitly regarding his location (Jerusalem), and rounds off main text-unit 1:5–2:40 (see Scheme III and paragraph 2.2.2).

2.2.16 Scheme III: main text-unit 2:41–2:52

Using the macrosyntactic sign καὶ ἐγένετο (*and he was*), clause 2:42a sets the action in text-unit 2:41–52 in motion.²¹⁵

Clause 2:42a offers a temporal change in the narrative, marked by the temporal adverb ὅτε (*when*). The temporal clause καὶ ὅτε ἐγένετο ἐτῶν δώδεκα (*and when he was twelve years*; 2:42a) gives the time of this new action as being twelve years after the events narrated in the previous main text-unit 1:5–2:40. It can be noted that the time of action for text-unit 2:41–52 is referred to using the age (twelve years) of the character ‘Iēsous’ (mentioned in 2:43c). By doing so, main text-unit 2:41–2:52 highlights the character ‘Iēsous’.

After this narrative time-lapse of twelve years has been given in 2:42a, the action proper starts in clause 2:43c where Ἰησοῦς (*Iēsous*; 2:43c) is, for the first time in the research-text, mentioned using his proper name as the subject of a verb, namely ὑπέμεινεν (*he stayed*; 2:43c). This is the first time in the research-text (and thus in Luke) that the character ‘Iēsous’ is the subject of completed action in the past. The proper noun ‘Iēsous’ (2:43c) is followed by a common noun, giving the combination Ἰησοῦς ὁ παῖς (*Iēsous the boy*; 2:43c). The combination Ἰησοῦς and (the diminutive form of) ὁ παῖς is found in only one other instance in the research-text, earlier on in clause 2:27b, but then in the reversed order: τὸ παιδίον Ἰησοῦν (*the little boy Iēsous*; 2:27b), where ‘the little boy Iēsous’ is the *object*, and not the *subject*, of action, as ‘Iēsous the boy’ is in clause 2:43c. In fact,

215 For the treatment of text-unit 2:41–52 as a main text-unit, cf. e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 92; Bock, *Luke: 1:1–9:50* (1994), 171; Brown, *Birth of the Messiah* (1993), 471; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 151; Nolland, *Luke: 1–9:20* (1989), 126; Fitzmyer, *According to Luke I–IX* (1981), 434; Ernst, *Das Evangelium nach Lukas* (1977), 121; Plummer, *Critical and Exegetical Commentary* (1902), 138. However, Green, *Gospel of Luke* (1997), 152, includes clause 2:40, resulting in his dealing with 2:40–52 as a main text-unit. Riemersma, *Lucasevangelie* (2018), 50–51, does the same, explicitly delineating the text-unit 2:40–52 based on stylistic arguments (2:40 and 2:52 form an inclusion) rather than syntactic arguments: ‘Het verhaal van de twaalfjarige Jezus staat ingeklemd – *inclusio* – tussen twee samenvattende notities (v. 40 en v. 52)’; cf. Glombitza, “Der Zwölfjährige Jesus” (1962), 1, footnote 1. See for a diachronic analysis of text-unit 2:41–52, Van Iersel, “Finding of Jesus in the Temple” (1999), 1–13.

the noun ὁ παῖς in clause 2:43c is a superfluous renominalisation of the diminutive τὸ δὲ παιδίον in clause 2:40a (here not combined with the proper noun Ἰησοῦς), at the very end of the previous main text-unit 1:5–2:40. This shift from the diminutive form of the noun τὸ παιδίον (*the little boy*; 2:40a), to the standard form ὁ παῖς (*the boy*; 2:43c), accentuates the fact that indeed twelve years have passed since the action in the previous main text-unit 1:5–2:40.

Clause 2:41, which introduces text-unit 2:41–2:52, renominalises and reintroduces οἱ γονεῖς (*the parents*) from the previous text-unit 1:5–2:40. There they are explicitly mentioned as τοὺς γονεῖς in 2:27b and, thereafter, implicitly in, for example, the third person plurals of ἐτέλεσαν (*they had performed*; 2:39a) and ἐπέστρεψαν (*they turned back*; 2:39b), as well as in the reflexive personal pronoun genitive plural ἐαυτῶν (*their own*; 2:39b).²¹⁶

Clause 2:41 makes the renominalised οἱ γονεῖς (*the parents*) the subject of the third person plural ἐπορεύοντο (*they [= ‘the parents’] went*). Using the imperfect tense, implying continuous action in the past, clause 2:41 gives the following introductory background information to the action of main text-unit 2:41–52: the parents of ‘Iēsous’ annually went to Jerusalem for the feast of the Passover. The renominalisation of οἱ γονεῖς (*the parents*), accentuates the character ‘the parents’; it is *their* yearly custom to travel to Jerusalem.

Besides renominalising οἱ γονεῖς (*the parents*), this introductory clause also renominalises the toponym Ἱερουσαλήμ (*Jerusalēm*). In the research-text, Ἱεροσόλυμα (*Hierosolyma*) is first explicitly mentioned in 2:22b, giving the location of the action at that part of the narrative, and it is repeated in 2:25a and 2:38d (although as Ἱερουσαλήμ), respectively confirming and emphasizing this place of action. Jerusalem is also implicitly present in 2:40 (see paragraph 2.2.15). Through renominalisation, clause 2:41 therefore emphatically reintroduces Jerusalem as also being the location of the new action in main text-unit 2:41–52.

²¹⁶ A reflexive pronoun emphasizes the (pro)noun. See Robertson, *Grammar of the Greek New Testament* (1919), 287, where he states that the reflexive personal pronoun ‘is nothing but the personal pronoun plus the intensive αὐτός’. See also Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 345: ‘Reflexivity is the phenomenon whereby a pronoun is used to ‘reflect’ (i.e. refer back or forwards to) another constituent of the sentence or clause, nearly always the subject.’

In clause 2:46b, the text-unit zooms in onto the temple ἐν τῷ ἱερῷ (*in the temple*; 2:46b), reintroducing it from the previous text-unit, where the character ‘Hanna’ is described as not leaving τοῦ ἱεροῦ (*the temple*; 2:37b). Clause 2:46c then zooms in further onto ‘Iēsous’, who is sitting ἐν μέσῳ τῶν διδασκάλων (*in the centre of the teachers*: 2:46c). The character ‘the teachers’ is mentioned here for the first and only time in the research-text.

Two direct speeches between the characters ‘the mother’ (and ‘the parents’) and ‘Iēsous’ then ensue in the temple in Jerusalem. The only characters able to hear these direct speeches are τῶν διδασκάλων (*the teachers*; 2:46c), and πάντες οἱ ἀκούοντες αὐτοῦ (*all his hearers*; 2:47). The character ‘Iōsēph’ is also able to hear the first direct speech (2:48d–g) by ‘Mariam’, and is one of the addressees of the second direct speech (2:49b–e) by ‘Iēsous’.

The first direct speech is introduced by the *verbum dicendi* εἶπεν (*she said*; 2:48c). The addressee of the direct speech, αὐτὸν (*him*; 2:48c), referring to ‘Iēsous’ (2:43c), is highlighted by mentioning him immediately following the *verbum dicendi*, and before the speaker ἡ μήτηρ αὐτοῦ (*his mother*; 2:48c). ‘Mariam’ is here reintroduced from 2:34b in her familial function as ‘mother’. ‘Mother’ is qualified by the masculine personal pronoun ‘his’, again bringing the addressee ‘Iēsous’ into focus.

‘Mariam’s’ direct speech opens with the vocative τέκνον (*child*; 2:48d), referring to ‘Iēsous’ and accentuating his familial function. This is the first and only time in the research-text that ‘Iēsous’, or for that matter any other character, is referred to as a ‘child’. The speaker ‘the mother’ (= ‘Mariam’) then poses a direct question (2:48e), opening with the interrogative pronoun τί (*why*; 2:48e). I deal with (the syntax of) this question in Chapters 3 and 6. The following clause contains the *Aufmerksamkeitsreger* ἰδοὺ (*behold!*; 2:48f), drawing attention to the remainder (2:48g–48g’) of ‘Mariam’s’ direct speech. The speaker ‘Mariam’ first refers to ‘Iēsous’ father, stressing his familial function, and then connects him to a first person singular personal pronoun, referring to herself: ὁ πατήρ σου κἀγὼ (*your father and I*; 2:48g). ‘Father’ is qualified by the second person singular personal pronoun σου (*your*; 2:48g), accomplishing two things: it brings the addressee (‘Iēsous’) into focus, and it connects the addressee explicitly to

‘the father’ (= ‘Iōsēph’). The character ‘the father’ and the speaker ‘the mother’ are together the subjects of the verbal form ἐζητοῦμέν (*were searching*; 2:48g’), an imperfect tense, which describes continuous action in the past. The object of their action is the addressee ‘Iēsous’, referred to using the second person singular personal pronoun σε (*you*; 2:48g’).

Clause 2:49a uses the *verbum dicendi* εἶπεν (*he said*; 2:49a) to open a new direct speech. The subject of this verbal form is the character ‘Iēsous’. This is the first time in the research-text that the character ‘Iēsous’ speaks a direct speech.²¹⁷ His addressee is the third person plural personal pronoun αὐτούς (*them*; 2:49a), referring to both the speaker of the previous direct speech, ‘Mariam’, and to one of the hearers of her direct speech, the character ‘Iōsēph’. Clause 2:49b opens with the interrogative pronoun τί (*why*; 2:49b), introducing a direct question. I deal with (the syntax of) this question in Chapters 3 and 6. Clause 2:49b employs the second person plural verbal form ἐζητεῖτε (*you were seeking*; 2:49b) in the imperfect tense, describing continuous action in the past, and referring to ‘Iēsous’ addressees. The object of their action is the first person singular personal pronoun με (*me*; 2:49b), referring to the speaker ‘Iēsous’. Clauses 2:49c–e’ also use a second person plural verbal form to refer to ‘Iēsous’ addressees, and two first person singular personal pronouns to refer to ‘Iēsous’ the speaker.

The action in main text-unit 2:41–52 takes place in the context of the feast of the Passover, giving temporal unity to the text-unit. The adverbial phrase τὸ ἔθος τῆς ἑορτῆς (*according to the custom of the feast*; 2:42b), which describes ‘the parents’ action of ‘going up’, refers to τῇ ἑορτῇ τοῦ πάσχα (*for the feast of the Passover*; 2:41). This is the only time the Passover is mentioned in the research-text.²¹⁸

Text-unit 2:41–52 concludes with a descent by ‘Iēsous’ κατέβη (*he went down*; 2:51a) with ‘the parents’, implicitly *away* from the temple in Jerusalem, and his

217 The direct speech in clauses 2:49b–e’ is the first time that ‘Iēsous’ speaks in Luke; cf. e.g. Choi, *Luke’s Thematic Characterization* (2014), 228. ‘Iēsous’ first words consist of two questions (of which the second can also be read as a statement). Cf. John 1:38 where the first words of ‘Iēsous’ in John are also a question, namely, τί ζητεῖτε; (*what do you seek?*; 1:38). Both questions (Luke 2:49b and John 1:38) contain the verb ζητέω (*to seek*). For further discussion on ‘Iēsous’ question in John 1:38, see Estes, “Unasked Questions” (2022), 229–230; Estes, *Questions and Rhetoric* (2017), 17, 210, 267, 282; Estes, *Questions of Jesus* (2013), 104–107.

218 Elsewhere in Luke, *πάσχα* (*Passover*) is only mentioned in Chapter 22, and then six times (22:1, 7, 8, 11, 13, 15). It occurs once in Acts 12:4.

explicit arrival ἦλθεν εἰς Ναζαρεθ (*he came to Nazareth*; 2:51b). This descending movement κατέβη (*he went down*; 2:51a) by ‘Iēsous’ contrasts with the ascending movement ἀναβαινόντων (*going up*; 2:42b) by ‘the parents’ – implicitly towards Jerusalem – used in the introductory information given in clause 2:42.²¹⁹

The text-unit concludes in 2:52 with the renominalisation of the proper noun Ἰησοῦς (*Iēsous*) who, since ὑπέμεινεν Ἰησοῦς ὁ παῖς (*Iēsous the boy remained behind*; 2:43c), has only been referred to using various verbal forms,²²⁰ using various personal pronouns,²²¹ and using the vocative form of a noun, namely, τέκνον (*child*; 2:48d). This concluding renominalisation reemphasizes the focus on the character ‘Iēsous’ found in main text-unit 2:41–52. This emphasis is moreover augmented here by making the character ‘Iēsous’ the subject of the imperfect verbal form προέκοπτεν (*he continued to progress*; 2:52a), followed by its indirect objects [ἐν τῇ] σοφία καὶ ἡλικία (*[in the] in wisdom and stature*; 2:52a).²²² The active verb also (elliptically) describes the continuing development of ‘Iēsous’ relationships in the widest possible sense – καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις (*and [he continued to progress] in favour with God and human beings*; 2:52b) – and rounds off this main text-unit with general information about ‘Iēsous’.

Based on the macrosyntactic observations I have described above, clauses 2:41–52 can be delineated as a main text-unit. This main text-unit is also marked by the fact that:

- The characters ‘Iēsous’ and ‘the parents’ are renominalised and (re) introduced;
- The characters ‘Mariam’ and ‘Iōsēph’ are not referred to with their names, but are designated by their familial relationship to ‘Iēsous’;

219 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 99: ‘Given the characteristic manner in which travel to and from Jerusalem was spoken of, i.e., going up to (ἀναβαίνω, e.g., 18:31; 19:28; Acts 11:2; 15:2; 21:12, 15; 24:11; 25:1, 9) or going down from (καταβαίνω, e.g., 10:30; Acts 8:26; 25:7), reference to Jerusalem was sometimes left implicit (see, e.g., 18:14; John 12:20; Acts 8:15; 18:22; 24:1).’ See also, Van Wieringen, “Jerusalem as an Aposiopesis” (2021), 363.

220 These verbal forms are: καθεζόμενον (*while he sat*; 2:46c); ἀκούοντα (*while he heard*; 2:46d); ἐπερωτῶντα (*while he questioned*; 2:46e); ἐποίησας (*you have done*; 2:48e); ἐλάλησεν (*he spoke*; 2:50b); κατέβη (*he went down*; 2:51a); ἦλθεν (*he came*; 2:51b); ἦν ὑποτασσόμενος (*he was subject to*; 2:51c).

221 These pronouns are: αὐτόν (*him*; 2:44d, 45c, 46b, 48a, 48c); αὐτόν + εἶναι (*that he was*; 2:44b); αὐτοῦ (*his*; 2:47, 48c); μου (*my*; 2:49e); με (*me*; 2:49b); εἶναι + με (*that I am*; 2:49e’); σου (*your*; 2:48g); σε (*you*; 2:48g’).

222 The square brackets ([]) enclosing ἐν τῇ (2:52a) in the text of NA28, indicate that textual critics are not convinced of the authenticity of the enclosed words. See Aland, et al., *Novum Testamentum Graece* (2013), 9*, 188. See also footnote 204.

- The time of action is twelve years later than the action in main text-unit 1:5–2:40, and is referred to by the age (twelve years) of the character ‘Iēsous’;
- The action takes place in the context of the feast of the Passover, the only time the Passover is mentioned in the research-text, giving temporal unity to the text-unit;
- The place of action is Jerusalem and its temple, both renominalised and reintroduced, giving locational unity to the text-unit;
- The character ‘Iēsous’ is introduced as the subject of completed action for the first time in the research-text, including speaking his first direct speech; he is also addressed for the first time in the research-text.
- The character ‘Iēsous’ is positioned at the centre of the action and at the centre of the temple in Jerusalem, using a zooming-in technique;
- There is a cameo appearance of the character ‘the teachers’ who, *ipso facto*, appear nowhere else in the research-text (or for that matter in Luke);²²³
- There is an introductory ascent by ‘the parents’ (implicitly from Nazareth) to Jerusalem in 2:42, and a concluding descent by ‘Iēsous’ (implicitly away from Jerusalem) with ‘the parents’ to Nazareth in 2:51;
- The main text-unit is framed by imperfect verbal tenses giving general continual action in the past, the first time in 2:41 introducing the narrative, and the second time in 2:52a–b, concluding the narrative;
- The main text-unit ends in 2:52 with the spotlight remaining on a renominalised ‘Iēsous’ as the subject of an active verb.

To sum up: the character ‘Iēsous’ is the central character in main text-unit 2:41–52, with the time of events referred to by his age. ‘Iēsous’ is found at the centre of the action in the temple in Jerusalem during the festivities surrounding the feast of the Passover. Central to this action is communication consisting of two direct speeches between ‘Iēsous’ and ‘his mother (and also ‘the parents’)’ containing two (or three) questions.

²²³ See footnote 192 for ‘cameo appearance characters’.

2.3 Luke 1:5–2:52: a ‘trptych’ with an extra ‘panel’

In light of the above syntax analysis of the research-text, its macrostructure can be discerned. Main text-unit 1:5–2:52 has, for the greater part by far (clauses 1:5–2:40), a triptych structure, made up of three ‘panels’.²²⁴ This ‘trptych’, together with an extra ‘panel’ (clauses 2:41–52), can be visualised schematically as follows (see Scheme IV). In this scheme I also provide the semantics that is developed within this macrostructure.

Maint-unit 1:5–2:40 consists of two ‘panels’ (1st Panel and 2nd Panel in Scheme IV), each dealing with the annunciation, conception, birth, naming, circumcision, and boyhood years of either the character ‘Iōannēs’, or the character ‘Iē-sous’, which are linked by a third ‘panel’ (3rd Panel in Scheme IV).

²²⁴ Cf. Nolland, *Luke: 1–9:20* (1989), 34–35; Fitzmyer, *According to Luke I–IX* (1981), 313–314, who, like I do, both posit a triptych structure for text-unit 1:5–2:40 (without calling it so), which is then followed by text-unit 2:41–52. However, because Nolland and Fitzmyer respectively call 1:39–59 ‘B’/‘Complementary Episode’, and 2:41–52 ‘B’/‘Complementary Episode’, the impression could arise that they both draw a parallel between text-units 1:39–56 and 2:41–52, which – from the point of view of syntax – cannot be maintained. Brown, *Birth of the Messiah* (1993), 248–249, offers a schematical summary (‘Table IX’) of macrostructural analyses of Luke 1:5–2:52 made by six biblical exegetes. Pace Laurentin, *Structure et Théologie de Luc* (1957), 32–33, who discerns the following macrostructure of Luke 1:5–2:52: a first ‘Diptyque des Annonciations’ consisting of two annunciations (1:5–25 and 1:26–38) followed by an ‘Épisode complémentaire: Visitation + Conclusion’ (1:39–56), parallel to a second ‘Diptyque des Naissances’ consisting of two births (1:57–80 and 2:1–2:40) followed by an ‘Épisode complémentaire: Recouvrement + Conclusion’ (2:41–52). In doing so he draws a structural parallel between 1:39–56 and 2:41–52, however, without regard for the macrosyntax of Luke 1:5–2:52. Pace Burrows, *Gospel of Infancy* (1940), 5–6, who discerns three ‘parts’ in Luke 1:5–2:52, namely, Part 1: ‘The Annunciations’ (1:5–56), Part 2: ‘The Nativities’ (1:57–2:21), and Part 3: ‘The Temple Mysteries’ (2:22–52). In doing so, he disregards the macrosyntactic break between 1:5–2:40 and 2:41–2:52. Pace also Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 46, who states ‘Symmetrie herrscht also in zwei Hauptwellen (1:5–2:26–38 und 1:57–66 // 2:1–40); die erste wird durch die Begegnung der beiden Mütter und die zweite durch den Bericht von der Überlegenheit des zwölfjährigen Jesus im Tempel (2:41–52) abgeschlossen.’, and, thereby, disregards the macrosyntactic break between 1:5–2:40 and 2:41–2:52.

Scheme IV The macrostructure of the research-text: a ‘triptych’ with an extra ‘panel’

1:5	1:5	1st Panel ‘Iōannēs’ text-units		3rd Panel linking text-unit	2nd Panel ‘Iēsous’ text-units		
		A	1:5–25 annunciation/ conception	B	1:39–56 the two mothers ‘Elisabet’ and ‘Mariam’ greet and speak	A’	1:26–38 annunciation/ conception
		C	1:57–58 birth 1:59–79 circumcision/ naming		C’	2:1–5 introductory events 2:6–20 birth 2:21 circumcision/ naming 2:22–39 presentation in the temple	
	D	1:80 ‘now, the little boy continued to grow and continued to become strong’ + whereabouts of ‘Iōannēs’ are mentioned, but his relationship with ‘God’ is not	D’		2:40 ‘now, the little boy continued to grow and continued to become strong’ + whereabouts of ‘Iēsous’ are not mentioned, but his relationship with ‘God’ is		
2:40	Extra Panel E 2:41–52 the appearance of Iēsous’ to Israēl in the temple in Jerusalem						
2:52	2:41						
	2:52						

Roughly speaking, every text-unit dealing with ‘Iōannēs’ (A, C, and D in Scheme IV) has its counterpart text-unit dealing with ‘Iēsous’ (A’, C’, and D’ in Scheme IV). These two parallel ‘series’ are, however, not isolated from each other, but are linked to each other in three ways.²²⁵

²²⁵ Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 66–69, discusses ‘the rhetoric of *sygkrisis* (comparison and contrast) regarding ‘Iōannēs’ and ‘Iēsous’ in 1:5–80, and how this rhetoric goes beyond differentiating between the two by breaking ‘the pattern of parallel scenes’ in the meeting between ‘Elisabet’ and ‘Mariam’ in 1:39–56.

1. Firstly, the series regarding 'Iēsous' commences with a temporal reference to the series regarding 'Iōannēs'. In clause 1:26a, the time of the conception of 'Iēsous' is given as 'in the sixth month' (after the conception of 'Iōannēs'). The conceptions of both 'Iōannēs' and 'Iēsous' are announced by the same character 'the Messenger (of the Lord)'/ 'Gabriel'.
2. Secondly, with the information given to 'Mariam' in clause 1:36b ('Elisabet your relative'), it becomes clear that 'Mariam', the mother of 'Iēsous', is a relative of 'Elisabet', the mother of 'Iōannēs'.
3. Thirdly, the two series are linked by one text-unit (B in Scheme IV), where the pregnant 'Elisabet' and the pregnant 'Mariam', the mothers of respectively 'Iōannēs' and 'Iēsous', meet and speak. This 'linking' text-unit (3rd Panel in Scheme IV) completes the 'triptych'.²²⁶

The series regarding the character 'Iēsous' contains a text-unit (2:22–39) that has no counterpart in the series regarding 'Iōannēs'. This text-unit deals with the presentation of 'Iēsous' in the temple in Jerusalem.

The two parallel series of text-units (1st Panel and 2nd Panel), one for 'Iōannēs' and one for 'Iēsous', are each concluded by a very short main text-unit: respectively 1:80 (D in Scheme IV) and 2:40 (D' in Scheme IV). Main text-unit 1:80 (D) offers general information about 'Iōannēs' growing up; main text-unit 2:40 (D') offers general information about 'Iēsous' growing up.²²⁷ The *macrosyntactic* parallel between 1:80 and 2:40, as both being short concluding main text-units, is emphasized *semantically*, through introducing them both with exactly the same words: τὸ δὲ παιδίον ἠϋξανεὺν καὶ ἐκραταιοῦτο (*now, the little boy continued to grow and continued to become strong*; 1:80a–b; 2:40a–b).²²⁸ Clause 1:80c then explicitly states that the character 'Iōannēs' 'continued to be (= remained) in the deserted places until the day of his appearance to Israēl'. However, its parallel text-unit 2:40, regarding the character 'Iēsous', remains silent about 'Iēsous'.

²²⁶ Cf. Wojcik, "Narrative Frame of Luke's Gospel" (1976), 17: 'The two stories come together in the next scene (1:39–56) as Mary visits Elizabeth. The narrative dovetailing reinforces Gabriel's announcement that the lives of John and Jesus are to be intertwined (...).'

²²⁷ Pace Riemersma, *Lucasevangelie* (2018), 50–51; Green, *Gospel of Luke* (1997), 152, who by delineating a main text-unit 2:40–2:52, instead of determining 2:40 to be the concluding text-unit of 1:5–2:40, miss the macrosyntactic parallel between text-units 1:80 and 2:40. Green, *Gospel of Luke* (1997), 50, therefore, in his analysis of Luke 1:5–2:52, draws a parallel between his text-units 1:80 and 2:40–52.

²²⁸ Cf. Ó Fearghail, *Role of Lk 1:1–4:44* (1991), 17. See for an exposition on various 'techniques of repetition' and their (communicative) function in biblical narrative, Alter, *Art of Biblical Narrative* (1981), 88–113.

whereabouts until his appearance to Israēl while growing up. In view of the syntactic observations that I describe regarding the clauses flanking text-unit 2:40, namely 2:39a–b and 2:41 (see paragraphs 2.2.2, 2.2.14, and 2.2.16), text-unit 2:40 *implies* that ‘Iēsous’ continued to be (= remained) in the temple in Jerusalem after his presentation there, parallel to ‘Iōannēs” continuing to be (= remaining) in the deserted places (1:80).

‘Iēsous” ‘appearance to Israēl’²²⁹ occurs in the immediately following main text-unit 2:41–52 (E in Scheme IV).²³⁰ Here, in the context of the Passover (2:41), where the age of ‘Iēsous’ determines the time of events (2:42), through a zooming-in technique, the twelve-year-old ‘Iēsous’ is given centre stage in the temple in Jerusalem (2:46b–c), becomes the subject of completed action for the first time (2:43c), and speaks his first words in Luke in the form of one (or two) questions (2:49b–e’).

In brief: on the basis of macrosyntactic observations, the research-text can be divided into:

1. Main text-unit 1:5–2:40, which has a ‘trptych’ structure comprised of two series of text-units about the annunciation, conception, birth, circumcision, naming, and boyhood of respectively ‘Iōannēs’ and ‘Iēsous’, and a ‘shared’ text-unit connecting these two series.
2. Main text-unit 2:41–52, which deals with ‘Iēsous” appearance to Israēl in the temple in Jerusalem.

229 Cf. Bock, *Theology of Luke’s Gospel and Acts* (2011), 64, who deals with Luke 2:41–52 under the heading ‘Jesus’ Revelation of His Self-Understanding (2:41–52)’; Tannehill, *Narrative Unity of Luke–Acts* (1986), 47, 53, who holds that ‘Iēsous’ begins his mission in Luke 2:41: ‘John and Jesus Begin Their Mission (Luke 2:41–4:30)’. On page 54, Tannehill states: ‘The scene of the boy Jesus in the temple anticipates Jesus’ public ministry by presenting to the reader a twelve year old with precocious understanding of religious questions and with a developing sense of his own special destiny.’; cf. Koet, “Contrapreguntas en Lucas” (2022), 140; ‘Sin embargo, el pasaje en el que Jesús se queda de niño en el Templo de Jerusalén también puede verse como un anticipo de lo que Jesús hará en el resto del evangelio.’ See also Green, *Gospel of Luke* (1997), 153, where he states that ‘Iēsous” ‘public ministry to Israel’ is ‘proleptically present in the temple scene.’ See also Kilgallen, “Foreshadowing of Jesus, Teacher” (1985), 553–559, who views 2:41–50 as an ‘introduction’, a ‘clarification’ and a ‘foreshadowing’ of ‘Iēsous’ as being the ‘teacher of the teachers of Israel’, in order to prepare ‘Mary’, ‘Joseph’ and ‘the reader’ ‘to encounter the element of Jesus’s public life’.

230 Pace Brown, *Birth of the Messiah* (1993), 479, who states: ‘The story in 2:41–52 is not the fulfillment of anything that precedes.’ I contend on the other hand, that 2:41–52 is exactly the fulfilment of what is implied in 2:40. Pace, therefore, also Fitzmyer, *According to Luke I–IX* (1981), who states: ‘(...) the story of the finding of Jesus in the Temple is only loosely connected with what precedes.’

CHAPTER 3
IDENTIFYING
QUESTIONS IN
LUKE 1:5–2:52

3.1 Definitions and the identification of questions

Having come to grips with the syntax of my research-text (see paragraph 2.2, Scheme III, and the Appendix) and, through it, with its macrostructure (see paragraph 2.3, and Scheme IV), I am now able to turn my attention to the more specific focus of my study, namely the communicative function of the questions²³¹ occurring in Luke 1:5–2:52.²³²

²³¹ Brook O'Donnell, Porter, and Reed, *Fundamentals of New Testament Greek* (2010), 79, define a 'question' as follows: 'An inquiry regarding (1) information or (2) assent or dissent.'

²³² Elbert, *Luke's Rhetorical Compositions* (2022), 100, counts 152 questions in Luke: 'There are 152 questions in the Third Gospel. Most are single-clause questions, often functioning to introduce further explanation, instruction, dialogue, action, prophecy, or narrative comment. Of the 152 questions, sixty-five may be characterized as two-clause questions; that is, they have a dual focus determined either by two verbal expressions or two distinct concepts.' Copenhaver, *307 Questions Jesus Asked* (2014), xviii, counts a total of 307 questions asked by 'Iésous' in Matthew, Mark, Luke, and John; cf. Dear, *Questions of Jesus* (2004), xxii.

Questions, whether they be ‘direct questions’,²³³ ‘indirect questions’²³⁴ or ‘implied questions’, can broadly speaking be:

- Open questions, which invite more information than an affirmative (‘yes’) or negative (‘no’);²³⁵
- Yes–no questions;²³⁶

Douglas Estes gives the following definition of a *direct* question, which is always found in direct speech: ‘a [direct] question is any utterance with interrogative force that asks not says, that always applies some rhetorical effect and that invites a reply of some sort’.²³⁷ Estes describes *indirect* questions, usually found in indirect speech,²³⁸ as having ‘interrogative force that an interpreter needs to account for in the interpretation of the text’, although ‘their primary force is anything other than interrogative’.²³⁹

233 See Estes, *Questions and Rhetoric* (2017), 25–26, who estimates that the number of direct questions in the Greek New Testament is approximately 980, tallying 154 in Luke.

234 See for the difference between direct questions (direct speech) and indirect questions (indirect speech) e.g., Estes, “Unasked Questions” (2022), 231: ‘In contrast to questions in direct discourse (...), indirect discourse occurs when the narrator speaks for the character, summarizing the words of the character (...); Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 517; Panhuis, *Latin Grammar* (2006), 134.

235 See for what I call ‘open questions’, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 476, who note that they may be called ‘wh-questions’. See also Estes, *Questions and Rhetoric* (2017), 93, who distinguishes between ‘variable questions’ (containing ‘a variable, x, in its formation’), ‘alternative questions’ (imposing ‘a preselected number of options’), and ‘set questions’ (imposing ‘a limited set of possible answers’), all three of which indeed invite more information than an affirmative or negative answer, and thus fall under my ‘open questions’; cf. Estes, *Questions of Jesus* (2013), 69–80, for a detailed discussion of what he here, indeed, calls ‘open questions’. See also Aarts, *English Grammar* (2011), 167–169, who calls open questions ‘open interrogative clauses’ (soliciting ‘an unrestricted set of answers’); Quirk, et al., *English Language* (2010), 81, who calls open questions ‘wh-questions’.

236 See for yes–no questions e.g., Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 476, 518. See also Estes, “Unasked Questions” (2022), 232, where he refers to yes–no questions as ‘decision questions’; Estes, *Questions and Rhetoric* (2017), 93, where he calls yes–no questions ‘polar questions’ (containing ‘a binary opposition’ in their formation); Estes, *Questions of Jesus* (2013), 113–118, for a more expansive exposition on ‘polar questions’. See in addition, Aarts, *English Grammar* (2011), 169–170, who calls yes–no questions ‘closed interrogative clauses’; Quirk, et al., *English Language* (2010), 81, who uses the same term I do (yes–no questions). See Romero and Han, “Negative Yes–No Questions” (2004), for their discussion on negative yes–no questions; Müller, “Fragen im Erzählwerk des Lukas” (2003), 30, who calls yes–no questions ‘Entscheidungsfragen’, adding “Die entsprechende Antwort besteht aus einem Ja oder Nein.”

237 Estes, *Questions and Rhetoric* (2017), 20.

238 An indirect question can also be found in the discursive world of a text, e.g.: ‘Robert said to Sebastian: “My mother asked whether you could visit her this afternoon.”’

239 See Estes, *Questions and Rhetoric* (2017), 17 (footnote 1), and 54–61 for a more detailed discussion of indirect questions. See also Suñer, “Indirect Questions” (1993), 46–51, for the theoretical background to her discussion on indirect questions in Spanish.

My study concerns both the direct questions and the indirect questions found in Luke 1:5–2:52. The direct questions occur in the *discursive* world of my research-text, while the indirect questions occur in its *narrative* world. Besides investigating the communicative role of these direct and indirect questions, which are explicitly formulated in the research-text, my study also includes so-called ‘implied’ questions, which are not explicitly formulated in the text, but are alluded to by the semantics of the context.²⁴⁰ For example:

- The description by the TIA of action as e.g. ‘answering’ or ‘questioning’, implies, respectively, a question being answered or a question being posed, even if the question itself is not supplied by the TIA;²⁴¹
- An affirmative ‘yes’ or a negative ‘no’ can imply that a yes–no question has been posed, even if the question itself is not supplied by the TIA.²⁴²

Because their contents are not described by the TIA, implied questions constitute an information discrepancy between what the characters do know, and what the TIR does not know. Implied questions are an integral part of the narrative, and should not be confused with questions that may be inferred by a character or the TIR from what is stated in the text.²⁴³

Regarding Koine Greek, most *direct open* questions can be identified as such at a syntactic level by their use of a so-called ‘ π -word’ (or ‘question-word’).²⁴⁴ These

240 What I call an ‘implied question’ should not be confused with a so-called ‘unasked question’, which Estes defines as ‘a question that is thought by a character or narrator but never actually asked with voice’; see Estes, ‘Unasked Questions’ (2022), 237. My ‘implied question’ is, in contrast, a question that is indeed ‘asked with voice’, and is therefore an integral part of the TIA’s narrative; it is however, not communicated to the TIR.

241 See for a list of *verba dicendi* that can introduce *indirect* questions, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 517. See Estes, *Questions and Rhetoric* (2017), 64–65, for the issues surrounding the verbal discourse markers (*verba dicendi*) ‘ask’ and ‘say’ used to introduce *direct* questions in Koine Greek.

242 See Estes, *Questions and Rhetoric* (2017), 89–92, for how answers to questions, even if they do not supply the information asked for, indeed imply a question as having been asked. See regarding answers to yes–no questions, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 480–481.

243 An implied question should not be confused with ‘implicature’, which Estes defines as ‘the intentional communication of more than the stated meaning of an utterance’; see Estes, *Questions and Rhetoric* (2017), 77–79.

244 In this study, I use the term ‘ π -word’ to refer to words that introduce a direct or indirect question. Cf. Estes, *Questions and Rhetoric* (2017), 50: ‘ Π -word is a shorthand expression for one of several types of interrogative variable words that serve as strong indicators of interrogativity in clauses. The reason we call them π -words is because almost all of them start with the letter π .’ Two common π -words, $\tau\iota\varsigma$ (*who*) and $\tau\iota$ (*what; why*), which are used in *direct* questions in Classical and Koine Greek, but also in *indirect* questions in Koine Greek, indeed do not start with the letter π . In Classical Greek, π -words used in *indirect* questions almost always start with an \acute{o} (an omicron preceded by a *spiritus asper*), but Koine Greek has dispensed with this almost entirely: see Estes, *Questions and Rhetoric* (2017), 57–60. Quirk, et al., *English Language* (2010), 77, refers to π -words as ‘wh-words’.

interrogative pronouns, adverbs and adjectives (π -words) always demand more than a simple affirmative ('yes') or negative ('no'). Estes offers a resumé of all the π -words used in the Greek New Testament.²⁴⁵ A π -word is usually positioned at the start of an interrogative clause in a direct speech.²⁴⁶ It is mainly found directly after or closely following upon the *verbum dicendi* introducing the direct speech containing the open question.

In contrast to *direct open* questions, *direct yes–no* questions are difficult to identify via syntax because they do not require any type of syntactic interrogative marker,²⁴⁷ such as a π -word. A yes–no question can sometimes contain a marker indicating whether the question expects an affirmative or a negative answer, facilitating its identification as a question.²⁴⁸ However, if completely unmarked, semantics can then be of help in identifying a yes–no question.²⁴⁹

Open questions reported in indirect speech (*indirect open* questions) are also usually marked by a π -word, mostly found at the start of the relevant subordinate clause. *Indirect yes–no* questions are in almost all cases able to be identified via syntax and are marked by the subordinating conjunction $\epsilon\iota$ (*if* or *whether*) at the start of the subordinate clause.²⁵⁰

245 Estes, *Questions and Rhetoric* (2017), 50–51, 57. See for other overviews of π -words, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 478, who call π -words 'question words'; Muraoka, *Syntax of Septuagint Greek* (2016), 91–94; Robertson, *Grammar of the Greek New Testament* (1919), 735–741.

246 See Porter, *Idioms of the Greek New Testament* (1999), 136; Decker, *Reading Koine Greek* (2018), 208.

247 The use of interrogative particles such $\alpha\upsilon\tau\alpha$ and η in Classical Greek to mark yes–no questions was almost completely dispensed with by Koine Greek; cf. Estes, *Questions and Rhetoric* (2017), 96. See for the use of $\alpha\upsilon\tau\alpha$ and η to mark yes–no questions in Classical Greek, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 476–477. See for the absence in Koine Greek of interrogative particles in some direct questions, Robertson, *Grammar of the Greek New Testament* (1919), 1075. See for markers of yes–no questions in Biblical Hebrew, Hawley, "Linguistic Markers of Polar Interrogatives in Biblical Hebrew" (2015).

248 See Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 477: 'By using a question introduced by $\sigma\upsilon$, $\alpha\upsilon\tau\alpha$ or $\sigma\upsilon\kappa\omicron\upsilon\theta\upsilon\varsigma$ (...), a speaker signals that he expects or desires the answer to be 'yes' (...); 'By starting a question with $\mu\eta$ (seldom $\alpha\upsilon\tau\alpha$ $\mu\eta$) or $\mu\omega\upsilon\varsigma$, a speaker signals that he is reluctant to accept a positive answer as true, often to convey apprehension or surprise (...); 'Occasionally, questions are introduced by $\mu\omega\upsilon\varsigma$ $\sigma\upsilon$, indicating that the speaker is reluctant to accept a negative answer as true (...)' See regarding the negation particles $\mu\eta$ ($\tau\iota$) and $\sigma\upsilon$ ($\chi\iota$) that can introduce 'rhetorical' questions, and the answers they intimate, Zimmermann, "Q Document" (2022), especially 172: 'The negation particles have a specifically rhetorical function in questions because they indicate the rhetorical nature of the question. They are so-called 'rhetorical questions' that intend to suggest a particular answer. Basically, the principle is that $\sigma\upsilon\chi\iota$ (not ...?) expects an affirmative answer (yes!), while $\mu\eta\tau\iota$ aims at a negation (of course not!)'. See also Robertson, *Grammar of the Greek New Testament* (1919), 1075.

249 See Lietaert Peerbolte, "An *Erōtēsis* in Romans" (2022), 263–279, here 265–266: 'If a clause contains an interrogative pronoun, it is likely to be a question, be it direct or indirect. This does not mean, however, that a clause without an interrogative pronoun cannot be a question. Here, the context of the clause is decisive (...)'

250 See for the subordinator $\epsilon\iota$ (*whether*; *if*) introducing indirect yes–no questions, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 518.

Implied questions, remaining themselves entirely unformulated in the text, can only be located with the help of the contextual semantics. Once a possible *implied* question has been located through semantics, the syntactic context can then be studied in order to gain further insight. If the *implied* question is located within the *narrative* world of the text, it can be fairly assumed to be an *implied indirect* question; if located in the discursive world it can be assumed to be an *implied direct* question. However, nothing can be assumed with certainty. In some cases, semantics can offer insight into whether the located *implied* question tends towards being an *implied open* question or an *implied yes–no* question, although which of the two can also never be established with certainty. The contextual semantics in which an *implied* question is located can sometimes offer information concerning its content.

To sum up:

- *Direct open questions*:
explicitly in the text – identified through syntax (π -word).
- *Indirect open questions*:
explicitly in the text – identified through syntax (π -word).
- *Direct yes–no questions*:
explicitly in the text – in some cases identified through syntax (negation particles),²⁵¹ and semantics.
- *Indirect yes–no questions*:
explicitly in the text – identified through syntax (subordinating conjunction $\epsilon\iota$).
- *Implied questions*:
implicitly in the text – located through semantics.

In order to identify the *direct* and *indirect* questions, as well as locate the *implied* questions found in Luke 1:5–2:52, I take the following three steps:

1. Firstly, I study the *syntax* of the research-text (paragraph 3.2);
2. Secondly, I make a *semantic* analysis, limited to studying the context of the word-pair ‘question–answer’, the verb ‘to request’ and the word-pair ‘yes–no’ (paragraph 3.3);

²⁵¹ For example, οὐ, ἄρ' οὐ, οὐκοῦν, μή, ἄρα μή, μὴν, μὴν οὐ, μή(τι) and οὐ(χι); see also footnote 248.

3. Finally, I cross-reference the research-text with the most recent *academic consensus* regarding its punctuation (paragraph 3.4).

As explained in Chapter 1, the New Testament Koine Greek text used for my study is the text constructed by NA28.

3.2 Identifying questions using syntax

The first step I take to identify the questions in my research-text is based on syntax, noting the occurrence in the research-text of π -words, of the subordinating conjunction $\epsilon\iota$, and of negation particles at the beginning of clauses in direct speech.

Using my syntax analysis (paragraph 2.2 and the Appendix), I can determine a total of eight instances of the use of a π -word in Luke 1:5–2:52.

1. Six of these occur in the *discursive world*, mostly in first or second position in a direct speech, and they can each be viewed as marking a separate *direct open* question. These six instances are:
 - Four times the interrogative pronoun $\tau\acute{\iota}$ (*what; why*; 1:18b; 1:66c; 2:48e; 2:49b);
 - Once the interrogative adverb $\pi\acute{\omega}\varsigma$ (*how*; 1:34b);
 - Once the interrogative adverb $\pi\acute{o}\theta\epsilon\nu$ (*from where*; 1:43a).
2. The remaining two π -words are found in the *narrative world* of the research-text, and each of them marks an *indirect open* question. These two are:
 - The interrogative adjective $\pi\omicron\tau\alpha\pi\acute{o}\varsigma$ (*what kind*; 1:29c);
 - The interrogative pronoun $\tau\acute{\iota}$ (*what*; 1:62b).

The critical apparatus offered by NA28 lists no witnesses that either add to, or exclude any of these eight instances of the use of a π -word in the research-text.

The research-text does *not* contain a subordinate clause starting with εἰ (*if* or *whether*), marking an *indirect yes–no* question, and the critical apparatus offered by NA28 lists no further witnesses containing such a clause.

The negation particle οὐκ (*not*; 2:49c) occurring in direct speech at the beginning of clause 2:49c–e’ could indicate that these clauses form a *direct yes–no* question that expects an affirmative answer. The negation particle μὴ (*not*) occurring at the beginning of three direct speeches, however, always negates an imperative φοβοῦ/φοβεῖσθε (*do not fear*; 1:13b, 1:30b, 2:10b) and, therefore, does not indicate a *direct yes–no* question expecting a negative answer. The critical apparatus offered by NA28 lists no witnesses that either add to, or exclude these instances of negation particles found at the beginning of clauses in direct speech in the research-text.

3.3 Identifying questions using semantics

Leaving aside syntax, I then apply the prism of semantics in order to identify possible *direct yes–no* questions and *implied* questions in Luke 1:5–2:52. To do so, I limit myself to the semantic domains ‘ask for–request’, ‘question–answer’, and ‘affirmation–negation’, as defined by Johannes Louw and Eugene Nida in their *Greek-English Lexicon of the New Testament Based on Semantic Domains*.²⁵² A thorough reading of the research-text results in the following:

3.3.1 The verb ἐπερωτάω (to ask a question)

There is only one occurrence of the verbal root ἐπερωτάω (*to ask a question*)²⁵³ in the research-text. It occurs in clause 2:46e, where the masculine participle in

²⁵² See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domains 33.161–33.177 (‘Ask for, Request’); Domains 33.180–33.188 (‘Question, Answer’); Domains 69.1–69.16 (‘Affirmation, Negation’).

²⁵³ See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.161: ἐρωτάω; ἐπερωτάω: to ask for, usually with the implication of an underlying question—‘to ask for, to request.’; Domain 33.180: ἐρωτάω; ἐπερωτάω: to ask for information—‘to ask, to ask a question.’; cf. Bauer, et al., *Greek-English Lexicon* (2021), 319 (for ἐπερωτάω), 348 (for ἐρωτάω); Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 618 (for ἐπερωτάω), 695–696 (for ἐρωτάω); Bauer, *Wörterbuch zu den Schriften* (1963), c. 564 (for ἐπερωτάω), c. 616–617 (for ἐρωτάω). Pace Van Emde Boas, “Rhetorical Questions in Ancient Greek” (2005), 6, who appears to consider a request not to be a question: ‘a critical analyst must also look at many other uses of the question-form (such as requests disguised as questions, e.g. “Can you pass the wine?”).’ The example he gives is clearly a *direct yes–no* question.

present tense ἐπερωτῶντα (*while questioning*) refers to the character ‘Iēsous’ as the subject of a narrated *act of questioning*. This act of questioning by ‘Iēsous’ takes place in the following context: the parents of ‘Iēsous’ are seeking him, and after three days they find him in the temple ‘sitting at the centre of the teachers hearing them and questioning them’ (2:46a–e). The participle ‘questioning’ implies the presence of questions being asked on the textual stage. The contextual semantics of clauses 2:46a–e does not imply the form (whether *open* or *yes–no*) of these (implied) questions that ‘Iēsous’ poses ‘the teachers’. Neither is their content offered by the TIA, confronting the TIR with an information discrepancy compared to what the characters know.

3.3.2 The verb αἰτέω (to ask for; to request; to demand)

There is only one occurrence of the verb αἰτέω (*to ask for; to request; to demand*)²⁵⁴ in the research-text. In its meaning of ‘to ask for’ or ‘to request’, it implies the formulation of a question.²⁵⁵ Besides being formulated as an interrogative (e.g. ‘Could I have a little writing-tablet?’), a request can also be formulated as a statement (e.g. ‘I would like a little writing-tablet.’), or even as an imperative (e.g. ‘Give me a little writing-tablet!’).²⁵⁶ Taken in the meaning of ‘to demand’, the verb’s imperative force wins out over its interrogative force. In my working-translation, I have translated αἰτέω with its meaning of ‘to request’.

A derivation of the verb αἰτέω occurs in clause 1:63a, where the masculine participle in aorist tense αἰτήσας (*having requested*) refers to the character ‘Zacharias’ as the subject of a narrated *act of requesting*. This act of requesting by ‘Zacharias’ takes place in the following context: the mute ‘Zacharias’ has been asked a question (indirect open question 1:62b–c) and he answers in writing (1:63d), after ‘*having requested* a little writing-tablet’ (1:63a), implying a yes–no question being posed on the textual stage.²⁵⁷ The content of this (implied) question that

254 See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.163: ‘αἰτέω; παραίτημοι: to ask for with urgency, even to the point of demanding—to ask, to demand, to plead for.’; cf. Bauer, et al., *Greek-English Lexicon* (2021), 26 (for αἰτέω), 679 (for παραίτημοι); Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 44 (for αἰτέω), 1310–1311 (for παραίτημοι); Bauer, *Wörterbuch zu den Schriften* (1963), c. 50–51 (for αἰτέω), c. 1222–1223 (for παραίτημοι).

255 For what he refers to as ‘request questions’, see Estes, *Questions and Rhetoric* (2017), 245–252.

256 Cf. Estes, *Questions and Rhetoric* (2017), 245: ‘Even though requests seek a response from a hearer and carry some degree of interrogative force, requests are not always punctuated as a question.’

257 A request always expects either an affirmative or a negative answer. Therefore, a request cannot be an open

‘Zacharias’ poses is not supplied by the TIA, and this, therefore, confronts the TIR with an information discrepancy between what the characters know, and what he does not know.

3.3.3 The verb ἀποκρίνομαι (to answer a question)

Variations of the verbal root ἀποκρίνομαι (to answer a question) are found four times in the research-text:

- This occurs once as the noun ταῖς ἀποκρίσεις (the answers; 2:47),²⁵⁸ which is qualified as belonging to the character ‘Iēsous’: ‘his answers’. These ‘answers’ given by ‘Iēsous’ imply that ‘Iēsous’ has been asked *questions*. The context,²⁵⁹ however, does not hint at whether these implied questions are *open* or *yes–no* questions. The content of these implied questions is *ipso facto* not supplied by the TIA, and this confronts the TIR with an information discrepancy compared to the characters who can hear these questions. Neither does the TIA supply the content of the *answers* that ‘Iēsous’ gives, confronting the TIR with a second information discrepancy.
- Three times the *verbum dicendi* ἀποκρίνομαι (to answer a question)²⁶⁰ occurs as a participle modifying the *verbum dicendi* εἶπεν (he/she said): twice as the masculine participle ἀποκριθεὶς (answering; 1:19a; 1:35a), and once as the feminine participle ἀποκριθεῖσα (answering; 1:60a).²⁶¹

Because the verb means ‘to answer a question’, the context in which it is used by the TIA could indeed contain a question that is syntactically unmarked as

question, but is always a yes–no question.

258 See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.185: ‘ἀπόκρισις, εἰδος; (derivative of ἀποκρίνομαι ‘to reply;’ [...] that which is said in response to a question—‘answer, reply.’; cf. Bauer, et al., *Greek-English Lexicon* (2021), 99; Bauer, *Wörterbuch zu den Schriften* (1963), c. 185.

259 For example, the content of the *answers* that the character ‘Iēsous’ gives could help pinpoint whether the *implied* questions are *open* or *yes–no* questions, however, it is also not supplied by the TIA.

260 See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.184: ἀποκρίνομαι: to respond to a question asking for information—‘to answer, to reply.’; cf. Bauer, et al., *Greek-English Lexicon* (2021), 99; Bauer, *Wörterbuch zu den Schriften* (1963), c. 184–185. For ἀποκρίνω, see Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 204.

261 I deal with the communicative consequences of the use of the two connected *verba dicendi* ἀποκρίνομαι (to answer a question) and εἶπεν (he/she said) in Chapters 4 and 5.

such. I, therefore, proceed to study the context in which the above-mentioned three participles meaning ‘answering’, all of which are found in the introductions to direct speeches, occur.

In order to come to grips with the TIA’s use of ἀποκρίνομαι, I first ascertain when it is and when it is *not* used in a response to a direct speech that is clearly marked as a *direct open* question by a π-word. I, therefore, compare all the (lack of) responses to the six syntactically marked *direct open* questions in the research-text. If the narrative introductions of responses to these *direct open* questions use a derivation of ἀποκρίνομαι (*to answer a question*), then (a part of) the ensuing direct speech can be termed as an *answer* to the preceding marked *direct open question* (simultaneously reaffirming it to be a question). If the narrative introductions to direct speeches following upon a marked *direct open* question do *not* use the modifying participle ‘answering’, then perhaps there is a reason for them not to do so. Points 1–6 below each give a short description and analysis of the (lack of) responses to the six syntactically marked *direct open* questions in the research-text:

1. Marked by a π-word, *direct open* question 1:18b is spoken by ‘Zacharias’ to ‘the Messenger’, who immediately responds with a direct speech in clauses 1:19c–20g. This direct speech is introduced with: ‘and *answering*, the Messenger said to him’ (1:19a–b). The use of the modifying participle ‘answering’ describes (part of) ‘the Messenger’s’ direct speech as an *answer* to ‘Zacharias’ *direct open* question, simultaneously reaffirming 1:18b to be a *question*.
2. Marked by a π-word, *direct open* question 1:34b–c is spoken by ‘Mariam’ to ‘the Messenger’, who immediately responds with a direct speech in clauses 1:35c–37. This direct speech is introduced with: ‘and *answering*, ‘the Messenger’ said to her’ (1:35a–b). The use of the modifying participle ‘answering’ describes (part of) ‘the Messenger’s’ direct speech as an *answer* to ‘Mariam’s’ *direct open* question, simultaneously reaffirming 1:34b–c to be a *question*.
3. Marked by a π-word, *direct open* question 1:43a–b is spoken by ‘Elisabet’

to 'Mariam'. 'Mariam' speaks a direct speech in 1:46b–55. This direct speech is introduced with 'and Mariam said' (1:46a) *without* using the modifying participle 'answering'. 'Mariam's' direct speech is, therefore, *not* described as an answer, and indeed does not give an answer to 'Elisabet's' *direct open* question in 1:43a–b (see paragraph 5.18).

4. Marked by a π -word, *direct open* question 1:66c is an 'interior' question spoken by 'all the hearers' with no addressee (except the individual speakers themselves). This *direct open* question is not responded to and is therefore *not* answered.
5. Marked by a π -word, *direct open* question 2:48e is spoken by 'Mariam' to 'Iēsous', who immediately responds with direct speech 2:49b in the form of a *direct open* question. This direct speech is introduced with 'he said to them' (2:49a), *without* using the modifying participle 'answering'. The response by 'Iēsous' (being itself a *direct open* question) indeed does not appear to contain an answer to 'Mariam's' *direct open* question (see paragraph 6.5).
6. Marked by a π -word, *direct open* question 2:49b is spoken by 'Iēsous' to 'Mariam' and 'Iōsēph'. They do not respond, and therefore the *direct open* question posed by 'Iēsous' is *not* answered.

Summing up:

1. There are reasons for four of the six syntactically marked *direct open* questions in the research-text *not* to be responded to using the modifying participle 'answering', namely:
 - Two of the six *direct open* questions (1:66c; 2:49b) receive no response and, therefore, they contain no answer;
 - One of the six *direct open* questions (2:48e) is itself responded to by a *direct open* question, not an answer;
 - One of the six *direct open* questions (1:43a–b) receives a delayed response that does not answer the question.

2. The remaining two syntactically marked *direct open* questions, both followed immediately by a narrative introduction to a direct speech containing the modifying participle ‘answering’, indeed *do receive an answer* to the question posed (1:18b; 1:34b–c).

I have now arrived at the fruit of my investigation of the immediate context of the participle ‘answering’ in order to identify possible syntactically unmarked questions (*yes–no* and *implied* questions) in the research-text through semantics. Of the three times ‘answering’ is used in the research-text, twice this is in response to a marked *direct open* question (1:18b and 1:34b–c). The third time (1:60a), this follows immediately upon clauses 1:59a–d that, however, are *not* syntactically marked as containing a *direct open* question. In view of the use of ἀποκρίνομαι (*to answer a question*) by the TIA in the research-text to indicate the answering of a *direct open* question when an answer is indeed given (1:18b; 1:34b–c), it could be concluded that ‘answering’ used in 1:60a also introduces an answer to a question, in this case to a syntactically unmarked question in clauses 1:59a–d.

However, the syntax of clauses 1:59a–d καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν (*and it came to pass on the eighth day they came to circumcise the little boy and they were calling him after the name of his father Zacharias*), which immediately precede 1:60a, does not offer the opportunity to interpret these clauses as containing a question. The proper noun ‘Zacharias’ is, namely, in the accusative case Ζαχαρίαν, rendering it an object of the action ἐκάλουν (*they were calling*; 1:59d),²⁶² and erasing the possibility to read ‘Zacharias’ as the *direct yes–no* question: ‘Zacharias?’. The critical apparatus offered by NA28 lists no witnesses giving ‘Zacharias’ in the nominative case. Because syntax precedes semantics, I must conclude that – despite the action immediately following upon clauses 1:59a–d being described as ‘answering’ – these clauses do *not* contain a question.

²⁶² Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 50; Grosvenor and Zerwick, *Grammatical Analysis* (1993), 174.

The semantics of 1:60a (‘answering’) does, however, indeed *imply* a question. This *implied* question is not explicitly formulated by the TIA and, therefore, constitutes an information discrepancy for the TIR.

To round off my enquiry into possible questions marked by the verb ‘to answer a question’, the following must be said about the two *indirect open questions* posed in the narrative world of the research-text (1:29c and 1:62b–c). These two are *not* responded to using a variation of the verbal root ἀποκρίνομαι (*to answer a question*).

- *Indirect open question* 1:29c is, namely, an ‘interior’ question, which cannot be heard by anyone else than the speaker ‘Mariam’ and which does not elicit any – direct or indirect – response, whether described as an answer or not.
- The direct speech immediately following *indirect open question* 1:62b–c is a response that is introduced by an extraordinary *verbum dicendi*, ἔγραψεν λέγων (*he wrote (saying):*) with its own special communicative import (see paragraph 4.10).

3.3.4 The affirmation ναί (yes) and the negation οὐχί (no)

Direct and indirect yes–no questions are answered by either an affirmative ναί (*yes*) or a negative οὐ(κ), οὐχ, or οὐχί (*no*).²⁶³ The affirmation ‘yes’ occurs nowhere in the research-text. On the other hand, the negation οὐχί (*no!*)²⁶⁴ does occur, albeit only once. This is in 1:60c, where it is the first word of a direct speech (1:60c–d) by the character ‘Elisabet’ (= ‘his mother’). As I deal with in paragraph 3.3.3, this direct speech is introduced as being an answer to an *implied* question. The fact that this answer starts with the negation ‘no’, suggests that this *implied* question could be an *implied yes–no* question. Thus, the semantics of the action directly following upon clauses 1:59a–d, namely, καὶ ἀποκριθεῖσα ἡ

263 Converting the yes–no question into the statement it questions, is equivalent to the affirmation ‘yes’, e.g. “Can you read?” – “I can read.” Conversely, negating the statement the question contains, is equivalent to the negating ‘no’, e.g. “Can you read?” – “I cannot read.”

264 See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 69.4: ‘οὐχί: a marker of a somewhat more emphatically negativized proposition—‘not, not indeed.’; cf. Bauer, et al., *Greek-English Lexicon* (2021), 658–659; Bauer, *Wörterbuch zu den Schriften* (1963), c. 1186.

μήτηρ αὐτοῦ εἶπεν (*and answering, his mother said*; 1:60a–b), taken together with the semantics of the direct speech it introduces οὐχὶ ἀλλὰ κληθήσεται Ἰωάννης (“*No!, but he will be called Johannes*”; 1:60c–d) both imply a yes–no question that is negatively answered by the character ‘Elisabet’ in 1:60c. This implied yes–no question would appear to suggest that ‘the little boy’ is called ‘Zacharias’, and that ‘Elisabet’ corrects this suggestion with her answer.²⁶⁵

3.3.5 Summing up the results of my semantic analysis

The results of my semantic analysis can be summed up in three points:

- The semantics does not point at any *indirect yes–no* questions to be found in the research-text.
- The semantics suggests two possible *implied yes–no* questions, the first implied by 1:60a and 1:60c, and the second implied by 1:63a.
- The semantics confirms two *direct open questions* (1:18b and 1:34b–c), already identified through syntax, to indeed be questions.

3.4. The academic consensus

Since *direct yes–no* questions and *implied* questions are not directly marked syntactically, I proceed to check my findings described in paragraphs 3.2 and 3.3 against the punctuation used by NA28.²⁶⁶ Modern editions of the Greek New Testament, such as NA28, use a (;) to mark a *direct open* or *direct yes–no* ques-

²⁶⁵ Cf. for the function here of ἀλλὰ (*but*; 1:60d), Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 50–51: ‘The adversative conjunction introduces a clause that runs counter expectation. More specifically, ἀλλὰ functions as “a ‘global marker of contrast,’ one that ‘introduces a correction of the expectation created by the first conjunct; an incorrect expectation is cancelled and a proper expectation is put in its place.’ It provides a corrective to whatever it stands in contrast with in the preceding context, even if it is positive rather than negative” (...).’

²⁶⁶ See for an overview of punctuation marks used in modern editions of Greek texts, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 5; Morwood, *Oxford Grammar of Classical Greek* (2001), 5. See, regarding punctuation, some challenges confronting editors of Greek New Testament editions, Robertson, *Grammar of the Greek New Testament* (1919), 244–245; cf. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 474: ‘It is sometimes not straightforward to determine the sentence type of an individual utterance: our knowledge about the intonation of Greek utterances is limited, and written punctuation and accents were added only after the classical period (...). Modern editions of texts are typically based on the evidence provided in medieval manuscripts.’

tion.²⁶⁷ This question mark is placed at the end of a clause or series of clauses making up the *direct* question. The results of my check are the following:

1. The six *direct open* questions (1:18b; 1:34b–c; 1:43a–b; 1:66c; 2:48e; 2:49b), identified by me through their being marked by a π -word, are indeed marked by NA28 as a question, using a (;).
2. The two *indirect open* questions (1:29c; 1:62b–c) that I identified as such through their being marked by a π -word are, being part of the narrative world, *not* marked with a (;) by NA28.
3. In only one instance does NA28 interpret as a question a series of clauses (2:49c–e) that is neither marked by a π -word, nor implied as such by its semantic context. It is only the negation particle οὐκ (*not*; 2:49c) with which it commences that suggests that it could contain a question expecting an affirmative answer. NA28 punctuates this series of clauses with an interrogative (;), marking it as a *direct yes–no* question. I translate these clauses as such in my working-translation. However, due to the lack of a π -word *syntactically* marking them as a question, clauses 2:49c–e' can also be translated as a *statement* in the *discursive* world, thus offering the TIR more than one reading option.

As a final check, I then cross-reference the punctuation used by NA28 with two other renowned Greek New Testament editions. I do this in order to confirm whether these editions also consider the clauses punctuated as *direct open* questions (1:18b; 1:34b–c; 1:43a–b; 1:66c; 2:48e; 2:49b), and the series of clauses punctuated as a *direct yes–no* question (2:49c–e') by NA28 to indeed be questions. During this check, I can additionally ascertain whether no other (series of) clauses, besides the seven instances mentioned above, are punctuated as questions by these editions. These editions are: the United Bible Societies' 5th

²⁶⁷ See for how modern editions of Greek texts use a (;) to render a question mark (?), Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 5. Cf. Decker, *Reading Koine Greek* (2018), 17; Nuchelmans, *Kleine Griechse Grammatica* (1976), 8. For the development of the ἐρωτηματικόν (question mark), see Robertson, *Grammar of the Greek New Testament* (1919), 242. See for the determination of questions using question marks supplied by the editors of the Greek New Testament text (here for Romans 8:31–39), and the challenges involved in doing so, Lietaert Peerbolte, “An *Erōtēsis* in Romans” (2022). Implied questions, lying outside of the text (but within the narrative world of the text), can – *ipso facto* – not be punctuated.

edition (UBS₅)²⁶⁸ and the edition by the Society of Biblical Literature (SBLGN-T).²⁶⁹ Regarding Luke 1:5–2:52, the interrogative punctuation used by UBS₅ and SBLGNT is indeed identical to that of NA₂₈.

3.5 Questions identified in Luke 1:5–2:52

To round off this chapter, I briefly summarise the steps taken to identify *direct*, *indirect*, and *implied* questions in the research-text and, after having done so, I present my findings in Scheme V.

Using syntax (π -words and the subordinating conjunction $\epsilon\iota$) I first identified:

- Six *direct open* questions (1:18b; 1:34b–c; 1:43a–b; 1:66c; 2:48e; 2:49b);
- Two *indirect open* questions (1:29c; 1:62b–c);
- No *indirect yes–no* questions.

I then searched for *direct yes–no* questions and *implied* questions using semantics. I identified:

- No *direct yes–no* questions.

I located:

- Two *implied yes–no* questions, the first implied by 1:60a and 1:60c; the second by 1:63a;
- *Implied* questions at two other points in the research-text, the first implied by 2:46e; the second by 2:47.

I reaffirmed:

- Two syntactically marked *direct open* questions as questions (1:18b; 1:34b–c).

I finally cross-referenced the academic consensus in its use of interrogative punctuation and reaffirmed:

- Six syntactically marked *direct open* questions as questions

²⁶⁸ Aland, et al., *United Bible Societies' Greek New Testament* (2014).

²⁶⁹ Holmes, *Greek New Testament: SBL Edition* (2010).

(1:18b; 1:34b–c; 1:43a–b; 1:66c; 2:48e; 2:49b).

- The academic consensus also punctuates one series of clauses (syntactically unmarked as a question) as a *direct yes–no question* (2:49c–e’).²⁷⁰

A summary of these findings can be found in Scheme V below:

*Scheme V Direct, indirect, and implied questions in Luke 1:5–2:52*²⁷¹

Six direct open questions:

clause(s)	textual world	syntax: π -word	semantics	academic consensus
1:18b	discursive	τί	‘answering’ (1:19a)	?
1:34b–c	discursive	πῶς	‘answering’ (1:35a)	?
1:43a–b	discursive	πόθεν	---	?
1:66c	discursive	τί	---	?
2:48e	discursive	τί	---	?
2:49b	discursive	τί	---	?

²⁷⁰ The interrogative punctuation used here by NA28, USB5, and SBLGNT may be influenced by the fact that clauses 2:49c–e’ start with οὐκ ἦδετε, while also immediately following upon a direct open question that is marked by τί (ὅτι) (here the previous clause 2:49b); cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 97, regarding clause 2:49c: ‘οὐκ ἦδετε. The construction expects an affirmative response.’ Compare the parallel construction τί (ὅτι) ... οὐκ ἦδετε occurring twice in LXX 2 Kingdoms, where the editor (Rahlfs) has also inserted interrogative punctuation after the second sentence: τί ὅτι ἠγγίσατε πρὸς τὴν πόλιν πολεμήσαι, οὐκ ἦδετε ὅτι τοξεύσουσιν ἀπάνωθεν τοῦ τείχους; (*Why did you move near the city to fight? Did you not know that they would shoot from the wall?*; 11:20); ἵνα τί προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμήσαι, οὐκ ἦδετε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους; (*Why did you go near the city to fight? Did you not know that you would be wounded from the wall?*; 11:22). In some measure comparable to their redactional punctuation of Luke 2:49c–e’ as an interrogative, NA28, USB5, and SBLGNT also punctuate Romans 11:2 and 1 Corinthians 3:16; 5:6; 6:3, 9, 15, 16, 19; 9:24 (all containing οὐκ οἶδατε [not ἦδετε] and no π -word) as questions. These are, however, not preceded by a question that is marked by a π -word, as Luke 2:49c–e’ is. See further for questions in 1 Corinthians: Tilma, “Questions in 1 Corinthians 11:22” (2022); Watson, “1 Corinthians in Light of Greco-Roman Rhetoric” (1989); Wuellner, “Rhetorical Questions in First Corinthians” (1986). Besides NA28, ABS5, and SBLGNT, various older text-critical editions of the text of the New Testament also punctuate clauses Luke 2:49c–e’ as a question: cf. Merk, *Novum Testamentum Graece et Latine* (1933), 198–199; Bodin and Hetzenauer, *Novum Testamentum D.N. Iesu Christi* (1918), 139; Hort and Westcott, *New Testament in the Original Greek* (1890), 122; Tischendorf, *Novum Testamentum Graece* (1886), 212. See paragraph 6.5 for the communicative consequences of reading clauses 2:49c–e’ as a direct yes–no question, and as a statement.

²⁷¹ The sign ‘?’ in Scheme V signifies that the academic consensus punctuates the clause(s) as a question.

Two indirect open questions:

clause(s)	textual world	syntax: π -word	semantics	academic consensus
1:29c	narrative	ποταπὸς	---	---
1:62b-c	narrative	τί	---	---

One narrated act of answering confirmed by the answer 'no!' implying a yes-no question:

clauses	textual world	syntax: π -word	semantics	academic consensus
1:60a/c	narrative	---	'answering'/'no!'	---

One narrated act of requesting implying a yes-no question:

clause	textual world`	syntax: π -word	semantics	academic consensus
1:63a	narrative	---	'requesting'	---

One narrated act of questioning implying question(s):

clause	textual world	syntax: π -word	semantics	academic consensus
2:46e	narrative	---	'questioning'	---

One occurrence of the noun 'answers' implying (a) question(s):

clause	textual world	syntax: π -word	semantics	academic consensus
2:47	narrative	---	'his answers'	---

One direct yes-no question

clause	textual world	syntax: (οὐκ)	semantics	academic consensus
2:49c-e'	discursive	---	---	?

(can also be interpreted as a statement in the discursive world)

3.6 Dealing with the questions identified in Luke 1:5–2:52

In the following Chapters 4, 5, and 6, I discuss the seven *direct* and two *indirect* questions found in Luke 1:5–2:52. In these chapters I also deal with the one act of questioning, the one act of requesting, the one act of answering, and the single use of the noun ‘answer’, which all allude to one or more *implied* questions. Belonging to a single text (Luke 1:5–2:52), all of these questions are syntactically connected, some of them occurring in the same main text-unit, while others occur in different main text-units. From a communicative perspective they are related to each other in three clusters. This is explained in more detail when these three clusters are each dealt with separately in the communication analyses made in Chapters 4, 5, and 6.

- Chapter 4 deals with *direct open* question 1:18b, found in main text-unit 1:5–25, together with the narrated *act of answering* occurring in 1:60a (i.e. an *implied yes–no* question), *indirect open* question 1:62b–c, the narrated *act of requesting* occurring in 1:63a (i.e. an *implied yes–no* question), and *direct open* question 1:66c, all found in main text-unit 1:59–79 (see Scheme III).
- Chapter 5 then deals with *indirect open* question 1:29c and *direct open* question 1:34b–c, together with *direct open* question 1:43a–b, all three occurring in main text-unit 1:26–58 (see Scheme III).
- Finally, Chapter 6 deals with the narrated *act of questioning* occurring in 2:46e, the use of the noun ‘answers’ in 2:47, the two *direct open* questions in 2:48e and 2:49b, and the *direct yes–no* question in 2:49c–e’ (which can also be interpreted as a statement in the discursive world). These are all found in the same main text-unit 2:41–52 (see Scheme III).

In my treatment of the above questions, I focus on their function in the development of the communication between the characters, and between the TIA and the TIR.

CHAPTER 4

A COMMUNICATION

ANALYSIS:

DIRECT OPEN QUESTION 1:18B, THE
ACT OF ANSWERING IN 1:60A, IN-
DIRECT OPEN QUESTION 1:62B–C,
THE ACT OF REQUESTING IN 1:63A,
AND DIRECT OPEN QUESTION 1:66C

4.1 Preliminary syntactic remarks

This chapter deals with the communicative function of the following questions:

- The *direct open* question posed in 1:18b;
- The narrated *act of answering* occurring in 1:60a (pointing at an *implied yes–no* question);
- The *indirect open* question found in 1:62b–c;
- The narrated *act of requesting* occurring in 1:63a (pointing at an *implied yes–no* question);
- The *direct open* question in 1:66c.

The reason these questions are dealt with together is the following: the answer given to direct open question 1:18b (found in main text-unit 1:5–25) is developed further on in the narrative of the research-text, namely in main text-unit

1:57–79, which contains indirect open question 1:62b–c, direct open question 1:66c, as well as the two yes–no questions implied by, respectively, 1:60a and 1:63a.

Before discussing the communicative function of these questions at the different communication levels of the research-text, I make some brief syntactic remarks pertaining to the three (in)direct open questions. In view of the fact that the two implied questions *ipso facto* have neither a syntactic structure nor syntactic markers, I remark upon the semantics pointing at their presence in the narrative.

The direct open question posed by ‘Zacharias’ to ‘the Messenger of the Lord’ constitutes his first words in the research-text. Clause 1:18b, *κατὰ τί γνώσομαι τοῦτο*; (*by what will I know this?*), is an interrogative clause containing the *π*-word (an interrogative pronoun) *τί* (*what?*) in second position. This clause starts with the preposition *κατὰ* (*according to*), which refers to the *π*-word immediately following upon it.²⁷² Taken together, they can be translated as ‘according to what?’, ‘by what?’, or ‘how?’ and, positioned immediately preceding the statement *γνώσομαι τοῦτο* (*I will know this*), they convert it into an open question: ‘By what will I know this?’.²⁷³ This open question is part of the discursive world and is part of the first direct speech spoken by ‘Zacharias’. ‘The Messenger of the Lord’ is his addressee. Clause 1:18b is therefore a direct open question, and is indeed punctuated as a question by NA28, UBS5, and SBLGNT.

Clause 1:60a contains the narrated *act of answering* *καὶ ἀποκριθεῖσα* (*and answering*), a *verbum dicendi* in the form of a feminine singular participle in the nominative case. This participle is connected to a second *verbum dicendi* (with explicit subject) *ἡ μήτηρ αὐτοῦ εἶπεν* (*his mother said*; 1:60b), introducing a direct speech (1:60c–d). The participle describes ‘the mother’s’ (= ‘Elisabet’) act of saying as an act of *answering a question*, implying that a question has just been asked by one of the characters (see paragraph 3.3.3). ‘The mother’s’ answer to

272 See for what he refers to as ‘means questions’, while giving the direct open question in clause 1:18b as an example, Estes, *Questions and Rhetoric* (2017), 89–90: ‘Means questions will almost always use *how* to construct their question; in the GNT, speakers employ *πῶς* to ask means questions. Rarely, a speaker will use *τίς* plus a preposition (for example, *κατὰ τί* in Luke 1:18).’

273 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 18–19; Grosvenor and Zerwick, *Grammatical Analysis* (1993), 170.

this question starts with the negation οὐχί (*no!*; 1:60c), implying that this question is a yes–no question. In other words: the semantics of the action directly following upon clauses 1:59a–d, namely, καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν (*and answering, his mother said*; 1:60a–b), taken together with the semantics of the direct speech it introduces οὐχί ἀλλὰ κληθήσεται Ἰωάννης (“*No!, but he will be called Iōannēs.*”; 1:60c–d) imply a *yes–no* question being posed in the narrative before 1:60a, which is then negatively answered by ‘the mother’ in 1:60c.

Clauses 1:62a–c, ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό (*then they were gesturing to his father what he would wish to call him*), are part of the narrative world and contain an indirect question. These three clauses are introduced by the third person plural verbal form ἐνένευον (*they were gesturing*; 1:62a) functioning as the *verbum dicendi*. The antecedent of the subject ‘they’ is ‘her neighbours and relatives’ (1:58a).²⁷⁴ The indirect object of their action is τῷ πατρὶ αὐτοῦ (*to his father*; 1:62a), their addressee. The imperfect tense of this verbal form indicates continuous action in the past. The following clause, 1:62b, commences with the neuter singular accusative article τὸ in first place,²⁷⁵ and then marks the actual indirect question with the π-word (an interrogative pronoun) τί (*what?*) in second position. This π-word is immediately followed by the untranslatable article ἂν, denoting the contingency of the statement about to be made, and introducing the third person singular verbal form θέλοι (*he would wish*; 1:62b) in the optative mood.²⁷⁶ This is followed in the third and final clause, 1:62c, by the infinitive of purpose καλεῖσθαι (*to call*) and the neuter per-

274 See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 47, 49, for the possibility of αὐτῆς (*her*; 1:58a) referring to both οἱ περιουκοί (*the neighbours*; 1:58a) and οἱ συγγενεῖς (*the relatives*; 1:58a). Cf. the translations by Green, *Gospel of Luke* (1997), 106; Brown, *Birth of the Messiah* (1993), 367; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 95; Fitzmyer, *According to Luke I–IX* (1981), 372.

275 See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 52, who view τὸ in 1:62b as a nominalizer ‘changing the interrogative clause, τί ἂν θέλοι καλεῖσθαι αὐτό, into the accusative direct object of ἐνένευον (...).’ Porter, *Idioms of the Greek New Testament* (1994), 275, suggests that the article τὸ is used to distinguish the indirect question from a direct question. Regarding τὸ in 1:62b, Grosvenor and Zerwick, *Grammatical Analysis* (1993), 174, remark that Luke is ‘inclined to introduce indir. questions with the art. which in such cases is untranslatable.’

276 See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 52, who refer to θέλοι in 1:62b as a ‘potential optative’, and for the use of the article ἂν together with this optative form; cf. Grosvenor and Zerwick, *Grammatical Analysis* (1993), 174. See also Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 102, regarding the indirect open question directed here at ‘Zacharias’: ‘Die an ihn gerichtete Frage ist gut lukanisch und gut griechisch mit Hilfe eines vorangestellten Artikels und einem Optativ potentialis ausgedrückt.’ See further in general, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 441, for the potential optative mood; 479, for the use of moods in questions. See also Robertson, *Grammar of the Greek New Testament* (1919), 1043. Estes, *Questions and Rhetoric* (2017), 44, footnote 23, remarks on the fact that the optative mood occurs in indirect questions, mentioning Luke 1:62 as an example.

sonal pronoun αὐτό (*it = him*) in the accusative case. The antecedent of αὐτό (*it = him*; 1:62c) is the neuter τὸ παιδίον (*the little boy* [= ‘Iōannēs’]; 1:59c). All together, these three clauses (1:62a–c) read as a statement introducing and containing an indirect open question: ‘Then they were gesturing to his father what he would wish to call him.’

The indirect open question found in clauses 1:62a–c, posed by an anonymous ‘they’ (= ‘the neighbours and relatives’; 1:58a) to ‘his father’ (= ‘Zacharias’), is immediately followed by the act of requesting αἰτήσας (*having requested*: 1:63a) in the form of a masculine singular participle in the nominative case. This participle is connected to the *verbum dicendi* ἔγραψεν (*he wrote*; 1:63b), introducing a direct speech in writing Ἰωάννης ἐστὶν ὄνομα αὐτοῦ (“*Iōannēs is his name.*”; 1:63d) by the mute ‘Zacharias’. This direct speech is ‘Zacharias’ answer to the question posed of him in 1:62a–c, but in order to give it, he himself, being unable to speak, must first pose a question (unspoken), requesting a πινακίδιον (*a little writing-tablet*; 1:63a).²⁷⁷ The semantics of ‘Zacharias’ act of requesting a little writing-tablet implies him asking a yes–no question (a request), however, the research-text does not explicitly supply this yes–no question. This implied yes–no question is itself not explicitly answered, although the affirmative answer is implied by the fact that ‘Zacharias’ can indeed give a *written answer* (1:63b) to the indirect open question posed to him in clauses 1:62a–c, on a writing-tablet that he has just received as an answer to his request (1:63a).

Clause 1:66c, τί ἄρα τὸ παιδίον τοῦτο ἔσται; (“*What then will be this little boy?*”), is an interrogative clause containing the π-word (an interrogative pronoun) τί (*what*) in first position. It is followed by the illative (or inferential) particle ἄρα functioning as a conjunctive to previously mentioned events and intimating that something is either so, or can become so, under the aforementioned circumstances.²⁷⁸ Further on (see paragraph 4.14), I deal with these three cir-

²⁷⁷ See for requests being questions, footnote 255, and footnote 256, where I cite Estes, *Questions and Rhetoric* (2017), 245–252.

²⁷⁸ The illative (or inferential) particle ἄρα in 1:66c should not be confused with the untranslatable interrogative particle ἄρα, distinguishable from it by the diacritical circumflex above the initial alpha. See Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 685, who explain that ἄρα indicates ‘that the speaker, in view of the preceding context, cannot but make the contribution he/she is making’, while also noting that in later usage ἄρα ‘occasionally appears to develop a connective function, linking sentences.’ Grosvenor and Zerwick, *Grammatical Analysis* (1993), 175, translate ἄρα in 1:66c as ‘then, therefore’. See also, Robertson, *Grammar of the Greek New Testament* (1919), 1089–1090.

cumstances, found in 1:57c–64d, to which this particle is connected. Taken together, τί ἄρα can be translated as ‘what then?’ and, positioned immediately preceding the statement τὸ παιδίον τοῦτο ἔσται (*this little boy will be*), they convert it into a question: ‘What then will be this little boy?’. Clause 1:66c is part of the discursive world and is a direct speech made by ‘all the hearers’ (1:66a) with no specific addressee and introduced by the *verba dicendi* ἔθεντο (*they placed in their heart*; 1:66a) and λέγοντες (*saying*; 1:66b).²⁷⁹ The use of two *verba dicendi* draws attention to the ensuing direct speech (1:60c–d).²⁸⁰ Clause 1:66c is therefore a direct open question.²⁸¹ This clause is indeed punctuated as a question by NA28, UBS5, and SBLGNT.

4.2 The communicative setting of direct question 1:18b

Direct question 1:18b is found in main text-unit 1:5–1:25 of the research-text. The action in this main text-unit is for the greatest part located in the sanctuary of the temple in Jerusalem.²⁸² The question initiates a direct speech (1:18b–d) by the character ‘Zacharias’ that, in its turn, is part of a wider communication between the character ‘the Messenger of the Lord’ and ‘Zacharias’ (1:13a–1:20g).²⁸³ The communication between the two takes place near the altar of incense inside ‘the sanctuary of the Lord’²⁸⁴ during a liturgical act in which ‘Zacharias’ is officiat-

279 Regarding the verb τίθημι (*to place*) as a *verbum dicendi* ‘to put into words’, see Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1790–1791; cf. also footnote 174.

280 See footnote 45, where I cite Runge, *Discourse Grammar* (2011), 114–118.

281 Pace Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 48, 55, who, regarding τί in 1:66c, incorrectly state that it introduces an *indirect* question, while correctly translating 1:66c as the *direct* question: “‘What then shall this child be?’”. Estes, *Questions and Rhetoric* (2017), 158, refers to direct open question 1:66c as a ‘speculative question’, describing these kind of questions as ‘(...) a legitimate, information-seeking question to which the hearer does not and often cannot know the answer (...)’.

282 See for the central significance of the temple in Jerusalem for First-Century Judaism, Lanier, “Luke’s Distinctive Use of the Temple” (2014), 437–439. See also regarding this, Botterweck and Ringgren, *Theological Dictionary of the Old Testament* (1977–2004), vol. 3, 386–388.

283 See for the name ‘Zacharias’ and its meaning ‘Yḥwh has remembered’, Brown, *Birth of the Messiah* (1993), 258; Fitzmyer, *According to Luke I–IX* (1981), 322.

284 The sanctuary of the temple, where the altar of incense was located, should not be confused with the Holy of Holies, which was entered once a year by the high priest. See regarding the location of the Holy of Holies in respect to the sanctuary, Green, *Gospel of Luke* (1997), 70: “The ‘altar of incense’ was located in the sanctuary itself, in the outer chamber or Holy Place. On the one side was a curtained doorway leading to the inner chamber or Holy of Holies. This was the locus of God’s glory and could be entered on only one day each year, the Day of Atonement, and then only by the high priest.” See Lanier, “Luke’s Distinctive Use of the Temple” (2014), 435, for Luke’s use of ναός (1:9d, 21b, 22e) for the ‘inner sanctuary’, and ἱερόν (2:27a, 37b, 46b) for ‘the temple complex as a whole’. For the difference between ὁ ναός and τὸ ἱερόν, see also Brown, *Birth of the Messiah* (1993), 259–260, and Fay, “Temple in Luke–Acts” (2006), 256. See further, Gnuse, “Temple Theophanies” (1998); Van der Waal, “The Temple in Luke” (1973).

ing in his intercessory or mediating function as a Levite priest, representing the people of the Lord.²⁸⁵ This liturgical act, which is itself a form of communication between the divine and the human realms, forms the setting in which the communication between ‘the Messenger of the Lord’ and ‘Zacharias’ takes place.

The TIA introduces ‘Zacharias’ first and foremost as an intercessory or mediating priest, with his priestly status mentioned before his name ‘Zacharias’: ἱερεὺς τις ὀνόματι Ζαχαρίας (*a certain priest, with the name Zacharias*; 1:5a).²⁸⁶ ‘Zacharias’ priestly status is then immediately re-emphasised in the introduction of his wife, for indeed, before her name is given by the TIA to the TIR, her connection to the priestly tribe of Levi is stated with the words ἐκ τῶν θυγατέρων Ἀαρὼν ([*she was*] *out of the daughters of Aarōn*; 1:5b).²⁸⁷ Only after this information has been given, is her name ‘Elisabet’ mentioned (1:5c). The TIR is, therefore, from the very start presented with a character who has a special mediating function between the Lord’s ‘people’ and ‘the Lord’. ‘Zacharias’ first actions are presented to the TIR as liturgical and therefore highlight ‘Zacharias’ intercessory function before ‘the Lord’ for ‘the people’. This could not be made more clearly to the TIR, as ‘Zacharias’ first actions are described by the TIA as taking place ‘while he executed his *priestly office* (...) in the presence of God’ (1:8b/9a), once again confirming the communicative setting embracing both the divine and the human realms. For good measure, the same clause repeats this information in a slightly different way using the words ‘according to the custom of the *priestly*

285 See Van Wieringen, *Seven Sacraments of the Catholic Church* (2022), 64–81, for the differences between ‘mediating priesthood’, ‘community priesthood’, and ‘ministerial priesthood’. See regarding the *mediative* role of the priests of Ἰησοῦς during the monarchy, especially during the Second Temple period, Botterweck and Ringgren, *Theological Dictionary of the Old Testament* (1977–2004), vol. 7, 70: ‘The various priestly duties share the common basis of mediation: in oracles and instruction, the priest represents God to the people; in sacrifice and intercession, he represents the people to God.’; and 74: ‘The priests represent Israel’s relationship with God; in a sense, they are mediators of the covenant. The high priest, bearing the names of the twelve tribes on his breastplate, represents as it were the entire nation.’ See further e.g. Green, *Gospel of Luke* (1997), 64; Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 53–54. See for the noun πρεσβύτερος in the writings of Flavius Josephus and in Luke-Acts, Koet, ‘Πρεσβύτεροι in Flavius Josephus and Luke-Acts’ (forthcoming).

286 See for the use of the Greek ἱερεὺς in translating the Hebrew כֹּהֵן, Botterweck and Ringgren, *Theological Dictionary of the Old Testament* (1977–2004), vol. 7, 66: ‘The LXX translates *kōhēn* more than 700 times with *hierūs* or one of its derivatives (...)’. See for an exposition on the differences between the ἀρχιερεῖς (‘leading priests’ or ‘chief priests’) and the ἱερεῖς (‘ordinary priests’), Ndekha, ‘Zechariah the Model Priest’ (2018), 2–3. In Acts 6:7, the phrase ὄγκος τῶν ἱερέων (*the multitude of the priests*) is used to describe how many mediating priests (connected to the temple) ‘were becoming obedient to the faith’.

287 Regarding the priests of Ἰησοῦς being descendants of Aarōn, see Botterweck and Ringgren, *Theological Dictionary of the Old Testament* (1977–2004), vol. 7, 70. For the expression ἐκ τῶν θυγατέρων Ἀαρὼν, see Kittel, *Theological Dictionary of the New Testament* (1964), vol. 1, 4; Fitzmyer, *According to Luke I–IX* (1981), 322, who states: ‘John’s parents are thus both described as being of priestly stock (...)’. See footnote 530 for the name ‘Elisabet’ and its connection to the high priest Aarōn in Exodus 6:23.

office' (1:8b/9a). The location of this first action is within 'liturgical space', namely inside the sanctuary of the temple (1:9d), close to the altar of incense (1:11b).

The 'sanctuary of the Lord' is a restricted space,²⁸⁸ but the TIR acquires access to this sacred area through the TIA's direct communication with him, lending him a privileged status as an 'insider', witnessing a private communication between the divine and human realms. This intimacy is accentuated by the fact that everyone besides 'Zacharias', 'the people' (1:10), is excluded from entering the sanctuary: *καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος* (*and all the multitude of the people were praying outside at the hour of the incense*; 1:10). The information given by the TIA that 'the people' whom 'Zacharias' is representing are waiting *outside* (1:10), once again highlights 'Zacharias' status as an intercessory priest who, as such, is permitted to be *inside* the sanctuary 'in the presence of God' (1:8b/9a).²⁸⁹ The mention of 'God', 'the people', and the mediating priest 'Zacharias' taken together, again point to communication between the divine and the human realms.

The time that the communication between 'the Messenger of the Lord' and 'Zacharias' takes place, is also described from the perspective of the liturgy as 'at the hour of the incense' (1:10). The fact that 'Zacharias' 'obtained by lot to burn incense' (1:9b–c) points away from anything suggesting his actions to be his own initiative: 'Zacharias' is clearly present in the sanctuary not of his own accord, but in his function as a mediating priest.

The TIA, having adequately informed the TIR of the liturgical location and time, now starts the action. In 'the sanctuary of the Lord' 'the Messenger of the Lord' appears 'standing at the right of the altar of the incense' (1:11a–b).²⁹⁰ It is

²⁸⁸ See Green, *Gospel of Luke* (1997), 70 (footnote 31): 'Jewish men might approach the sanctuary by entering the Court of Israelites, but were not able to climb the steps to the sanctuary itself; Jewish women were kept further away, being allowed only so far as the Court of Women; and Gentiles were held even further back, forbidden on pain of death from passing beyond the barricades separating the Court of Gentiles from the inner courts.' See for the separation of the people from the sanctuary of the temple also Brown, *Birth of the Messiah* (1993), 260: 'The people would have been in the courts of the men and the women, separated from the Temple sanctuary by the court of the priests.'

²⁸⁹ Cf. Bentein, Janse, and Soltic, "A Note on Luke 1:10" (2012), 8, who conclude their analysis of clause 1:10 by positing: 'We concluded the article by noting that by using *πλήθος*, Luke evokes a feeling of contrast between the praying mass outside and Zacharias inside the temple.'

²⁹⁰ Cf. Exodus 30: 7–8: 'Aaron must burn fragrant incense on the altar every morning when he tends the lamps. He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come.' See for the incense offering e.g. Green, *Gospel of Luke* (1997),

noteworthy that, at this point in the narrative, only the TIR is informed that the character standing near the altar is ‘the Messenger of the Lord’. ‘Zacharias’ does not yet know this, although the liturgical context could give him reason to immediately associate the figure beside the altar of incense as having some connection to ‘the Lord’.²⁹¹ The TIR is then told that ‘Zacharias’, beholding this, is struck by awe while seeing ‘the Messenger’ (1:12a–c). This extra information gives the TIR a brief moment to let the liturgical context that has just been described sink in properly before the communication between the characters commences.

4.3 ‘The Messenger’s’ first direct speech to ‘Zacharias’

‘The Messenger of the Lord’ initiates the communication between the two characters with a direct speech addressing ‘Zacharias’, firstly reassuring him, then addressing him with his name, and finally stating that the reason for him not to be awed is ‘because your prayer has been heard’ (1:13d).²⁹² In every aspect, this first part of the communication by ‘the Messenger’ is, therefore, positive.²⁹³ He then communicates that ‘Zacharias’ wife ‘Elisabet’ will bear him a son, and that ‘Zacharias’ will call this son ‘Iōannēs’ (1:13e–f).²⁹⁴ ‘The Messenger’ then moves from discussing ‘Zacharias’ and ‘Iōannēs’ in clause 1:14a (‘and he will be a joy for *you* and exaltation’), to discussing a wider group and ‘Iōannēs’

68–69; Brown, *Birth of the Messiah* (1993), 259; Fitzmyer, *According to Luke I-IX* (1981), 324. See for ‘Zacharias’ here ‘carrying out the incense portion of the afternoon Tamid service’, Hamm, ‘Tamid Service in Luke-Acts’ (2003), 220–221; cf. Böttrich, ‘Lukanische Doppelwerk im Kontext Frühjüdischer Literatur’ (2015), 175: ‘Die Erzählung setzt während eines abendlichen Tamidopfers ein (Lk 1:8–23), wobei Lukas die Lokalitäten, den Ablauf, die beteiligten Funktionsträger oder die priesterlichen Dienstklassen präzise zu benennen versteht.’

291 See Judges 13:3 where the TIR is informed that ‘the Messenger of the LORD’ appears to the anonymous wife of ‘Manoah’, prior to her interpreting her visitor in a direct speech to ‘Manoah’ as being ‘a man of God’ (Judges 13:6) with a face being like ‘the Messenger of God’ (Judges 13:6).

292 Green, *Gospel of Luke* (1997), 73, considers εἰσηκούσθη (*it has been heard*; 1:13d) to be a ‘divine passive’, i.e. ‘Zacharias’ prayer has been heard *by God*.

293 For the importance of the first words spoken by a character see Estes, *Questions of Jesus* (2013), 1: ‘the first words spoken by a narrative’s protagonist carry extra degrees of significance.’ See e.g. regarding God’s first words to Job (Job 1:7) Alter, *Art of Biblical Narrative* (1981), 74.

294 Regarding the meaning of the name ‘Iōannēs’ see Green, *Gospel of Luke* (1997), 74: ‘In the Jewish culture in which this narrative is set, names often have further significance derived from their etymological meaning. “John” means “God is gracious,” but only later will Luke show by his play on words that this etymology is of importance to him: the birth of a son is proof that “the Lord has shown great mercy” to Elizabeth (1:58), and his name is “God is gracious” (1:60).’ See also Brown, *Birth of the Messiah* (1993), 261; Fitzmyer, *According to Luke I-IX* (1981), 325.

in clause 1:14b ('and *many* will rejoice at his being born'). From clause 1:14b on, 'the Messenger's' message indeed no longer mentions 'Zacharias', but concentrates on 'Iōannēs' and his relationship to 'the Lord' and to 'the people', and on the relationship between 'the people' and 'the Lord'. 'The Messenger's' message culminates in the final clauses (1:16–17d) of his direct speech with him mentioning all three characters ('Iōannēs', 'the people', and 'the Lord') together: 'And many of the sons of Israēl he (= 'Iōannēs') will turn back to the Lord their God (1:16); 'he (= 'Iōannēs') will go forth (...) before Him (...) to make ready for the Lord a prepared people' (1:17a–d). By concluding his message in this way, 'the Messenger' climactically, and implicitly, refers to the advent of 'the Lord'.

It should be noted that, even though he is privy to private communication,²⁹⁵ the TIR is only informed via the first direct speech of 'the Messenger of the Lord' to 'Zacharias' that 'Zacharias' has been praying (1:13d). However, the TIR does not hear about the contents of 'Zacharias' prayer, leading to an information discrepancy between what the TIR knows, and what the characters 'the Messenger' and 'Zacharias' know. This information lies outside the research-text, 'Zacharias' prayer having apparently been prayed *before* the start of the narrative.²⁹⁶ Confronted with this information discrepancy, the TIR is invited by the TIA to ponder on what the contents of 'Zacharias' prayer could be. Has 'Zacharias' been praying for a son? Has he been praying that the people will be prepared for the Lord? Or has he maybe even been praying for everything listed by 'the Messenger'?²⁹⁷ The TIR can only guess. The two characters, however, both do know what the contents of 'Zacharias' prayer are.

All the same, the TIR does possess some information he can use to ponder on the possible contents of 'Zacharias' prayer.

295 See Sheeley, "Narrative Presence in Luke 1–2" (1993), 106, who notes: 'Zechariah's encounter with Gabriel takes place within the sanctuary of the temple (1:8–20), and no one else is there to hear their conversation. The narrator's willingness to report the conversation makes his readers more knowledgeable about the event than anyone else for the next nine months, for Zechariah will leave the holy place in silence.'

296 Cf. Robbins, "Bodies and Politics" (2005), 831, regarding the opening of 'the Messenger's' first direct speech to 'Zacharias' (1:13b–d): 'At this point the hearer or reader becomes aware of three preceding events the narration has not recounted: (a) Zechariah has prayed to God; (b) God has heard his prayer; and (c) God has sent the messenger with a special word for Zechariah.'

297 See Fitzmyer, *According to Luke I–IX* (1981), 325: 'The object of Zechariah's prayer is not specified, but the immediate context and the following words of the angel would imply that he had been praying not only for the good of Israel but also for a child (vv. 6–7).'

1. A first clue for the TIR, could be the way ‘the Messenger’ syntactically formulates his message to ‘Zacharias’. He states that ‘Zacharias’ wife will bear him a son and that he will call this son ‘Iōannēs’, *directly after* mentioning that his prayer has been heard: διότι εισηκούσθη ἡ δέησις σου καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην (*because your prayer has been heard and your wife Elisabet will bear a son for you and you will call his name Iōannēs*; 1:13d–f). The fact that ‘your prayer has been heard’ (1:13d) is linked by the conjunction καὶ (*and*; 1:13e) to ‘Elisabet will bear a son for you’ (1:13e) and ‘you will call his name Iōannēs’ (1:13f), both statements themselves being linked to each other by the second conjunction καὶ (*and*; 1:13f), is indeed a plausible reason for the TIR to conclude that this is what ‘Zacharias’ has been praying for.
2. Secondly, the TIR has been told that ‘Zacharias’ and his wife ‘Elisabet’ do not have a child, that ‘Elisabet’ is barren, and that they are both advanced in years (1:7a–c). This could be a reason for ‘Zacharias’, as one who is ‘righteous in the presence of God’ (1:6a), to want to place his faith in God and to pray to God for a child. By doing so, ‘Zacharias’ acknowledges the fact that, in view of his and his wife’s age, and his wife being barren, matters lie completely in God’s hand regarding the conception of a child.²⁹⁸

For the time being, however, the exact contents of ‘Zacharias’ prayer remain unknown to the TIR.

²⁹⁸ See Green, *Gospel of Luke* (1997), 65–66, who states: ‘The answer to the problem of childlessness is not to be found in Zechariah. He, like Elizabeth, is too old for childbearing. By going on to mention Elizabeth’s barrenness, Luke reminds us that God controls the womb. Zechariah cannot make Elizabeth pregnant; ultimately, her having a child (and having her honor restored) cannot depend on him. Her situation is impossible, hopeless, apart from miraculous intervention.’

4.4 ‘Zacharias’ first direct speech: responding to ‘the Messenger’

A new direct speech (1:18b–d)²⁹⁹ ensues, this time with ‘Zacharias’ as the speaker and ‘the Messenger’ as the addressee. ‘Zacharias’ immediately poses a direct open question: *κατὰ τί γνώσομαι τοῦτο*; (*by what will I know this?*; 1:18b).³⁰⁰ These words are his first in the research-text.³⁰¹ The interrogative neuter pronoun *τί* (*what*) used by him asks for information about an unspecified *thing* (not a person). However, ‘Zacharias’ not only asks for information, but his question simultaneously requests action on the part of ‘the Messenger’. ‘Zacharias’ is in fact asking ‘the Messenger’³⁰² for a ‘sign’ by which ‘I will know this’.³⁰³ It is important for the TIR to try and determine what the demonstrative pronoun *τοῦτο* (*this*) refers to. This neuter pronoun stands in the accusative case, being the object of ‘Zacharias’ future action of knowing, and stands in the singular. It could, therefore, refer to:

- 299 See Harmon, “Form and Structure” (2001), 12–13, who points out that a structural analysis based on the main clauses of the Greek text reveals that main text-unit 1:5–25 is made up of ‘a complete six-level chiasm’ with ‘Zacharias’ response to ‘the Messenger’ (1:18b–d) at its centre, thereby concluding: ‘Zachariah’s unbelieving response rather than the narrative conclusion constitutes the conceptual climax of the pericope (...)’.
- 300 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 18–19: ‘*Κατὰ τί γνώσομαι τοῦτο*. Lit. “according to what will I know this?” This interrogative expression, which occurs only here in the NT, is also found in LXX Gen 15:8, where the context likewise involves a response to an outlandish divine promise. This form of the question may imply a stronger challenge (perhaps something like, “How can I believe this?”) than Mary’s question, *Πῶς ἔσται τοῦτο* (v. 34).’ See also e.g. Green, *Gospel of Luke* (1997), 67, who translates 1:18b as ‘How will I know this is so?’; Brown, *Birth of the Messiah* (1993), 257, who translates 1:18b as ‘How am I to know this?’; Grosvenor and Zerwick, *Grammatical Analysis* (1993), 170, who translate 1:18b as ‘How can I be sure of this?’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 50, who translates 1:18b as ‘Woran soll ich das erkennen?’; Fitzmyer, *According to Luke I–IX* (1981), 327, who translates 1:18b as ‘How shall I know that this is so?’. Nolland, *Luke: 1–9:20* (1989), 32, remarks: ‘*κατὰ τί γνώσομαι*, “how shall I know,” is clearly meant to reflect the question of Abraham in Gen 15:8 and has been conformed to the LXX wording.’; cf. Brown, *Birth of the Messiah* (1993), 257: ‘(...) the Lucan wording of Zechariah’s objection, “How am I to know this?”, is a verbatim quotation from Abraham’s reaction to divine revelation in Gen 15:8.’; Green, *Gospel of Luke* (1997), 78.
- 301 For the importance of the first words spoken by a character see footnote 293.
- 302 See for how requests expect a response from the addressee in the form of action, Estes, *Questions and Rhetoric* (2017), 245. See further footnote 339.
- 303 Cf. Dillon, “Narrative Analysis of the Baptist’s Nativity” (2017), 250, for ‘Zacharias’ requesting a sign with his direct open question (1:18b). For ‘signs’ in the Hebrew Bible and in Luke, see Green, *Gospel of Luke* (1997), 79: ‘On the face of it, the giving of a sign is not extraordinary in the biblical tradition; we may recall the signs given Abraham (Gen 15:7–16), Moses (Exod 4:1–17), Gideon (Judg 6:36–40), Hezekiah (2 Kgs 20:1–11), and Ahaz (Isa 7: 10–17). (...) In Luke, God may of his own initiative give a sign (1:36; 2:12), but requests for signs are consistently interpreted negatively (11:16, 29–30; 23:8).’ Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 58–59, states: ‘Vom Gemütszustand des Zacharias wird in V 18 nichts gesagt, allein seine Unsicherheit wird erwähnt sowie sein Verlangen nach einem Zeichen. Im Alten Testament wird ein solches Zeichen oft von einem Engel gegeben, jedoch dokumentiert eine Zeichenforderung hier und da einen schwachen Glauben.’ Fitzmyer, *According to Luke I–IX* (1981), 410, points out that, besides here in 1:18–20, where ‘Zacharias’ asks and receives a sign from ‘the Messenger’, ‘Mariam’ receives a sign from ‘the Messenger’ in 1:36, and ‘the shepherds’ receive a sign from ‘the Messenger’ in 2:12. The character ‘Symeōn’ refers to ‘Iēsous’ as a ‘sign’ in 2:34d. In the research-text, *σημεῖον* (*sign*) is explicitly used only in 2:12 and 2:34d.

1. A singular noun or event mentioned in ‘the Messenger’s’ preceding direct speech (1:13b–17d);
2. In a more general way, it could refer to the singular ‘veracity’ or ‘truth’ of ‘the Messenger’s’ *entire* message (1:13b–17d).³⁰⁴

After posing this question, ‘Zacharias’ immediately continues with the reason for his question, using the conjunction γάρ (*for*; 1:18c), employed here to express the reason for the preceding question: ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς (*for I, I am an old man and my wife is advanced is her days*; 1:18c–d).³⁰⁵ Giving both his and his wife’s old age as the specific reason for his question, ‘Zacharias’ appears to be primarily concerned with the second (1:13e) and third (1:13f) statements made by ‘the Messenger’ in his first direct speech (1:13d–17d). These two statements concern two of the three biblical stages regarding having a child (conception, giving birth, and naming), namely the act of *bearing* by the mother, and the act of *naming* by the father: καὶ ἡ γυνή σου Ἐλισάβητ γεννήσει υἱὸν σοι (*and your wife will bear a son for you*; 1:13e) and καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην (*and you will call his name Iōannēs*; 1:13f).³⁰⁶ ‘Zacharias’ reason for his question seems to imply that he views ‘Elisabet’s’ and his old age as an impediment for begetting and conceiving a child.

The emphatic use by ‘Zacharias’ of the personal pronoun ἐγὼ (*I*; 1:18c) in first position, together with the verb εἰμι (*I am*; 1:18c) when he describes himself as being πρεσβύτης (*old*; 1:18c), should be pointed out.³⁰⁷ He highlights his old age even a second time by then mentioning the advanced age of his wife. Due to all this emphasis on old age, it becomes clear that ‘Zacharias’ is indeed concerned with his and his wife’s advanced age in relation to the message given him by ‘the Messenger’ that ‘your wife Elisabet will bear a son for you’ (1:13e) and ‘you will call his name Iōannēs’. This could be a third clue for the TIR as to the contents of ‘Zacharias’ prayer (1:13d). Because ‘Zacharias’ may have been praying

³⁰⁴ See, regarding what τοῦτο (*this*; 1:18b) refers to, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 19: ‘τοῦτο. Accusative direct object of γνώσομαι. The antecedent is the angel’s speech.’ See also Grosvenor and Zerwick, *Grammatical Analysis* (1993), 170, who interpret τοῦτο (*this*; 1:18b) as ‘the truth of this prediction’.

³⁰⁵ For γάρ (*for*; 1:18c), see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 19: ‘γάρ. Causal (...) introducing the reason for Zechariah’s scepticism concerning the angelic predictions.’

³⁰⁶ Regarding the three stages (conception, bearing, and naming) surrounding pregnancy and birth in the biblical tradition, see footnote 124.

³⁰⁷ See footnote 136 for how ἐγὼ in first position in clause 1:18c increases its emphatic significance.

to God for a child as an act of faith, due to his and his wife's advanced years, he now seems focussed on old age, deeming it unlikely that he could beget a child and his wife conceive a child despite his prayers to God. However, once again, for the time being at least, the precise contents of 'Zacharias' prayer (1:13d) remain unknown to the TIR.

The use by 'Zacharias' of the personal pronoun ἐγὼ (*I*; 1:18c) together with the verb εἶμι (*I am*; 1:18c) focusses away from his addressee 'the Messenger', onto his and his wife's age, without mention of anything else whatsoever, and this suggests a certain disinterest in the remainder of 'the Messenger's' words, especially in their climax implying the advent of 'the Lord' himself (1:17a–d).³⁰⁸ 'Zacharias' has of course not yet heard who his addressee is (only the TIR has been informed that 'Zacharias' addressee is 'the Messenger of the Lord'), but the liturgical context must colour 'Zacharias' perception of whom he is speaking to.

At this point in the narrative, it therefore still remains unclear to the TIR as to what the demonstrative pronoun τοῦτο (*this*; 1:18b) in 'Zacharias' question ('By what will I know *this*?) refers.³⁰⁹ Confronted with this lack of information, the TIR is required to remain alert to any further clues he can glean, and is thereby drawn by the TIA further into the narrative.

It should be noted that the reason that 'Zacharias' gives for his question (1:18c–d) generally confirms the information the TIR has already directly received from the TIA in 1:7a–c as to 'Zacharias' and 'Elisabet' being childless, 'Elisabet's' barrenness, and their advanced age. Herewith, the TIR learns that he can thus rely on the information given him by the TIA, contributing to a growing and positive communicative relationship between the TIA and TIR.³¹⁰

308 Green, *Gospel of Luke* (1997), 73: '(...) from Zechariah's point of view, the focus is apparently only on a son; references to Israel (cf. "many" in vv 14, 16) seem not to have entered his mind.'

309 Cf. Green, *Gospel of Luke* (1997), 73: 'On the other hand, the question remains, Whom has God remembered? That is, what prayer has been heard by God?'

310 For an exposition on the establishment of narrative authority in Luke, see Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 50–53.

4.5 ‘The Messenger’s’ second direct speech to ‘Zacharias’

‘The Messenger’ (renominalised in 1:19b) then addresses ‘Zacharias’ for a second time with a direct speech consisting of two parts: 1:19c–g and 1:20a–20g. This direct speech is introduced in 1:19a–b with the *verbum dicendi* εἶπεν (*he said*; 1:19b), which itself is modified by the participle ἀποκριθεὶς (*answering*; 1:19a).³¹¹ From a communicative perspective, this extra *verbum dicendi* ‘answering’, used here at the communication level of the TIA to the TIR, does two things:

1. It firstly affirms the words by ‘Zacharias’ in 1:18b as indeed being a question;
2. It secondly draws the TIR’s attention to the direct speech by ‘the Messenger’ that is about to follow.³¹²

The first part of this direct speech (1:19c–g) starts parallel to the manner in which ‘Zacharias’ formulated the reason for the question that he posed to ‘the Messenger’ in 1:18c–d. ‘The Messenger’, namely, now also emphatically uses the personal pronoun ἐγώ (*I*; 1:19c) in first position together with the verbal form εἰμι (*I am*; 1:19c) when he describes himself as ‘standing before God’: ἐγώ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ (*I, I am Gabriël the one standing before God*; 1:19c–d). Paradoxically, by drawing attention to himself, ‘the Messenger of the Lord’ points to ‘God’. By stressing that his name is ‘Gabriël’ (= strength of God)³¹³ and that he ‘stands before

311 Runge, *Discourse Grammar* (2011), 114–129, here 114 and 118, deals in detail with the use of more than one *verbum dicendi* to introduce a direct speech (one of the two ways of applying so-called ‘Redundant Quotative Framing’ to a text), and remarks: ‘The use of multiple verbs of speaking to frame a quotation is widely acknowledged, but NT scholars have placed more interest in explaining its origins or proper translation than in explaining its exegetical contribution to the discourse. (...) Redundant quotative frames in Mathew, Mark and Luke typically consist of a participial form of ἀποκρίνομαι with a finite verb of speaking.’ See also footnote 45.

312 See for the communicative consequences of the two *verba dicendi* in 1:19a–b, Runge, *Discourse Grammar* (2011), 118: ‘The most commonly occurring multiple-verb frame consists of a form of ἀποκρίνομαι with a finite form of λέγω. The pragmatic effect is to accentuate a discontinuity or transition in the dialogue, thereby directing attention to the speech that follows. This usage is most typically found in contexts where there is a change in the direction of the conversation initiated by the new speaker, or that the new speaker is about to make what Levinsohn describes as “an authoritative pronouncement.”’ Cf. regarding Runge’s quote from Levinsohn, Levinsohn, *Discourse Features* (2000), 231.

313 See for the meaning of the name ‘Gabriël’, Brown, *Birth of the Messiah* (1993), 262: ‘The name, a typical formation in the angelic onomasticon (similar to “Michael, Raphael, Phanuel”), means “Man of God” or “God has shown Himself strong”; and in his only previous biblical appearances (Dan 8:15–16; 9:21) he is described as a man. *Enoch* 40:2 describes him as one of the four presences who look down from heaven (9:1), a holy angel (20:7), set over all powers (40:9). He is the angel set over Paradise, over the serpent and the

God',³¹⁴ 'the Messenger' twice implies that God is present together with him and 'Zacharias' in the sanctuary of 'the Lord' (1:9d), refocussing 'Zacharias' (and, through him, also the TIR), back towards 'God', to whom he has prayed and who has even heard his prayer.³¹⁵ Here in 1:19d 'Zacharias' is furnished by 'the Messenger' with information that the TIA has already directly given to the TIR in 1:11a, namely that 'the Messenger' is 'the Messenger of the Lord (= 'God')'. This new information for 'Zacharias' resolves an information discrepancy between the TIR and 'Zacharias' as to the identity of 'the Messenger'. By positioning himself 'before God' (1:19d), 'the Messenger' also implies that he is indeed able to give the sign that 'Zacharias' has requested.

By then using the passive verbal form ἀπεστάλην (*I was sent*; 1:19e)³¹⁶ 'the Messenger' confirms the fact that it is indeed God who is the active agent here: καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα καὶ εὐαγγελίσασθαί σοι ταῦτα (*and I was sent to speak to you and to proclaim as a good message to you these things*; 1:19e–g).

The use by 'the Messenger' of more than one explicitly communicative verb, the two *verba dicendi* 'to speak' and 'to proclaim as a good message', and twice directly addressing his addressee, firstly with σὲ (*you*; 1:19f) and then with σοι (*to you*; 1:19g), narrows the communicative distance created by 'Zacharias' in his response (1:18b–d) to 'the Messenger's' first direct speech (where 'Zacharias' focusses away from 'the Messenger', onto himself), and re-establishes closer communication.

'The Messenger's' use of the word εὐαγγελίσασθαί (*to proclaim as a good message*;

cherubim (20:7), with the power to destroy the wicked (9:9–10; 54:6).⁷ On the other hand, Fitzmyer, *According to Luke I–IX* (1981), 328, states: "The name Gabrî-'ēl means, not "Man of God" or "God has shown himself strong" (...), but "God is my hero/warrior." See also Winter, "Language in the Birth and Infancy Stories of the Third Gospel" (1954), 115: 'We may next consider verses Luke 1:26, 35. In good Hebrew fashion the name of the angel contains his message. The name is Gabriel, and the message: *δύναμις ὑψίστου ἐπισκοπᾷ σοι*.'

³¹⁴ For the notion of 'standing before God' see also Job 1:6 and Daniel 7:16.

³¹⁵ For an example of how 'the Messenger of the Lord' manifests the presence of 'God', see Judges 13:2–23, where 'Manoah' and his anonymous wife communicate with מַלְאָכֵי יְהוָה (*the Messenger of the Lord*). When 'Manoah' realizes with whom they have been communicating, he says to his wife: וְנִי אֲנִי וְנִי אֲנִי וְנִי אֲנִי וְנִי אֲנִי (we will surely die because we have seen God; Judges 13:22). See also Robbins, "Bodies and Politics" (2005), 832: 'Gabriel identifies himself through his close relation to God. Gabriel's persona is a full representation of the "presence of God" (1:19, *enōpion tou theou*) as he stands before Zechariah.'

³¹⁶ Just as εἰσηκούσθη (*it has been heard*; 1:13d) can be held to be a 'divine passive', implying that 'Zacharias' prayer has been heard *by God*, so can also ἀπεστάλην (*I was sent*; 1:19e), implying that 'the Messenger' has been sent *by God*. Cf. Wolter, *Lukasevangelium* (2008), 81; Fitzmyer, *According to Luke I–IX* (1981), 328. See also footnote 292, footnote 414, and footnote 432.

1:19g), to which ἄγγελος (*messenger*) is syntactically and semantically related, firstly adds extra emphasis to his own function as ‘the Messenger of the Lord’, and secondly, through its prefix εὖ (*good*), accentuates the positive import of his first direct speech (1:13b–17d) to ‘Zacharias’, as described in paragraph 4.3.³¹⁷

‘The Messenger’, however, does not make clear to ‘Zacharias’ to which ‘things’ the demonstrative plural pronoun ταῦτα (*these things*; 1:19g) exactly refers. Being a plural form, this pronoun in any case refers to two or more parts of ‘the Messenger’s’ message (1:13b–17d).

The second part of ‘the Messenger’s’ direct speech (1:20a–g) is introduced by the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:20a), drawing attention to the importance of his words to come. The character ‘Zacharias’, as well as the TIR are thus both called to be extra alert. ‘The Messenger’ addresses ‘Zacharias’ by directly using the verbal form second person singular ἔσῃ (*you will be*; 1:20b) and then connects this verb to two predicates that semantically express the inability to communicate, namely ‘silent’ (1:20b) and ‘not able to speak’ (1:20c–d). These both convey the very opposite of the two *verba dicendi* ‘the Messenger’ has just used to describe his own mission, namely ‘to speak’ (1:19f) and ‘to proclaim as a good message’ (1:19g) and, through this contrast, highlight the validity of ‘the Messenger’s’ words in his function as ‘the Messenger of the Lord’, as opposed to the imminent muteness of ‘Zacharias’.

Nothing is said here about *when* ‘Zacharias’ muteness will exactly start, but in view of the fact that ‘Zacharias’ does not speak again from this moment on in the narrative until his muteness has ended (1:64c and 1:68a), and that he leaves the temple sanctuary already being unable to speak (1:22a–c), the future tense ‘you will be’ (‘silent and not be able to speak’) must be interpreted as conveying imminence. ‘The Messenger’, however, does give a temporal limit to ‘Zacharias’ imposed and immediate muteness, stating ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα (*you will be silent and not be able to speak until that day these things come to pass*; 1:20b–e). ‘That day’ is qualified by ‘these things will come to pass’ (1:20e), however ‘the Messenger’ does not explain to

³¹⁷ For εὐαγγελίσασθαι (*to proclaim as a good message*; 1:19g) and its link to Isaiah 40–66 (especially 40:9; 52:7; 61:1), see Green, *Gospel of Luke* (1997), 79.

‘Zacharias’ which ‘things’ are concerned, leaving the TIR just as ignorant as to which ‘things’ (1:20e) are meant here, as to which ‘things’ are meant in clause 1:19g. I return to these information discrepancies further on in paragraph 4.7. ‘The Messenger’s’ words create narrative suspense for both ‘Zacharias’ and the TIR: when exactly will the day arrive when ‘these things’ come to pass, and ‘Zacharias’ muteness is ended? This suspense increases the TIR’s interest in the unfolding of events, maintaining his attention for the TIA’s narrative.³¹⁸ ‘Zacharias’ question in 1:18b has, therefore, set further plot-development in motion.

4.6 ‘Zacharias’ imposed muteness

It should be noted here that ‘Zacharias’ imposed muteness is not a way of concealing information about the conception of ‘Zacharias’ and ‘Elisabet’s’ son ‘Iōannēs’ from other characters in the narrative. Before ‘Zacharias’ muteness is lifted, the characters ‘Elisabet’, ‘Mariam’, and ‘the neighbours and the relatives’ all know that ‘Elisabet’ has either conceived or given birth to a son.³¹⁹ In the following main text-unit (1:26–58) the character ‘Mariam’ is explicitly told by ‘the Messenger Gabriēl’ that Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς (*Elisabet your relative, also she has conceived a son in her old age*; 1:36b).³²⁰ ‘The Messenger’ himself gives ‘Zacharias’ the exact reason for

- 318 See for the communicative consequences for the TIR of ‘the Messenger’s’ response to ‘Zacharias’ question, Müller, “Fragen im Erzählwerk des Lukas” (2003), 34: ‘Auf einer ganz andere Ebene, nämlich für die Leser des Lukasevangeliums, hat sie allerdings eine weitere, sehr wichtige Bedeutung. Das nach der Frage einsetzende Schweigen bzw. Verstummen des Zacharias wird in narratologischer Hinsicht zu einer Prolepse. Der Leser wird in Spannung versetzt: Wann kommt der Tag, an dem sich die Worte Gabriels erfüllen werden?’
- 319 Pace Fitzmyer, *According to Luke I-IX* (1981), 328, who, despite this, sees ‘Zacharias’ muteness as God’s way of concealing from other human beings what he is about to do.
- 320 Neither should the imposition of muteness onto ‘Zacharias’ be primarily seen as a form of punishment. This would detract from the imposed muteness being first and foremost a sign. See, regarding this, Green, *Gospel of Luke* (1997), 79: ‘(...) Zechariah’s silence must be seen above all as a “sign” – that is, as the proof he requested.’; Brown, *Birth of the Messiah* (1993), 280, where he states: ‘The recognition of the extent to which Luke is following a stereotyped pattern and an OT background makes otiose the question of whether Zechariah’s punishment was just. Many of the Church Fathers wrote severely about the stubborn disbelief implied in Zechariah’s question (vs. 18); and yet it is not noticeably different from the objection that Mary will pose in 1:34, and she is not punished. The literary pattern virtually required a sign, and the parallel with Daniel suggested the sign of being struck mute.’ Nolland, *Luke: 1–9:20* (1989), 32–33, suggests that the imposition of ‘Zacharias’ muteness may have three functions: it is a punitive measure, it creates certainty, and it contains an eschatological secrecy motif. See, however, Robbins, “Bodies and Politics” (2005), 832, who does view ‘Zacharias’ imposed muteness as a punishment: a punishment that compromises his ability to function as a priest: ‘The punishment of Zechariah is not as severe as death, which came upon Uzzah when he reached out and touched the ark of God (2 Sam 6:6–7). Rather, it is the removal of his ability to function as a priest (Deut 21:5). Without speech he can neither bless God nor pronounce a blessing on the multitude of people gathered in prayer outside the Temple.’; Fitzmyer, *According to Luke I-IX* (1981), 328, also views ‘Zacharias’ imposed muteness as ‘a punitive miracle’.

the imposed muteness saying ἀνθ' ὃν οὐκ ἐπίστευσας τοῖς λόγοις μου οἴτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν *because (in return for which) you had no faith in my words, which will be fulfilled in their proper time*;³²¹ 1:20f–g)³²² and with this he ends the communication between ‘Zacharias’ and himself. ‘Zacharias’ muteness is confirmed by the TIA in clauses 1:22a–c and 1:22g: when ‘Zacharias’ comes outside, he is οὐκ ἐδύνατο λαλῆσαι αὐτοῖς (*not able to speak to them* [= ‘the people’]; 1:22b–c), and καὶ διέμεεν κωφός (*and he thoroughly remained mute*; 1:22g). The people waiting outside recognize that ‘Zacharias’ muteness means ὅτι ὄπτασιαν ἑώρακεν ἐν τῷ ναῷ (*that he had seen a vision in the sanctuary*; 1:22e).³²³

‘Zacharias’ himself thus becomes the sign he has asked for,³²⁴ but in such a way that his question (1:18b), as well as his words (1:18c–d) that immediately follow upon his question, focussing upon himself and implying lack of faith in the words of ‘the Messenger of the Lord’, are indicated as being inopportune:³²⁵ other words would have been more suitable regarding a message ‘from the Lord’ (1:13b–17b), which contains, amongst other things, an answer to ‘Zacharias’ prayer, and implicitly proclaims the advent of ‘the Lord’ himself. ‘Zacharias’ question and request ‘By what will I know this?’ (1:18b) has now been answered by ‘the Messenger’: the moment ‘Zacharias’ muteness has ended and he speaks again, ‘Zacharias’ will know ‘this’.

321 Here, Luke does not employ χρόνος (*time*), but rather καιρὸς (*proper time*; 1:20g). See regarding καιρὸς in connection to ‘time’ the translations given by Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 859: ‘exact or critical time, season, opportunity’; and by Bauer, *Wörterbuch zu den Schriften* (1963), c. 779–781, amongst which ‘d. geeignete, rechte, günstige Zeit’, ‘bestimmte, festgesetzte Zeit’. See also the translations given in Bauer, et al., *Greek-English Lexicon* (2021), 441–442; Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domains 67.1, 67.4–8. Green, *Gospel of Luke* (1997), 79, points out the possibility of Luke linking καιρὸς to the divine world: ‘Subsequently, he uses a term for “time” that can signify “the divinely appointed time.”’

322 See Robbins, ‘Bodies and Politics’ (2005), 832: ‘In the Lukan sequence, Gabriel takes great offense at Zechariah’s inquiry. He does not answer Zechariah’s question by focusing on God’s power to do remarkable things or by reminding Zechariah of Abraham and Sarah, or some other barren couple who had a child late in their lives. He interprets the inquiry as a personal assault on his reliability.’

323 See regarding visions as a form of communication with the divine realm, Koet, ‘Divine Communication in Luke-Acts’ (2006), 12.

324 Cf. Fitzmyer, *According to Luke I-IX* (1981), 328: ‘you shall become mute, and be unable to speak. This is the sign by which Zechariah is to know.’

325 Cf. Müller, ‘Fragen im Erzählwerk des Lukas’ (2003), 34, regarding 1:18b and 1:20f: ‘Die Rückfrage des Zacharias wird also als Unglaube kommentiert.’

4.7 Four information discrepancies for the TIR

Up until now, the TIR's confidence in the TIA has been confirmed in various places: he has been privy to a private communication between the divine and human realms, and he has also been given access to restricted sacred space. However, the TIA has not given the TIR all the information necessary for him to understand events completely. The entire communication between 'the Messenger' and 'Zacharias' leaves the TIR with four important deficits in information, thereby making him work at searching for clues and trying to find answers. This effort on the TIR's part, draws him closer into the communication between 'the Messenger of the Lord' and 'Zacharias' that is unfolding before him.

The first deficit in information (information discrepancy 1) holds only for the TIR and regards the contents of 'Zacharias' prayer to which 'the Messenger' refers in his first direct speech to 'Zacharias': 'your prayer has been heard' (1:13d). As already stated above, there is a discrepancy here between what the characters 'the Messenger' and 'Zacharias' both know (the contents of 'Zacharias' prayer) and what the TIR does not know.

The second deficit in information (information discrepancy 2) holds for both the TIR and 'the Messenger'. This concerns what the demonstrative neuter singular pronoun τοῦτο (*this*; 1:18b) refers to in the question that 'Zacharias' poses to 'the Messenger': 'By what will I know *this*?'. An information discrepancy is thereby formed between, on the one hand, the character 'Zacharias', who being the speaker, of course knows what he himself is referring to with his use of 'this', and, on the other hand, his addressee 'the Messenger', and also the TIR, who do not know.

The third deficit in information (information discrepancy 3) holds for the TIR and 'Zacharias', and concerns what the demonstrative neuter plural pronoun ταῦτα (*these things*; 1:19g) refers to in 'the Messenger's' response to 'Zacharias' question. Of course, the character 'the Messenger' knows what he himself is referring to as speaker, however, his addressee 'Zacharias' and the TIR do not know what the plural 'these things' refers to. Many different things contained in 'the Messenger's' message (1:13d–17d) could be referred to:

1. Does ‘these things’ (1:19g) refer to the two specifics that could be connected to ‘Zacharias’ prayer being heard:
 - ‘your wife Elisabet will bear a son for you’ (1:13e);
 - and ‘you will call his name Iōannēs’ (1:13f)?

Regarding this first option, the character ‘Zacharias’ has an advantage over the TIR: he at least knows what the contents of his prayer were, while the TIR does not know them.

2. Does ‘these things’ (1:19g) perhaps refer to two or even more other ‘things’ ‘the Messenger’ has summed up between 1:13d–17d?

The fourth deficit in information (information discrepancy 4) holds for the TIR and ‘Zacharias’, and concerns what the *second* use of the demonstrative neuter plural pronoun ταῦτα (*these things*; 1:20e) refers to in ‘the Messengers’ response to ‘Zacharias’ question. There is a syntactic argument to consider that both instances of ταῦτα (*these things*; 1:19g; 1:20e) used in the same direct speech refer to the same antecedents. Once again, the speaker ‘the Messenger’ of course knows what he himself is talking about, but his addressee ‘Zacharias’ and the TIR, yet again, both do not know what ταῦτα (*these things*; 1:20e) refers to.

The TIR (encountering information discrepancies 1, 2, 3 and 4) and the character ‘Zacharias’ (encountering information discrepancies 3 and 4) will both have to wait until much further on in the narrative (1:64a–d) – in narrated time about nine months later – to receive information with which the information discrepancies they have come across can be resolved. The character ‘the Messenger’ (encountering information discrepancy 2) appears to have for himself resolved what ‘Zacharias’ τοῦτο (*this*; 1:18b) refers to, and gives a response based on his interpretation in 1:19c–20g (his second direct speech addressed to ‘Zacharias’).

4.8 Preparing the TIR for the restoration of ‘Zacharias’ ability to speak

Much further along in the narrative of the research-text, the TIA describes how ‘Zacharias’ imposed muteness is ended: ἀνεόχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει εὐλογῶν τὸν θεόν (*then his mouth was opened immediately and his tongue (was opened) and he spoke blessing God*; 1:64a–d). This happens immediately after ‘Zacharias’ has named his son ‘Ἰωάννης’ with the help of a little writing-tablet: καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ (*and having requested a little writing-tablet, he wrote (saying): ‘Iōannēs is his name’*; 1:63a–d).

This is important information for the TIR because in 1:20e ‘the Messenger’ told ‘Zacharias’ that his muteness would last ‘until that day *these things* come to pass’. However, what exactly ‘these things’ refers to was not made clear to ‘Zacharias’ (information discrepancy 4). ‘Zacharias’ and the TIR, at that point of the narrative, both do not know when ‘Zacharias’ muteness will be ended. However, apparently ‘that day’ has now arrived, for directly after ‘Zacharias’ has named his newly born son ‘Ἰωάννης’, he can speak again.

The naming of ‘Ἰωάννης’ by ‘Zacharias’ immediately precedes the restoration of ‘Zacharias’ ability to speak and, taken together, they mark a transitional moment in the narrative. For the benefit of the TIR, the TIA stresses the importance of this moment by accentuating the two components defining this new development in the narrative, namely:

1. The naming of ‘Ἰωάννης’ by ‘Zacharias’ (1:63d) (see paragraph 4.10);
2. The restoration of ‘Zacharias’ ability to speak (1:64a–d) (see paragraph 4.11, paragraph 4.12, and paragraph 4.13).

The TIA highlights the *naming* of ‘Ἰωάννης’ through a combination of firstly semantics (word-repetition), and secondly plot-development (the action surrounding the naming of ‘Ἰωάννης’) in three steps:

1. Regarding semantics, the TIA emphasises the act of *naming* by

three times using the noun ὄνομα (*name*; 1:59d, 61c, 63d), and four times using the verb καλεῖσθαι (*to call*; 1:59d, 60d, 61c, 62c).³²⁶

2. Regarding plot-development, the text first describes a short discussion between ‘the little boy’s’ ‘mother’ and ‘her neighbours and relatives’ concerning the naming of ‘the little boy’ as either ‘Zacharias’ or ‘Iōannēs’, before ‘the little boy’ is named ‘Iōannēs’ by his father ‘Zacharias’. ‘The little boy’ is thus ‘named’ no less than three times. Besides emphasising the act of *naming*, this repetition increases the suspense for the TIR:³²⁷ will ‘the little boy’ be named with the name that ‘the Messenger’ revealed in 1:13f?

- Step 1: ‘the little boy’ is first called ‘Zacharias’ by ‘her neighbours and relatives’: ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν (*they were calling him after the name of his father Zacharias*; 1:59d).³²⁸
- Step 2: ‘the little boy’s’ ‘mother’s’ response to this sounds as if she is naming ‘the little boy’ herself: οὐχί, ἀλλὰ κληθήσεται Ἰωάννης (“No, but he will be called Iōannēs”; 1:60c–d).

I deal with steps 1 and 2 in paragraph 4.9.

- Step 3: finally, ‘the little boy’ is named by ‘Zacharias’ his father a little further on in 1:63d.

I deal with step 3 in paragraph 4.10.

4.9 The communicative function of the act of answering (1:60a)

‘Elisabet’s’ direct speech in 1:60c–d is introduced by two *verba dicendi*: ἀποκριθεῖσα (*answering*; 1:60a) and εἶπεν (*she said*; 1:60b). From a communicative perspective, the use of the extra *verbum dicendi* ‘answering’ at the communication level of the TIA to the TIR does two things:

³²⁶ See regarding various ‘techniques of repetition’ and their (communicative) function in biblical narrative, footnote 228.

³²⁷ Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 25, who explain: ‘En la Biblia, la construcción del suspense toma muchas veces la forma de una repetición, generalmente en tres o cuatro etapas donde las variantes pueden ser significativas.’

³²⁸ Fitzmyer, *According to Luke I-IX* (1981), 380, suggests that ‘the little boy’ was being called a diminutive ‘little Zechariah’.

1. It firstly describes ‘Elisabet’s’ direct speech (1:60c–d) as being an *answer* to a directly preceding *implied question*.
2. It secondly draws the TIR’s attention to the direct speech by ‘Elisabet’ that is about to follow.³²⁹

Having neither a syntactic structure, nor syntactic markers, this *implied question* forms an information discrepancy for the TIR. The TIR is, however, given some clues as to what this question could be: the first word οὐχί (*No!*; 1:60c) of ‘the mother’s’ direct speech οὐχί ἀλλὰ κληθήσεται Ἰωάννης (*No!, but he will be called Iōannēs*; 1:60c–d) points at this *implied question* being a yes–no question.³³⁰ The remainder of her words point to this question as positing a name for her ‘little boy’ that she negates. The speaker of this *implied question* would be the same anonymous ‘they’ – ἐκάλουν (*they were calling*; 1:59d) – that is found in the clause immediately preceding the introduction to the *implied question’s* answer. The antecedent of this verbal subject is ‘her neighbours and relatives’ (1:58a).

This *implied question* is *ipso facto* not part of the ‘surface’ text, but is all the same present in the narrative, lying ‘somewhere between’ clauses 1:59c and 1:60a. The narrative action in this text-unit surrounding the discussion about ‘the little boy’s’ name is, therefore, as it were ‘telescoped’ by the TIA, and moves directly to ‘the mother’s’ answer in the form of a direct speech (1:60c–d), passing over the question posed to her. Because this *implied question* does not explicitly sound in the narrative (neither in a direct speech, nor in an indirect speech), the only words that the TIR hears *directly* are ‘the mother’s’ words stating ‘No!, but he will be called Iōannēs’. This direct speech, therefore, highlights her son’s true name ‘Iōannēs’, and confirms what the TIR has overheard much earlier on in the narrative (clauses 1:13a–17d) about the name that ‘the little boy’ will receive. At the altar of incense in the sanctuary of the Lord, the TIR was, namely, privy to ‘the Messenger of the Lord’s’ first direct speech to ‘Zacharias’ in which he states that ‘Zacharias’ will call his son ‘Iōannēs’ (1:13f). The TIR, therefore, knows more than ‘her neighbours and relatives’ (1:58a), who are calling ‘the little boy’ ‘Zacharias’, after his father. However, nowhere in the narrative has the

329 See footnote 45, footnote 311, and footnote 312, where I quote Runge, *Discourse Grammar* (2011), 114–129.

330 For ‘no!’ in 1:60c as being an answer to a question, see ‘Kuhn, “Deaf or Defiant?” (2013), 489: ‘The Greek, οὐχί, is an adverbial form of ἀλλὰ, likely emphatic when followed by οὐ and used in response to a question when an affirmative answer is expected (see also Luke 12:51).’

TIR heard that ‘the mother’ has been told that her son shall be called ‘Iōannēs’, causing the TIR to wonder from whom ‘Elisabet’ received this information.³³¹ The TIR realises that he is partly in a privileged position, knowing more than some characters. However, he now also realises that there is also information that he is not privy to, besides the four information discrepancies that he has already encountered in the narrative. This new information discrepancy is formed by an ellipsis in the narrative: how does ‘Elisabet’ know that her son is to be called ‘Iōannēs’?³³² Both the TIR’s reconfirmed realisation of being privy to ‘classified’ information, as well as his wondering as to ‘Elisabet’s’ information-source, draw the TIR further into the naming-action that is unfolding.

4.10 Indirect question 1:62b–c, and the act of requesting (1:63a)

Just before the third and final step in the naming of ‘Iōannēs’ (1:63d), indirect question 1:62b–c is encountered. After having been told by ‘the little boy’s’ ‘mother’ ‘No!, but he will be called Iōannēs’ (1:60c–d), ‘her neighbours and relatives’ say to her that no one among her relatives ‘is called with this name’ (1:61c). Their words contain new information for the TIR: apparently the name ‘Iōannēs’ is a new name in the priestly family.³³³ Confronted with this unexpected development, ‘her neighbours and relatives’ now address the mute ‘Zacharias’ who, as father, is designated to name his son,³³⁴ and they ask him ‘what he would wish to call him’ (1:62b–c). The TIA refers to the addressee of their indirect question here as ‘the father’, not as ‘Zacharias’, highlighting the fact that it is the task of the father to name his child. By focussing on ‘Zacharias’ agency in the naming of ‘Iōannēs’, the TIA refreshes the TIR’s memory regarding the

331 Cf. Green, *Gospel of Luke* (1997), 109, who remarks: ‘And Luke does not tell us how Elizabeth knew that “John” was the name designated by Gabriel (by revelation to her? by means of a communicate from her husband?) – or, indeed, whether Elizabeth had this information.’

332 Cf. Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 64.

333 Fitzmyer, *According to Luke I–IX* (1981), 381, notes, however: ‘John/ Yēhōhānān was a name in use among priestly-family members in the postexilic period as Nehemiah 12:13, 42; 1 Maccabees 2:1–2 make clear.’ See also Brown, *Birth of the Messiah* (1993), 369.

334 Cf. Brown *Birth of the Messiah* (1993), 369: ‘In patriarchal times the child could be named by either father or mother (...), but in NT times it is generally thought that naming was the right of the father.’ See for name-giving in antiquity (especially for sons, and amongst Jews), Mussies, “Vernoemen in de Antieke Wereld, de Historische Achtergrond van Luk 1:59–63” (1988). See for biblical mothers naming their children, footnote 125, and footnote 485.

fact that ‘the Messenger of the Lord’, in his first direct speech to ‘Zacharias’ (1:13b–17d), proclaimed that it would be ‘Zacharias’ (and not anyone else) who would name the newly born boy ‘Iōannēs’: ‘you (singular = ‘Zacharias’) shall call his name Iōannēs’ (1:13f). ‘Zacharias’ naming of his son will complete the three biblical stages in having a child: conception, giving birth, and naming.³³⁵

The TIA uses the third and final step (1:63d) in the plot-development surrounding the naming of ‘Iōannēs’ to stress to the TIR ‘Zacharias’ muteness, which is the first component of the transitional moment in which the mute ‘Zacharias’ regains his *ability to speak*. Through stressing ‘Zacharias’ muteness, which unbeknownst to ‘Zacharias’ and the TIR, is about to be ended, the TIA highlights the importance of the approaching transitional moment in the narrative, from muteness to speaking. This transitional moment is important for both ‘Zacharias’ and the TIR, as it marks ‘that day *these things* come to pass’ (1:20e). The TIA draws the TIR’s attention to ‘Zacharias’ muteness in the following ways:

1. The TIA takes time in clauses 1:62a–63d to describe the difficulties posed by ‘Zacharias’ muteness for normal communication with ‘her neighbours and relatives’, as well as for the *vocal* naming of ‘the little boy’, and to explain how these difficulties will be solved practically with the use of a little writing-tablet.
2. In doing so, the TIA refreshes the TIR’s memory regarding the fact that ‘Zacharias’ indeed cannot speak (last communicated by the TIA to the TIR back in 1:22b–c: ‘he (= ‘Zacharias’) was not able to speak to them’.
3. ‘Zacharias’ muteness is further accentuated by the TIA by exaggerating his handicap through making ‘her neighbours and relatives’ treat him as if he were also *deaf*.³³⁶ The *verbum dicendi* introducing indirect question 1:62b–c has the meaning of ‘nodding with the head’, ‘signalling’, or

335 See for these three stages, footnote 124.

336 Clause 1:22g describes ‘Zacharias’ as *καὶ διέμενεν κωφός* (and he thoroughly remained mute; 1:22g). For the broader meaning of *κωφός* as being ‘deaf’ besides being ‘dumb’, see Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1019–1020. Cf. Bauer, et al., *Greek-English Lexicon* (2021), 514, who defines *κωφός* as ‘pert. to lack of speech capability, mute’, ‘pert. to lack of hearing capability, deaf’, and ‘deaf and mute’; Bauer, *Wörterbuch zu den Schriften* (1963), c. 914, who translates *κωφός* as both ‘stumm’ and ‘taub’.

‘gesturing’³³⁷ and suggests that *vocal* communication with ‘Zacharias’ was not possible, implying his deafness: ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό (*then they were gesturing to his father what he would wish to call him*; 1:62a–c).³³⁸ This non-vocal communication with ‘Zacharias’ in any case enhances ‘Zacharias’ muteness.

4. Indirect question 1:62b–c, posed by ‘her neighbours and relatives’ to ‘Zacharias’, marks an exciting moment for the TIR, who (in contrast to ‘her neighbours and relatives’) knows that ‘Zacharias’ has been told by ‘the Messenger of the Lord’ that he will call his son ‘Ἰωάννης’. The TIA, therefore, offers the TIR a short pause to wonder whether the mute ‘Zacharias’ will indeed heed ‘the Messenger’s’ words and break with tradition by calling his son ‘Ἰωάννης’ rather than ‘Zacharias’. This pause is created by the TIA through mentioning ‘Zacharias’ *act of requesting* a little writing-tablet: αἰτήσας πινακίδιον (*and having requested a little writing-tablet*; 1:63a). This ‘little writing-tablet’ again draws the TIR’s attention to ‘Zacharias’ muteness.
5. The TIA, however, does not report the content of the mute ‘Zacharias’ request (thus qualifying it as an *implied question*). At the level of the communication between the TIA and the TIR, this omission (an information discrepancy for the TIR) also contributes to the ‘silence’ surrounding ‘Zacharias’ muteness. The TIR is, namely, only informed that ‘Zacharias’ communicates with his questioners, ‘requesting’ a little writing-tablet.

337 Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 570, translate ἐννεύω as ‘nod or make signs to’.
 338 See, however, regarding the use of ἐνένευον as *not* implying ‘Zacharias’ to also be deaf, Kuhn, “Deaf or Deafiant?” (2013), 487: ‘In my view, however, this proposal fails for two main reasons. First, it seems to me unlikely that if Luke intends us to see Zechariah as both mute and deaf he would have waited until this point in the narrative to indicate this to the reader and would have chosen to do so in such an indirect fashion. What Luke has instead repeatedly and singularly identified as the consequence of Gabriel’s punitive sign is Zechariah’s inability to speak (vv. 20, 21, 22) including here in vv. 63 (writing tablet) and 64 (tongue loosed). Consequently, a more plausible explanation is that Luke intends us to view the crowd’s motioning to Zechariah not as an attempt to communicate in rudimentary sign language because Zechariah is deaf, but simply as their attempt to get his attention so that they may inquire of him concerning the child’s name. This is consistent with the meaning and use of ἐννεύω, which basically means to gesture or signal with the hands. Narratologically, it functions to bring Zechariah in from the periphery of the account and now place him at its center.’ Kuhn argues his points from the perspective of the TEA (whom he calls ‘Luke’). However, at the communication level of the TIA and the TIR, the act of gesturing by the ‘neighbours and relatives’, besides being interpreted as an act of drawing ‘Zacharias’ attention, can also be viewed as implying ‘Zacharias’ to indeed be deaf. The narratological implications that Kuhn mentions, also hold in this case. For ‘Zacharias’ being deaf besides mute, see e.g. Fitzmyer, *According to Luke 1-IX* (1981), 381.

let, but is neither privy to the exact content of his question, nor to how he poses it.

6. The TIR is, however, given a clue to his question's answer, for 'Zacharias' is then indeed able to write down his second direct speech Ἰωάννης ἐστὶν ὄνομα αὐτοῦ (*Iōannēs is his name*; 1:63d). In giving 'Zacharias' a little writing-tablet,³³⁹ 'Zacharias' initial questioners answer his request for a little writing-tablet positively: an implied 'yes' is given by them to 'Zacharias' *implied yes-no question*. This 'little writing-tablet' that is given to 'Zacharias' draws the TIR's attention to 'Zacharias' muteness.
7. 'Zacharias' second direct speech in the research-text is his written answer to the *indirect open question* found in 1:62b–c.³⁴⁰ The fact that 'Zacharias' has to name his son through a *written* statement, highlighting his incapacity to speak, is doubly stressed by coupling the verb ἔγραψεν (*he wrote*; 1:63b) in an ironic way to the superfluous Hebraism λέγων (*(saying)*; 1:63c),³⁴¹ as it were 'rubbing salt' into 'Zacharias' muteness.³⁴²

To summarize: the TIA draws the TIR's attention to 'Zacharias' *muteness* (also emphasised by the *non-vocal* naming of 'the little boy') in various ways. He does this in order to prepare the TIR for the *transition* from a mute 'Zacharias' to a speaking 'Zacharias', the moment ('the day') in which '*these things* come to pass' (1:20e).

339 See for how requests expect a response from the addressee in the form of action, Estes, *Questions and Rhetoric* (2017), 245: 'Requests are a unique form of interrogative in that instead of asking for a reply through words they ask for a reply through actions. Requests ask hearers to *do* something.' See for the communicative effects of a request, Estes, *Questions and Rhetoric* (2017), 245: 'Request questions have, in a sense, informational qualities in that the information they seek is relayed to the asker through the performance of an action. Requests are also rhetorical, in a sense, because they persuade the hearer to perform the action.'

340 Cf. Dillon, "Narrative Analysis of the Baptist's Nativity" (2017), 252, where he refers to 'Zacharias' with 'his' and 'he': 'The solicitation of his decision is expressed in a substantivized indirect question (with article τὸ), and he answers (ἔγραψεν λέγων) by reiterating the name that had been stipulated by Gabriel: Ἰωάννης ἐστὶν [τὸ] ὄνομα αὐτοῦ.'

341 Cf. LXX 2 Kings 10:6, where λέγων (*saying*) is used together with a form of the verb γράφειν (*to write*). See footnote 45, footnote 311, and footnote 312, where I quote Runge, *Discourse Grammar* (2011), 114–129, for how the use of more than one *verbum dicendi* to introduce a direct speech draws attention to that direct speech, in this case 'Zacharias' (non-vocal) second direct speech 1:63d.

342 See Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 102, regarding 1:63c: 'λέγων dient formal als Doppelpunkt und ist damit semitisch geprägt (...).' My working-translation (see the Appendix) renders this Hebraism between brackets, however, there is indeed also good reason *not* to do so, in order to make the intended irony more visible. The alternative translation would then dispense with the brackets, reading: 'he wrote, *saying*'. See also footnote 44.

The TIA finally concludes the entire naming-action with a short communication to the TIR: *καὶ ἐθαύμασαν πάντες* (*and they all wondered*; 1:63e). This remark offers the TIR a brief pause during which the *non-vocal* naming of ‘Iōannēs’, emphasising the *muteness* of ‘Zacharias’ can sink in, preparing him for the transition to *speaking* that is about to occur. The TIR, now fully focussed on ‘Zacharias’ incapacity to speak, will be extra surprised when he hears from the TIA about ‘Zacharias’ being able to speak again, described in the immediately following clauses 1:64a–d.

It can be noted that the above-mentioned clause 1:63e shifts from the specific ‘her neighbours and relatives’ to the more general ‘all’ (*πάντες*) as the subject of the action ‘they all wondered’. This more inclusive ‘all’ enables the TIR to more readily identify with this action of ‘wondering’. The TIR, however will not particularly ‘wonder’ at the new name ‘Iōannēs’ being given by ‘Zacharias’ to his son, having received this information via ‘the Messenger’s’ first direct speech (1:13b–17d), but he will be interested to hear that ‘Zacharias’ is now implementing the programme regarding his son as proclaimed by ‘the Messenger’ (1:13d–17d).

4.11 Resolving information discrepancies 4 and 3

Immediately after the short preparatory pause in 1:63e, the TIR is informed by the TIA that ‘Zacharias’ muteness has now ended and that he can speak again (1:64a–d). This restoration of ‘Zacharias’ capacity to *speak* is, through the use of the adverb *παραχρῆμα* (*immediately*; 1:64a), strongly linked to his *non-vocal naming* of ‘Iōannēs’: naming the little boy ‘Iōannēs’ *immediately* leads to the restoration of ‘Zacharias’ ability to speak.

The TIA highlights the fact that ‘Zacharias’ can now indeed speak with a slow-motion ‘cascade’ of four clauses all pertaining to his newly found capacity to *speak*: *ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα* (*then his mouth was opened immediately*; 1:64a); *καὶ ἡ γλῶσσα αὐτοῦ* (*and his tongue (was opened)*; 1:64b);³⁴³

343 Regarding the translation of *ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ* (1:64a–b) as ‘then his mouth was opened immediately, and his tongue (was opened)’; see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 53: ‘ἡ γλῶσσα. Nominative subject of an implied verb. The two ideas, mouth and tongue,

καὶ ἐλάλει (*and he spoke*; 1:64c); εὐλογῶν τὸν θεόν (*blessing God*; 1:64d). It could indeed not be made clearer to the TIR that ‘Zacharias’ can now speak again, and that ‘the day’ that ‘the Messenger’ referred to in his second direct speech to ‘Zacharias’ with his words ‘you will be silent and not be able to speak until *that day*’ (1:20b–e), has now finally arrived.

As dealt with in paragraph 4.5, ‘that day’ is – very importantly for the TIR (as well as for ‘Zacharias’ of course) – further qualified by ‘the Messenger’ with the words ‘(that day) *these things come to pass*’ (1:20e). Seeing that, directly after the naming of his son, ‘Zacharias’ ability to speak has immediately been restored, the TIR can now look back at the first direct speech of ‘the Messenger’ (1:13b–17d) and consider which things enumerated by him there have indeed now ‘come to pass’.

Using this new information imparted by the TIA in 1:64a–d, the TIR can now resolve information discrepancy 4 (see paragraph 4.7): to which ‘things’ does the demonstrative neuter plural pronoun ταῦτα (*these things*; 1:20e) refer?

The only ‘things’ (plural) listed by ‘the Messenger’ in his first direct speech to ‘Zacharias’ (1:13b–17d) that have ‘come to pass’ in the narrative between ‘Zacharias’ becoming mute and the restoration of his speech are that (1) ‘Zacharias’ wife ‘Elisabet’ has given birth to a son for him, and that (2) ‘Zacharias’ has called his son ‘Iōannēs’. None of the other statements made by ‘the Messenger’ in his first speech to ‘Zacharias’ have yet come to pass.

1. Directly after addressing ‘Zacharias’ in his first direct speech, ‘the Messenger’ states that ‘Zacharias’ ‘prayer has been heard’ (1:13d). He then directly follows this introductory statement, using the conjunction καὶ (*and*; 1:13e) with the words ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι (*your wife Elisabet will bear a son for you*; 1:13e). This first specified ‘promise’ indeed comes to pass much further on in the narrative, where the TIA states καὶ ἐγέννησεν υἱόν (*and she bore a son*; 1:57c).

are joined together with a verb that only makes sense with the former, forming a zeugma. The idea of a tongue being opened does not occur anywhere in the biblical corpus.’ Cf. also Brown, *Birth of the Messiah* (1993), 370; Fitzmyer, *According to Luke I–IX* (1981), 381; Plummer, *Critical and Exegetical Commentary* (1902), 108.

2. Then, immediately after telling ‘Zacharias’ that his wife will bear a son for him, ‘the Messenger’ continues with καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην (*and you [singular = ‘Zacharias’] shall call his name Iōannēs*; 1:13f). This second specific ‘promise’, linked to the first by the conjunction καὶ (*and*; 1:13f), also indeed ‘comes to pass’ further on in the narrative where the TIA states ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ (*he [= ‘Zacharias’] wrote (saying): “Iōannēs is his name”*; 1:63b–d), with the fulfilment of this second ‘promise’ being the very moment immediately prior to ‘Zacharias’ regaining his ability to speak.

Therefore, it is exactly these two future events promised by ‘the Messenger’ to ‘Zacharias’ in his first direct speech (1:13b–17d) that ‘the Messenger’ is referring to when in his second direct speech (1:19c–20g) he says to ‘Zacharias’ ‘you will be silent and not be able to speak, *until that day these things* come to pass.’ For the TIR (and also for ‘Zacharias’), information discrepancy 4 has now been resolved.

Seeing there is also a syntactic reason to consider that ‘these things’ in clause 1:20e refers to the same antecedents as ‘these things’ in clause 1:19g, mentioned slightly earlier on in ‘the Messenger’s’ same direct speech (1:19c–20g), the TIR can now also resolve information discrepancy 3 (see paragraph 4.7): to which things does the demonstrative neuter plural pronoun ταῦτα (*these things*; 1:19g) refer? In informing ‘Zacharias’ that ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα (*I was sent to speak to you and to proclaim as a good message to you these things*; 1:19e–g), ‘the Messenger’ means that he was sent to proclaim as a good message to ‘Zacharias’ that (1) his wife ‘Elisabet’ would bear him a son and that (2) he would call him ‘Iōannēs’. Information discrepancy 3 is in this event now also resolved for the TIR (and also for ‘Zacharias’).

4.12 Resolving information discrepancies 2 and 1

Using all this new information, the TIR can now go further back in the narrative to ‘Zacharias’ question ‘By what will I know *this*?’ (1:18b), and once again consider what could be meant by ‘Zacharias’ use of the demonstrative pro-

noun ‘this’ (1:18b) – information discrepancy 2. To briefly recapitulate: the TIR now knows for sure that ‘the Messenger’ means that ‘Zacharias’ will be silent until (1) his wife has given birth to his son, and (2) he calls this son ‘Iōannēs’. The TIR also knows that it is highly likely that ‘the Messenger’ was especially sent by ‘the Lord’ to ‘Zacharias’ to proclaim to him that (1) his wife ‘Elisabet’ would bear him a son and that (2) he would call him ‘Iōannēs’. Because both these statements (1) and (2) are made directly after each other, and linked by the conjunction *καὶ* (*and*; 1:13f), by ‘the Messenger’ in his first direct speech to ‘Zacharias’, and because he speaks them both immediately following upon his opening statement ‘your prayer has been heard’ (1:13d), linking them to this statement using the conjunction *καὶ* (*and*; 1:13e), the TIR can assume that ‘Zacharias’ is referring to these two promises (plural) that together constitute his ‘prayer’ (singular), when he uses the demonstrative neuter *singular* pronoun *τοῦτο* (*this*; 1:18b) in his question. This assumption by the TIR is furthermore supported by the following three facts:

1. It is precisely these two linked statements (and not any of the other statements made in ‘the Messenger’s’ first direct speech) that are referred to by ‘the Messenger’ in his second direct speech when he states ‘these things’ (1:19g and 1:20e);
2. It is explicitly these two statements that ‘come to pass’ later on in the narrative (‘she bore a son’ in 1:57c and ‘he wrote (saying): “Iōannēs is his name”’ in 1:63b–d);
3. It is exactly their ‘coming to pass’ that plays the decisive role in the ending of ‘Zacharias’ muteness.³⁴⁴

Having resolved information discrepancies 4, 3 and 2 (in that order), the TIR can now go on to resolve information discrepancy 1 (information that is referred to, though not specified, within the narrative of the research-text, but lying *outside* of the research-text), namely the *content* of ‘Zacharias’ prayer: ‘Zacharias’ has been praying for his wife ‘Elisabet’ to conceive and bear him a child.

³⁴⁴ Cf. Brown, *Birth of the Messiah* (1993), 375, where he states: ‘Zechariah’s regaining his power to speak is understandable to the reader because now the things predicted by the angel have happened (...)’

4.13 ‘Zacharias’ first words after regaining his ability to speak

Discussing ‘Zacharias’ first words after regaining his ability to speak is not a straightforward matter, but it is important. The regaining of his ability to speak is after all, a salient part of the sign that ‘Zacharias’ asked for in his question (1:18b), and which he himself has become. This sign is not restricted to his muteness, but includes the act of speaking that ends his muteness.³⁴⁵ In ‘the Messenger’s’ reaction to ‘Zacharias’ question (1:18b), this is made clear by the occurrence of the verb λαλήσαι (*to speak*; 1:20d), followed by the use of the temporal preposition ἄχρι (*until*; 1:20e): ‘you will not be able *to speak until...*’, implying spoken words directly after ‘these things come to pass’ (1:20e).

In discussing ‘Zacharias’ regaining his ability to speak, it is important to keep in mind that in the research-text there are four speaking acts of which ‘Zacharias’ is the subject, three of which are direct speeches.³⁴⁶

1. The first time that ‘Zacharias’ speaks is a direct speech (1:18b–d), occurring directly *before* his becoming mute. It is at the beginning of this first direct speech that ‘Zacharias’ poses his direct open question (1:18b).
2. The second time that ‘Zacharias’ is the subject of a *verbum dicendi* is when he communicates via a little writing-tablet: ‘Iōannēs is his name’ (1:63d). This is his second direct speech.
3. The third time ‘Zacharias’ speaks (1:64c–d) is immediately after his ‘mouth’ and ‘tongue’ have been ‘opened’ (1:64a–b). This act of speaking is, however, not found in the form of a direct speech, but is described at the communication level between the TIA and the TIR, and is part of the slow-motion ‘cascade’ of four clauses highlighting ‘Zacharias’ sudden return to vocal communication (see paragraph 4.11 and paragraph 4.12). The TIR is here only informed καὶ ἐλάλει εὐλογῶν τὸν θεόν (*and he [= ‘Zacharias’] spoke, bless-*

³⁴⁵ See for the function of the adverb παραρῆμα (*immediately*; 1:64a) regarding the transition from ‘Zacharias’ muteness to his regaining his speech, Green, *Gospel of Luke* (1997), 110. See also Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989): ‘Plötzlich, d.h. wunderbar, kann Zacharias wieder sprechen. Er versteht dies als Abschluß des Zeichens (1:18–20), (...)’

³⁴⁶ Of ‘Zacharias’ three direct speeches, two are vocal (1:18b–d; 1:68a–79c), and one is non-vocal (1:63d).

ing God; 1:64c–d). The content of ‘Zacharias’ spoken blessing of God is not divulged by the TIA, creating an ellipsis in the narrative (an information discrepancy between what the characters know and what the TIR knows).

4. It is only slightly further on in the narrative, in 1:68a–79c, that ‘Zacharias’ speaks for the fourth time, his third direct speech.

It is tempting to read ‘Zacharias’ third direct speech (1:68a–79c) as being introduced by the two *verba dicendi* ἐλάλει and εὐλογῶν connected to the addressee τὸν θεόν (*he spoke, blessing God*; 1:64c–d), which conclude the above-mentioned slow-motion waterfall of four clauses describing the moment ‘Zacharias’ regains his ability to speak.³⁴⁷ This is because ‘Zacharias’ third direct speech indeed starts with him blessing God: εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ (*blessed be the Lord, the God of Israel*; 1:68a).³⁴⁸ However, there are two important syntactic reasons not to consider ‘Zacharias’ speaking act that is reported by the TIA in 1:64c–d as the introduction to his third direct speech in 1:68a–79c.³⁴⁹

1. The first and most important syntactic reason is the use of the macrosyntactic sign καὶ ἐγένετο (*and it came to pass*; 1:65a) starting a new text-unit (1:65a–66d), containing new action, immediately after ‘Zacharias’ act of speaking described by the TIA to the TIR in clauses 1:64c–d.
2. The second syntactic reason is the renominalisation of ‘Zacharias’ with Ζαχαρίας ὁ πατὴρ αὐτοῦ (*Zacharias his father*; 1:67a) as the subject of two new *verba dicendi* ἐπροφήτευσεν λέγων (*he prophesied (saying)*; 1:67b–c), introducing his third direct speech.

347 Based only on semantics, Dillon, “Benedictus in Micro and Macrocontext,” (2006): 458, indeed views the introduction to ‘Zacharias’ third direct speech as ‘bipartite’: ‘The introduction to the Benedictus is bipartite, matching the two strophes of the song. First, Zechariah’s “mouth was opened, and he began to speak the praise of God” (v. 64, εὐλογῶν; cf. v. 68, εὐλογητὸ). This introduces vv. 68–75, the lyrical thanks-giving. Second, the chorus of Judean compatriots inquires, “what then will this child be?” and their question is answered by vv. 76–79, the ode to the newborn (...).’ Cf. for the same double introduction, Irigoien, “Composition Rythmique des Cantiques de Luc” (1991), 8–9.

348 Cf. Green, *Gospel of Luke* (1997), 115, footnote 28: ‘Note the verbal continuity: v 64: καὶ ἐλάλει εὐλογῶν τὸν θεόν; v 68: εὐλογητὸς κύριος ὁ θεός.’

349 See Klein, *Das Lukasevangelium* (2006), 118, who regards 1:64c–d, as a preparation for (not as the introduction to) ‘Zacharias’ third direct speech in 1:68a–79c: ‘Damit wird 1:68–79 vorbereitet. Bevor aber Lk diesen bringt, schließt er die Erzählung sachgemäß ab.’ Pace Grosvenor and Zerwick, *Grammatical Analysis* (1993), 174, who, without offering syntactic arguments, state regarding 1:64c–d: ‘The Benedictus must be understood to come at this point but Luke prefers first to finish his story.’

These two syntactic markers delineate a text-unit that has its own specific dynamics, describing new action between the moment of ‘Zacharias’ regaining his speech (*he spoke, blessing God*; 1:64c–d), and the narrative introduction by the TIA to ‘Zacharias’ third direct speech (*and Zacharias his father was filled with holy spirit and he prophesied (saying)*::1:67a–c). It is in this text-unit 1:65a–66d that direct open question 1:66c occurs.

4.14 Direct open question 1:66c

As mentioned above, text-unit 1:65a–66d is introduced in 1:65a–b with new action: ‘and awe came to pass upon all those who lived around them’. This ‘awe’ (φόβος) can be a reaction to three ‘surprising’ things that have occurred in the narrative:

1. The fact that in their old age ‘Zacharias’ has begotten and ‘Elisabet’ has given birth to a ‘little boy’;
2. The fact that this ‘little boy’, in a break with tradition, has been given the name ‘Iōannēs’;
3. The fact that the mute ‘Zacharias’ has suddenly regained his ability to speak, directly after having naming his ‘little boy’.

All three events have in common the newly born ‘little boy’, leading the TIR to conclude that the ‘awe’ of ‘all those who lived around them’ primarily has to do with the little boy ‘Iōannēs’. The TIR’s conclusion is confirmed and highlighted by the direct question posed in 1:66c: ‘What then will be *this little boy*?’³⁵⁰ The illative particle ἄρα (*then*; 1:66), strengthens the connection between the question and the preceding events.³⁵¹

350 Cf. Green, *Gospel of Luke* (1997), 108, who, while discussing text-unit 1:59a–66d, lists three ‘miraculous’ reasons for the awe that comes over ‘all those who lived around them’ (1:65a–b): ‘Repeatedly, this scene is bathed in the light of the miraculous – recognized already in the Lord’s expression of mercy to Elizabeth (1:58), now evident in the processes by which the child is named (1:59–63) and Zechariah regains his voice (1:64). (...) These events also lead to pondering, “What then will this child become?” (...)’ Cf. Bock, *Luke: 1:1–9:50* (1994), 121, who lists the same three reasons. Fitzmyer, *According to Luke I–IX* (1981), 375, names only two reasons for ‘all the hearers’ to ask direct open question 1:66c: ‘The crucial question is asked by the relatives and neighbors not only because they realize that God has removed Elizabeth’s barrenness in her old age, but because they see that Zechariah’s deafness and dumbness have been cured. Thus God has intervened twice.’

351 See for the illative (or inferential) particle ἄρα footnote 278.

By ‘zooming out’ from the more specific circle of ‘her neighbours and relatives’, via ‘all those who lived around them’, to the even wider ‘all the hill country of Ioudaia’, text-unit 1:65a–66d lifts the action to a broader and more general narrative plane. The three events regarding ‘the little boy’ that inspire ‘awe’ in ‘all those who lived around them’, are then referred to as πάντα τὰ ῥήματα ταῦτα (*all these matters*; 1:65c) and are discussed ‘in all the hill country of Ioudaia’. It is noteworthy that the *verbum dicendi* διελαλεῖτο (1:65c),³⁵² employed here to describe how ‘all these matters were much talked about’ (1:65c), has the *imperfect* tense, implying continuous action in the past. Who exactly does this talking remains unspecified, but these talkers most likely belong to ‘all those who lived around them’ (1:65a–b).

Both this temporal continuity, as well as the anonymity of the characters doing the talking, enhance the above-mentioned *spatial* ‘zooming out’ with an extra *temporal* ‘zooming out’. This textual dynamic temporarily removes the TIR from the location and time of the previous action surrounding the naming of ‘the little boy’ (1:59a–64d), giving the TIR the opportunity to look back upon events and reflect upon all that has occurred surrounding the birth and naming of the little boy Ἰωάννης. The TIR’s reflection on these successive *past* events is then refocussed regarding the *future* course of events by the direct open question posed in 1:66c³⁵³ by πάντες οἱ ἀκούσαντες (*all the hearers*; 1:66a):³⁵⁴ ‘What then will be this little boy?’³⁵⁵ The TIR, having been privy to ‘the Messenger’s’ first direct speech to ‘Zacharias’, where the future role of Ἰωάννης is proclaimed, knows the answer to this question.³⁵⁶ Having witnessed many of the

352 Cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 400, who translate the passive voice of διαλαλεῖω as ‘to be much talked of’. The nominative subject of the third person *singular* διελαλεῖτο (1:65c) is the third person *plural* πάντα τὰ ῥήματα ταῦτα (*all these matters*; 1:65c); cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 54: πάντα τὰ ῥήματα ταῦτα. Nominative subject of διελαλεῖτο. Neuter plural subjects characteristically take singular verbs’.

353 Cf. Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 62, who reaches a conclusion similar to mine: ‘A question raised by John’s neighbors shortly after he is circumcised and named focalizes the issue of how John is to be construed: “What then will this child become?”’

354 Regarding the character ‘all the hearers’ as a ‘choral “character”’, see Dillon, ‘Narrative Analysis of the Baptist’s Nativity’ (2017), 246.

355 See Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 62, regarding the communicative function of the characters who pose the question in 1:66c: ‘These tertiary characters serve as performative paradigms for the reader, modeling the tasks of retrospection (by “pondering” what they have seen and heard) and anticipation (by articulating the question that readers are to ask concerning what will occur in the upcoming narrative). Of course, the audience has received much more information than have the story’s characters. The reader’s task is clear: assemble all this information concerning John with an eye to how he will function later.’

356 Bock, *Luke: 1:1–9:50* (1994), 121, posits that the use of the neuter τί (*what*) in introducing direct open ques-

events proclaimed by ‘the Messenger’ indeed ‘come to pass’ (the conception, the birth, and the naming of ‘Iōannēs’, as well as ‘Zacharias’ imposed muteness and the restoration of his ability to speak), the TIR can be almost sure that the rest of ‘the Messenger’s’ message will also ‘come to pass’. This prepares the TIR for the action to come further on in the narrative.³⁵⁷

It is important to point out that direct question 1:66c is presented by the TIA as an ‘interior’ question³⁵⁸ and not as part of *explicit* communication *between* characters. It functions, therefore, mainly in the communication between the TIA and the TIR. The first *verbum dicendi* used to introduce question 1:66c is the aorist ἔθεντο (*they placed (put into words)*; 1:66a), which is followed directly by ἐν τῇ καρδίᾳ αὐτῶν (*in their heart*; 1:66a).³⁵⁹ This is then followed by a second *verbum dicendi*, the Hebraism λέγοντες ((*saying*); 1:66b).³⁶⁰ Connected to direct question 1:66c, this reads as: ‘They placed (put into words) in their heart (saying): “What then will be this little boy?”’. In other words, each individual taking part in the ‘much talking’ *between* the characters in the previous clause 1:65c,³⁶¹ ask *themselves* direct question 1:66c. The TIR is therefore the only one who actually hears this ‘interior’ direct question, offering him an intimate position regarding each individual ‘hearer’.³⁶² Because the TIR is the only one (besides of

tion 1:66c, rather than ‘who’, ‘shows that the focus of concern is the role that John will have in God’s plan.’ Cf. Brown, *Birth of the Messiah* (1993), 370, who suggests the same.

357 See Johnson, *The Gospel of Luke* (1991), 45, where, regarding the introduction (1:67a–c) to ‘Zacharias’ third direct speech (1:68a–79c), he states: ‘What follows is a classic example of a “programmatically prophetic”: it guides the reader’s understanding of the narrative to follow.’ Fitzmyer, *According to Luke I–IX* (1981), 375, suggests that although direct open question 1:66c is only explicitly asked regarding ‘Iōannēs’, it also prepares the TIR for the pending narrative developments regarding ‘Iēsous’: ‘The question that the relatives and neighbors pose at the end of the episode (before Zechariah’s canticle) is important in the infancy narrative as a whole, “Now what is this child to become?” (1:66). It is asked explicitly of John, and the reader implicitly asks the same question – though it is never posed by the evangelist – of Jesus.’

358 See Estes, “Unasked Questions” (2022), 231, footnote 8, who would call direct open question 1:66c a ‘deliberative question’: ‘If a character in a story speaks to themselves, and in doing so asks a question of themselves (a *deliberative question*), then that is not a monologue in the purest sense since the person has (artificially) created a dialogue with themselves.’

359 See e.g. Green, *Gospel of Luke* (1997), 108, who translates 1:66a–b as ‘All who heard them pondered them and said’; Fitzmyer, *According to Luke I–IX* (1981), 382, who translates 1:66a–b as ‘All who heard of them pondered them and asked’. See also footnote 174.

360 See footnote 45, footnote 311, and footnote 312, where I quote Runge, *Discourse Grammar* (2011), 114–129, for how the use of more than one *verbum dicendi* to introduce a direct speech draws attention to that direct speech, in this case direct open question 1:66c.

361 Note the prefix *διὰ* (*back and forth; between*) of the *verbum dicendi* διελαλεῖτο (*they were much talked about*; 1:65c), intensifying the dynamics of the continuous action of ‘talking’.

362 See for the communicative consequences of an ‘interior’ question, Sellw, “Interior Monologue as a Narrative Device in the Parables of Luke” (1992), 240: ‘When a narrator renders his or her characters’ thoughts and decision-making processes so directly, the reader or dramatic audience is able to grasp their self-understanding and moral dilemmas with increased psychological depth and empathy.’ See for further occur-

course ‘Zacharias’ and ‘the Messenger’) who knows the answer to it,³⁶³ question 1:66c manoeuvres him into the position of wondering whether the discrepancy between his knowledge and that of the character ‘all the hearers’ (1:66a) will be maintained or not. The TIR will shortly find out that the information needed to answer direct open question 1:66c is supplied by none other than ‘Zacharias’ in his first narrated words after having regained his ability to speak: ‘Zacharias’ third direct speech (1:68a–79c).³⁶⁴

In the final clause of this text-unit (1:65a–66d), which has removed the TIR from the action surrounding the naming of the little boy ‘Iōannēs’ to a more general narrative plane, the TIA cements the bond between himself and the TIR with information meant for the TIR alone in an ‘aside’ (1:66d).³⁶⁵ This clause

rence of ‘interior monologue’ or ‘soliloquy’ in Luke 1:5–2:52, whether they be interrogative or not, Sellew, “Interior Monologue as a Narrative Device in the Parables of Luke” (1992), 243.

- 363 See Estes, *Questions and Rhetoric* (2017), 158, where he remarks regarding Luke 1:66c: ‘(...) Luke records the speculative question of those who heard about the impending birth of John the Baptist, “What then will this child be?” In asking this question, the villagers in Judaea asked a legitimate question to which they do not know and could not give an answer.’ (Estes mistakenly states here that direct open question 1:66c regards ‘the impending birth of John the Baptist’.)
- 364 Regarding direct open question 1:66c and its answer, see e.g. Dillon, “Benedictus in Micro and Macrocontext” (2006), 458: ‘(...) the chorus of Judean compatriots inquires, “what then will this child be?” and their question is answered by vv. 76–79 (...)’; Green, *Gospel of Luke* (1997), 106: ‘Verse 66 focuses the central issue: “What then will this child become?” Verses 57–65 lead up to and raise this question, and vv 67–80 begin the process of answering it, locating John in the story of God’s redemption.’ See also Green, *Gospel of Luke* (1997), 112, where, while discussing the relationship between direct open question 1:66c and ‘Zacharias’ third direct speech in 1:68a–79c (which he refers to as ‘Zechariah’s Song’), he states: “‘What then will this child become?’ Zechariah’s Song draws time to a halt in order to answer this question.’ See also Brown, *Birth of the Messiah* (1993), 370, where, while dealing with the introduction (1:67a–c) to ‘Zacharias’ third direct speech (1:68a–79c), he suggests that ‘Zacharias’ knows the answer to direct open question 1:66c: ‘The Greek word order contrasts Zechariah with the “all who heard,” the literal subject of the previous verse: they ask what the child will be, but Zechariah knows.’ In discussing direct open question 1:66c by ‘all the hearers’, Brown, *Birth of the Messiah* (1993), 376, adds, while calling ‘Zacharias’ third direct speech (1:68a–79c) the ‘Benedictus’: ‘Well may they wonder, “What then is this child going to be?” In the present sequence of the story, Zechariah answers that question with the Benedictus, a prophecy that repeats Gabriel’s promise that JBap will go before the Lord (1:17a).’ Cf. also Welzen, *Lucas* (2011), 34; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 103, who, while calling ‘Zacharias’ third direct speech (1:68a–79c) the ‘Benedictus’, states: ‘In V 66a lautete die erwartungsvolle Frage aller Zuhörer: “Was wird wohl aus diesem Kind?”. Auf diese Frage antwortet – formal gelungen – die zweite Hälfte des Benedictus.’; Fitzmyer, *Accord to Luke I–IX* (1981), 376, who posits that ‘Zacharias’ third direct speech (1:68a–79c) answers direct open question 1:66c (which he refers to as ‘1:66b’): ‘it acts as an answer to the question posed (1:66)’; further on he adds: ‘Verses 76–77 give an answer to the question posed by the neighbors and relatives in v. 66b.’; Ernst, *Das Evangelium nach Lukas* (1977), 96. However, Nolland, *Luke: 1–9:20* (1989), 82–83, without offering syntactic arguments, states, regarding 1:68a–79c, which he calls ‘the hymn’ or ‘the Benedictus’: ‘The informational content of the hymn, however, plays no role in the story line (the Benedictus neither answers the question of v 66, nor, located in time at v 64, makes such a question unnecessary).’
- 365 See for my definition of an ‘aside’, footnote 164. In my working-translation, I have, therefore, bracketed clause 1:66d using em-dashes. See Green, *Gospel of Luke* (1997), 110, who, while referring to my clause 1:66d as ‘v 66c’, and to the TIA as ‘Luke’, states: ‘With v 66c, Luke speaks to the reader directly, in an aside designed to draw the reader more fully into the narrative. Luke, not the people of Judaea, affirms what the narrative has already made abundantly clear – namely, God is actively present in these events. By asserting

of reason καὶ γὰρ χεὶρ κυρίου ἦν μετ’ αὐτοῦ (for indeed the hand of the Lord was with him; 1:66d) confirms the special relation between the ‘little boy’ with ‘the Lord’, knowledge that has already been communicated by the TIA to the TIR via ‘the Messenger’s’ first direct speech to ‘Zacharias’ in 1:13b–17d. This ‘aside’ again reminds the TIR that he knows the answer to direct open question 1:66c, which has just been posed.³⁶⁶

4.15 The introduction to ‘Zacharias’ third direct speech

After text-unit 1:65a–66d, the narrative does not first explicitly return to the location and time of the action surrounding the naming of ‘Iōannēs’, but clauses 1:67a–c immediately introduce ‘Zacharias’ third direct speech (1:68a–79c).³⁶⁷ ‘Zacharias’ first narrated words after the restoration of his ability to speak are, therefore, spoken to a more general audience than the specific ‘her neighbours and relatives’ (1:58a),³⁶⁸ who were present during the action surrounding the naming of the little boy ‘Iōannēs’.³⁶⁹ From a communicative perspective, this

-
- for the reader in this summary way the significance of the events surrounding the birth of John, Luke invites the reader to join in this pondering, highlighting Luke’s desire to lead his audience into a proper interpretation of these events.’ Cf. e.g. Brown, *Birth of the Messiah* (1993), 376, who refers to 1:66d as ‘(...) Luke’s assurance to the reader that the hand of the Lord was with JBap (the end of vs. 66) (...)’; Nolland, *Luke: 1–9:20* (1989), 80: ‘The final γὰρ, “for,” clause is a little awkward. It is better taken as a narrative comment than as a continuation of the people’s reflection (...). The clause functions to extend the scope of the earlier part of the verse: the ponderings of the people are kept alive because of the impression made by the growing child – an impression that Luke explains by saying, “the hand of the Lord was with him” (cf. Acts 11.21).’; Fitzmyer, *According to Luke I–IX* (1981), 382.
- 366 Pace Green, *Gospel of Luke* (1997), 112, who (referring to the TIA as ‘Luke’) understands the communicative function of the ‘aside’ in 1:66d as an invitation by the TIA to the TIR to join the people in pondering what ‘Iōannēs’ will be: ‘Through a narrative aside in v 66, Luke invited the reader to join the people within the Gospel who ponder what to make of the extraordinary phenomena accompanying the arrival of this baby. “What then will this child become?” The TIR, however, has already been given the information to answer this question by the TIA via ‘the Messenger’s’ first direct speech to ‘Zacharias’ (1:13b–17d); the TIR’s pondering on this question can only confront him with the discrepancy between his knowledge and that of the characters who pose the question.
- 367 Green, *Gospel of Luke* (1997), 112, calls ‘Zacharias’ third direct speech (1:68a–79c), together with its introduction (1:67a–c) a ‘narrative pause’: ‘As a narrative pause, 1:67–79 brings the movement of the narrative to a halt in order to promote reflection on the events just described.’
- 368 However, Dillon, ‘Narrative Analysis of the Baptist’s Nativity’ (2017), 246, views ‘her neighbours and relatives’ (1:58a) and ‘all the hearers’ (1:66a) (whom he refers to as ‘the “whole region of Judea”’), as different ways of denoting a single ‘choral “character”’ that assists ‘the narrator as an expressive character over the whole course of the nativity: πᾶν τὸ πλῆθος τοῦ λαοῦ (“the whole assembly of the people,” v. 10); ὁ λαός (“the people,” v. 21); “neighbors and relatives” in joyous acclamation (v. 58); the parents’ interlocutors in vv. 59–62; again the “wondering” πάντες (“all”) of v. 63, who become the “neighbors” seized by “fear” in v. 65; and, finally, the “whole region of Judea” rapt in debate over “who, then, this child might be” (v. 66).’
- 369 Fitzmyer, *According to Luke I–IX* (1981), 376, also remarks on this, while comparing ‘Mariam’s’ direct speech in 1:46b–55 (which he refers to as ‘the Magnificat’) to ‘Zacharias’ third direct speech in 1:68a–79c (which he

facilitates a further invitation to the TIR to consider his own position regarding the addressees of ‘Zacharias’ third direct speech.

‘Zacharias’ is renominalised in clause 1:67a as ‘Zacharias his father’, with αὐτοῦ (*his* [= ‘Iōannēs’]; 1:67a) bringing the ‘little boy’ into focus, while highlighting ‘Zacharias’ name, by placing it in first position. ‘Zacharias’ is further described as ἐπλήσθη πνεύματος ἁγίου (*filled with holy spirit*; 1:67a), and is the subject of the *verbum dicendi* ἐπροφήτευσεν (*he prophesied*; 1:67b). Here again, the *verbum dicendi* is connected to the Hebraism λέγων (*(saying)*; 1:67c). I suggest that, from the perspective of the communication between the TIA and TIR, this construction is used here, besides in order to highlight the pending direct speech,³⁷⁰ as a way to emphasise the return to normal spoken communication. It, thus, has a different function than ἔγραψεν λέγων (*he wrote (saying)*; 1:63b–c). where, besides also drawing the TIR’s attention to the pending direct speech, the construction is used in an ironic way to highlight ‘Zacharias’ muteness.

The TIA’s introduction to ‘Zacharias’ third direct speech offers the TIR a wealth of information. It prepares him for the fact that ‘Zacharias’ words focus on the divine realm: καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων (*and Zacharias his father was filled with holy spirit and prophesied (saying)*; 1:67a–c). The introduction refers to the divine realm in three ways.

1. With the proper noun ‘Zacharias’ in first position, it is now not ‘Zacharias’ new *fatherhood* that is highlighted, but rather his name, which means ‘*the Lord remembers*’.³⁷¹ When ‘Zacharias’ was introduced with this name at the very start of the narrative of the research-text, it was syntactically subordinated to his function as a mediating *priest*:³⁷² ‘a certain *priest*, with the name Zacharias’ (1:5).
2. After regaining his speech ‘Zacharias’ is ‘filled with *holy spirit*’.

refers to as ‘the canticle’): ‘Like the Magnificat, the canticle is separable from its present context, and v. 80 could follow smoothly on v. 66b (or 66c).’

370 See footnote 45 for how the use of more than one *verbum dicendi* to introduce a direct speech draws attention to that direct speech, in this case ‘Zacharias’ third direct speech (1:68a–79c).

371 See for the meaning of the name ‘Zacharias’, footnote 283.

372 See for the mediating function of priests, footnote 285. See for the social status of ‘Zacharias’ as a mediating priest, Autero, ‘Social Status in Luke’s Infancy Narrative’ (2011), 40–44.

3. Thirdly, ‘Zacharias’ action of speaking is described as *prophesying*: mediating between the divine and human realms.³⁷³

‘Zacharias’ is now ready to speak the first words (that the TIR has access to) after regaining his ability to speak. These will communicate information by which ‘all the hearers’ (1:66a) can answer their direct open question 1:66c, but not before the priest ‘Zacharias’, now prophesying, blesses ‘the Lord, the God of Israēl’ (1:68a),³⁷⁴ and mentions the ‘redemption’ (1:68c) and ‘salvation’ (1:69, 71a) that ‘the Lord’ will bring to his people.

4.16 Contrasts between ‘Zacharias’ third and first direct speeches

‘Zacharias’ third direct speech (spoken *after* his ability to speak has been restored) contrasts with his first direct speech (spoken *before* becoming mute) in four ways.

1. The narrative introduction (1:67a–c) to ‘Zacharias’ third direct speech (1:68a–79c) focusses on the divine, and this is indeed confirmed by the first words ‘Zacharias’ utters, all belonging to the semantic field of the divine realm: εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ (*blessed be the Lord, the God of Israēl*; 1:68a). Here, ‘Zacharias’ uses an extended name for ‘God’, mentioning in it, ‘God’s’ people Israēl. It can be noted that during ‘Zacharias’ direct speech in the sanctuary of the temple (1:18b–d), while communicating with the ‘Messenger of *the Lord*’, and after having been implicitly told about the advent of *the Lord* (1:17a–d), ‘Zacharias’ nowhere refers to ‘the Lord’ or to ‘God’. However, now, after regaining his speech he mentions ‘the Lord’ and ‘the God of Israēl’ with his very opening words, and then goes on to refer to ‘the Lord’ eleven times³⁷⁵ in various forms of the third

373 See Fitzmyer, *According to Luke I–IX* (1981), 382, who states regarding ‘Zacharias’ action of ‘prophesying’ in 1:67b: ‘Zechariah is cast in the role of a mouthpiece of God.’

374 See for the hortatory aspect of ‘Zacharias’ action of blessing ‘the Lord’, Brown, *Birth of the Messiah* (1993), 370. I have therefore translated εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ (1:68a) as ‘blessed be the Lord, the God of Israēl’ rather than ‘blessed is the Lord, the God of Israel’.

375 These instances are: κύριος (*the Lord*; 1:68a); ὁ θεὸς τοῦ Ἰσραὴλ (*the God of Israēl*; 1:68a); ἐπεσκέψατο (*He has visited*; 1:68b); ἐποίησεν (*He has made*; 1:68c); τῷ λαῷ αὐτοῦ (*for His people*; 1:68c); ἤγειρεν (*He has raised*; 1:69); Δαυιδ παιδὸς αὐτοῦ (*His boy David*; 1:69); ἐλάλησεν (*He has spoken*; 1:70/71a); προφητῶν αὐτοῦ (*His prophets*; 1:70/71a); διαθήκης ἁγίας αὐτοῦ (*His holy covenant*; 1:72b); ὤμοσεν (*He swore*; 1:73a); λατρεῖν αὐτῷ (*to serve*

person singular in the first part of his direct speech.³⁷⁶ In the second part of it, he refers to ‘the Lord’ twice using the genitive form of the third person singular as well as mentioning ‘the Highest’, ‘the Lord’ and ‘our God’.³⁷⁷

To summarise: ‘Zacharias’ does not refer to ‘the Lord’ *before* becoming mute (his first direct speech in 1:18b–d) despite being in the temple (of ‘the Lord’) and being spoken to by ‘the Messenger of the Lord’, while his words *after* regaining his speech (his third direct speech in 1:68a–79c) are drenched with reference to ‘the Lord’. ‘Zacharias’ words *after* regaining his speech are clearly focussed upon the divine realm. His words *before* becoming mute were focussed on himself, using various forms of the first person singular: ‘will I know?’, ‘I’, ‘I am’, ‘my wife’ (1:18b–d).³⁷⁸

2. This use of various forms of the first person *singular* in ‘Zacharias’ first direct speech stands in contrast with the use of various forms of the first person *plural* throughout the first part of ‘Zacharias’ third direct speech.³⁷⁹ These plural forms express ‘Zacharias’ as being part of a ‘we-group’, namely ‘God’s’ people Israēl, mentioned in his opening words.³⁸⁰ From a communicative perspective, this repeated use of forms of the first person *plural* invites the TIR to consider his own position regarding the content of ‘Zacharias’ third direct speech.³⁸¹

Him; 1:74a’/75); ἐνώπιον αὐτοῦ (*before Him*; 1:74a’/75).

376 My syntax analysis of the research-text divides ‘Zacharias’ third direct speech (1:68a–79c) into two smaller text-units: 1:68a–75 and 1:76a–79c. Cf. Irigoien, “Composition Rythmique des Cantiques de Luc” (1991), 8: ‘Tous les auteurs sont d’accord sur un point: le cantique de Zacharie se divise en deux parties, une bénédiction pour la réalisation de la promesse faite par Dieu à Israël (v. 68–75) et une prophétie relative à Jean-Baptiste (v. 76–79) (...)’. Cf. also Dillon, “Benedictus in Micro and Macrocontext” (2006), 458; Green, *Gospel of Luke* (1997), 113; Fitzmyer, *According to Luke I–IX* (1981), 378, 385. Auffret, “Structure Littéraire de Lc 1:68–79” (1978), however, structures 1:68a–79c along literary lines, especially based on the repetition of words, resulting in different subdivisions.

377 These instances are: ὑψίστου (*of the Highest*; 1:76a’); ἐνώπιον κυρίου (*before the Lord*; 1:76c); ὁδοὺς αὐτοῦ (*His ways*; 1:76d); τῷ λαῷ αὐτοῦ (*to His people*; 1:77/78a); θεοῦ ἡμῶν (*of our God*; 1:77/78a).

378 These four instances of the first person singular are: γινώσομαι (*I will know*; 1:18b); ἐγὼ (*I*; 1:18c); εἰμι (*I am*; 1:18c); μου (*my*; 1:18d).

379 These ten instances of the first person plural are: ἡμῖν (*for us*; 1:69); ἡμῶν (*our*; 1:71a); ἡμᾶς (*us*; 1:71b); ἡμῶν (*our*; 1:72a); ἡμῶν (*our*; 1:73a); ἡμῖν (*to us*; 1:73b); ἡμῶν (*our*; 1:75); ἡμῶν (*our*; 1:77/78a); ἡμᾶς (*us*; 1:78b); ἡμῶν (*our*; 1:79c). In fact, nowhere in ‘Zacharias’ third direct speech (1:68a–79c) do forms of the first person *singular* occur.

380 See for how ‘all the hearers’ (1:66a) are part of this we-group, Dillon, “Narrative Analysis of the Baptist’s Nativity” (2017), 246, where he refers to ‘all the hearers’ as “This choral ‘character’”, and ‘Zacharias’ third direct speech as ‘the father’s hymn’: “This choral ‘character’ will also participate in the triumphal conclusion of the nativity drama via the plural voice of the father’s hymn.”

381 Cf. Green, *Gospel of Luke* (1997), 115, where while discussing the character ‘Zacharias’ and his third direct speech (1:68a–79c), he states: ‘His repeated use of the first person plural pronoun – “for us,” “that we,” “to our,” et al. – also invites his audience (the neighbors – v 63) and Luke’s (readers and hearers of his narra-

3. A further contrast between “Zacharias” words *before* his muteness and *after* regaining his speech is the fact that in his first direct speech he makes no mention of the role that his newly born son will play regarding the advent of the Lord, despite just having heard about this future task for ‘Iōannēs’ from ‘the Messenger’ (1:16–17d). However, in his third direct speech and while directly addressing his newly born son, he proclaims ‘Iōannēs’ to be a ‘prophet of the Highest’ (1:76a), and that he ‘will go before the Lord’ (1:76c) to ‘prepare His ways’ (1:76d).
4. A fourth contrast between ‘Zacharias’ first direct speech (1:18b–d) and his third direct speech (1:68a–79c) is that ‘Zacharias’ first direct speech takes place in a specified location, ‘the sanctuary of the Lord’ (1:9d), and at a specified time, ‘the hour of the incense’ (1:10), while his third direct speech is neither spatially nor temporally anchored, giving it a general character and rendering it more accessible for the TIR to consider his position regarding the addressed ‘we-group’.

4.17 ‘Zacharias’ supplies information with which question 1:66c can be answered

The words of ‘Zacharias’ question in clause 1:18b, introducing his first direct speech, are ‘Zacharias’ first words in the research-text, while his words to his newly born son in the second part (1:76a–79c) of his third direct speech (1:68a–79c) are his last. These last words by ‘Zacharias’ supply information with which ‘all the hearers’ (1:66a) can answer their direct open question 1:66c.³⁸² After concluding his third direct speech, ‘Zacharias’ nowhere reappears as an acting character, and he is in fact only mentioned one more time in passing in Luke.³⁸³ In view of this, I am here able to assess the development of the character ‘Zacharias’ throughout the research-text. This is relevant to

tive) to adopt his interpretation.’

382 Cf. Dillon, “Narrative Analysis of the Baptist’s Nativity” (2017), 253, where he refers to ‘Zacharias’ third direct speech as ‘the delayed hymn’, and to ‘all the hearers’ as ‘Their’: ‘Their query, “*who then will this child be?*” (v. 66), gets its answer in the delayed hymn.’

383 The character ‘Zacharias’ is mentioned in Luke 3:2: ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ (*during the high priesthood of Hanna and Kaiapha, the word of God came upon Iōannēs, the son of Zacharias, in the deserted place; 3:2*).

my study, because how ‘Zacharias’ supplies the information with which direct open question 1:66c can be answered by ‘all the hearers’ (1:66a) is a constitutive part of this process.

The character ‘Zacharias’ occurs in clauses 1:5–79c of the research-text. Over the course of the narrative, four developments can be determined regarding ‘Zacharias’. These are:

1. ‘Zacharias’ development from speaking, via muteness, to finally regaining his ability to speak.
2. ‘Zacharias’ development from being childless to being the father of a son.
3. The movement in the narrative from describing ‘Zacharias’ as functioning as a mediating priest to his speaking as a mediating prophet.
4. ‘Zacharias’ development from focussing on himself to focussing on belonging to a ‘we-group’ that is connected to ‘the Lord’.

These four movements all culminate in ‘Zacharias’ third direct speech (1:68a–79c):

1. Clauses 1:68a–79c are ‘Zacharias’ first words that are accessible to the TIR after the mute ‘Zacharias’ has regained his ability to speak.
2. ‘Zacharias’ speaks these words as a father, and directs part of them to his newly born son.
3. The speaking by ‘Zacharias’ of these words is described as ‘prophesying’ (1:67b–c).
4. Clauses 1:68a–79c contain no singular first person forms, but only plural first person forms.³⁸⁴

As mentioned above and in paragraph 4.14,³⁸⁵ the second part (1:76a–79c) of ‘Zacharias’ third direct speech communicates information with which direct open question 1:66c “What then will be this little boy?” can be answered by ‘all the hearers’ (1:66a). From a communicative perspective, eight points can be made regarding this:

1. Strictly speaking, this information is found in clauses 1:76a–a’: “And

³⁸⁴ Cf. Dillon, “Narrative Analysis of the Baptist’s Nativity” (2017), 254: ‘Verses 72–75 proclaim, in the first person *plural* that unites Zechariah and his listeners, the deliverance of faithful Israelites from the grip of their enemies.’ See also footnote 380.

³⁸⁵ See especially the literature listed in footnote 364.

then you, little boy, a prophet of the Highest you will be called.” The following clause of reason προπορεύσει γὰρ ἐνώπιον κυρίου (*for you will go before the Lord*; 1:76c) and the four infinitives in 1:76d–79c that are connected to it,³⁸⁶ expound in various ways on what the ‘little boy’s’ being ‘a prophet of the Highest’ will entail.³⁸⁷

2. It should be noted that ‘Zacharias’ has not actually heard direct open question 1:66c being posed, because it is an ‘interior’ question: ‘and all the hearers placed (put into words) in their heart, saying: “What then will be this little boy?”’ (1:66a–c). It is, therefore, only the TIR (and each individual ‘hearer’) who knows that this question is posed. ‘Zacharias’ words in 1:76d–79c are strictly speaking, therefore, not a direct reaction to direct open question 1:66c. All the same, they supply the information with which ‘all the hearers’ can answer the question that each of them has posed to himself or herself.

3. Text-unit 1:76a–79c starts with a shift from ‘Zacharias’ using inclusive first person plural forms³⁸⁸ in text-unit 1:68a–75 (the first part of ‘Zacharias’ third direct speech), to addressing his son with a second person singular pronoun and a vocative: καὶ σὺ δέ, παιδίον (*and then you, little boy*; 1:76a–b).³⁸⁹ The information with which direct open question 1:66c can be answered is, therefore, not given directly to those who pose the question (‘all the hearers’ [1:66a]), and who are part of the we-group in the first part (1:68a–75) of ‘Zacharias’ third direct speech. They only receive this information via the words that ‘Zacharias’ speaks directly to the ‘little boy’. From a communicative perspective, this focusses the TIR’s attention (as well as that of ‘all the hearers’) on the little boy ‘Iōannēs’.

³⁸⁶ These infinitives are: ἐτοιμάσαι (*to prepare*; 1:76d), δοῦναι (*to give*; 1:77/78a), ἐπιφάναι (*to shine*; 179a), and κατευθῆναι (*to direct*; 1:79c).

³⁸⁷ For a discussion on the Greek composition of 1:76d–79c, and how the four infinitives are related to each other, see Fitzmyer, *According to Luke I–IX* (1981), 377. See also Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 60–62.

³⁸⁸ ‘Zacharias’, being a mediating priest (1:5) and ‘righteous in the presence of God’ (1:6a), includes himself and his addressees (‘all those who lived around them’ [1:65a–b] and ‘all the hearers’ [1:66a]), in a we-group that shares a relationship with ‘the Lord’: ‘Israel’ (1:68a); ‘His people’ (1:68c). See Van Wieringen and Bosman, “First Contact” (forthcoming): ‘A first person plural always demands special attention, because it can be used both exclusively and inclusively. In the case of an exclusive first person plural, the one/ones speaking is/are only referring to himself/themselves. But in the case of an inclusive first person plural the addressees are involved as well.’ See also Van Wieringen, *The Implied Reader in Isaiah* (1998), 137–140.

³⁸⁹ For the shift to the second person singular, see e.g. Klein, *Das Lukasevangelium* (2006), 121; Johnson, *The Gospel of Luke* (1991), 45.

4. ‘Zacharias’ addressee ‘Iōannēs’ is included in ‘Zacharias’ we-group through his use of first person plurals in clauses 1:77/78a–79c.³⁹⁰ From a communicative perspective this facilitates an invitation to the TIR to consider his own position regarding ‘Iōannēs’, and regarding the we-group that ‘Iōannēs’ belongs to.
5. The shared reference paradigm,³⁹¹ however, includes the fact that a newly born baby (‘the little boy’) can neither understand words spoken to it, nor speak. All the same, ‘Zacharias’ can address his infant son. Because ‘Zacharias’ knows that the ‘little boy’ cannot understand him, his addressing him functions here, from a communicative perspective, as supplying information to the we-group (= ‘all the hearers’) who can hear his words addressing the ‘little boy’.
6. Although ‘Zacharias’ son’s name ‘Iōannēs’ plays an important role in the narrative, especially regarding ‘Zacharias’ regaining his ability to speak, ‘Zacharias’ does not use this name when he now addresses his son. He addresses him with the words ‘and then you, *little boy*’ (1:76a–b). From a communicative perspective, this communicates two things to the TIR:
 - The fact that ‘Zacharias’ addresses his son as ‘little boy’ rather than as ‘Iōannēs’, marks his subsequent words in 1:76a (‘a prophet of the Highest you will be called’) as supplying the information that can answer direct open question 1:66c. This question is, namely, explicitly about the ‘little boy’: “What then will be this *little boy*?”. Direct open question 1:66c is indeed the last time in the research-text that *παιδίον* (*little boy*) is used, before it is again used here in 1:76b as a vocative.
 - The fact that ‘Zacharias’ addresses his son as ‘little boy’ rather than as ‘Iōannēs’, draws the TIR’s attention to the fact that ‘Zacharias’ immediately goes on to inform his ‘little boy’ what he will be called: *προφήτης ὑψίστου κληθήσῃ* (*a prophet of the Highest you will be called*; 1:76’). In other words, by avoiding calling his addressee by his name ‘Iōannēs’, ‘Zacharias’ emphasises what the ‘little boy’ *will be called*, namely ‘a prophet of the Highest’. Just as in the introduction to the research-text,

³⁹⁰ These first person plurals are: ἡμῶν (*our*; 1:77/78a); ἡμᾶς (*us*; 1:78b); ἡμῶν (*our*; 1:79c).

³⁹¹ For the function of the shared reference paradigm at the different communication levels belonging to a text, see paragraph 1.3.5.

where ‘Zacharias’ name was subordinated to his priestly status (1:5), here his son’s status as a prophet has precedence over his (unmentioned) name. The line of prophets, already mentioned by ‘Zacharias’ in the first part of his third direct speech τῶν ἁγίων ἅπ’ αἰῶνος προφητῶν αὐτοῦ (*of His holy prophets from the age*; 1:71a), is continued by ‘Zacharias’, who himself is ‘prophesying’ (1:67b), through to his ‘little boy’ who ‘will be called a prophet of the Highest’ (1:76’).

7. Although the information given to ‘Iōannēs’ by ‘Zacharias’ supplies an answer to the question posed by ‘all the hearers’ (1:66a), it is only for them that it is indeed new information. The TIR, namely, was already privy to this information via ‘the Messenger’s’ first direct speech to ‘Zacharias’ (1:13b–17d), in which the special relationship between ‘Iōannēs’, ‘the Lord’, and ‘the people’ is communicated.³⁹² From the point of view of the TIR (and ‘Zacharias’), the information that ‘Zacharias’ gives his ‘little boy’ in 1:76a’ (‘a prophet of the Highest you will be called’) and in 1:76c (‘for you will go before the Lord’), reaffirms the information that ‘Zacharias’ is given about ‘Iōannēs’ by ‘the Messenger’ in 1:17a (‘and he will go forth before Him in the spirit and power of Ēlias’).³⁹³ It confirms the importance of ‘Iōannēs’ being a prophet.

8. However, what is indeed new for the TIR is that he is now confronted with ‘Iōannēs’ special relationship with ‘the Highest’ (1:76a’) and with ‘the Lord’ (1:76c) *after* having heard ‘the Messenger’s’ message to ‘Mariam’ where ‘Iēsous’ is referred to as ‘son of the Highest’ (1:32b), and *after* having heard ‘Elisabet’ greet the pregnant ‘Mariam’ while referring to ‘Iēsous’ as ‘my Lord’ (1:43b).³⁹⁴ The meeting between the pregnant ‘Elisabet’ and her

392 See for how the relationships between ‘the Lord’, ‘the people’, and ‘Iōannēs’ are communicated to ‘Zacharias’ by ‘the Messenger’: ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου (*for he will be great before the Lord*; 1:15a); πνεύματος ἁγίου πλησθήσεται (*he will be filled with holy spirit*; 1:15c); πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν (*many of the sons of Israel he will turn back to the Lord their God*; 1:16); προελεῦσεται ἐνώπιον αὐτοῦ (*he will go forth before Him*; 1:17a); ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον (*to make ready for the Lord a prepared people*; 1:17d).

393 See for ‘Iōannēs’ action of ‘going forth’ described as being ‘in the spirit and power’ of the prophet ‘Ēlias’ (1:17a), e.g. Green, *Gospel of Luke* (1997), 77; Fitzmyer, *According to Luke I–IX* (1981), 326–327. See also Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 18: ‘ἐν πνεύματι καὶ δυνάμει. Probably manner rather than means (...); “Ἡλίου. “The spirit and power that were associated with Elijah.”’

394 Regarding clauses 1:76c and 1:43b, see Fitzmyer, *According to Luke I–IX* (1981), 385: ‘Who is the *kyrios* in this verse, Yahweh or Jesus? When we posed this question at 1:17, we identified “the Lord” as Yahweh, since there was not yet any reason in the infancy narrative up to that point to think that Jesus was meant by it.

‘relative’ (the pregnant ‘Mariam’), has already established the relationship between ‘Iōannēs’ and ‘Iēsous’ for the TIR.³⁹⁵ However, “Zacharias” direct speech to his ‘little boy’, supported by ‘the Messenger’s’ first direct speech to ‘Zacharias’, gives further content to this relationship. The TIR now knows that ‘Iōannēs’, who ‘will go before ‘the Lord’ (1:76c), a title by which ‘Iēsous’ is referred to (1:43b), will be called ‘a prophet of the Highest’ (1:76a), who is the same ‘Highest’ of whom ‘Iēsous’ is ‘the son’ (1:32b).

To summarize: the TIR hears via the prophesying ‘Zacharias’ how ‘the prophet of the Highest’, his son ‘Iōannēs’, will ‘go before the Lord to *prepare* His ways’ (1:76c–d), reminding him of how, much further back in the narrative, ‘the Messenger of the Lord’ stated that ‘Zacharias’ son would come ‘to *make ready* for the Lord a *prepared* people’ (1:17d), going ‘before Him in the spirit and power of Ēlias’ (1:17a).³⁹⁶ In this way, the TIR, positioning himself within (or outside of) the addressed ‘we-group’ in ‘Zacharias’ third direct speech,³⁹⁷ is himself further ‘made ready’ and ‘prepared’ for the plot-developments to come. The use here of the words ‘little boy’ for ‘Iōannēs’, who will be called ‘*a prophet* of the Highest’, also prepares the TIR for a new and important character in the unfolding narrative, namely the ‘little boy’ ‘Iēsous’,³⁹⁸ who will be called ‘*son of the Highest*’ (1:32b).³⁹⁹

However, even though this verse echoes Mal 3:1 (and 3:23 indirectly), where *kyrios* in the LXX is used of Yahweh, the title has been given to Jesus in 1:43, “the mother of my Lord.” If we are to understand *kyrios* here as a title for Jesus, then John’s role as a precursor of Jesus is clear.’

395 See Chapter 5 for my communication analysis of text-unit 1:39a–56b, in which the characters ‘Elisabet’ and ‘Mariam’ communicate with each other.

396 See Green, *Gospel of Luke* (1997), 111, where he posits, regarding ‘Zacharias’ third direct speech: ‘It stresses the import of John as forerunner to and preparer for the coming of the Lord (cf. 1:1 6–17, 76) and as prophet (1:1 5–17, 76).’ Cf. also Tannehill, *Narrative Unity of Luke–Acts* (1986), 33; Ernst, *Das Evangelium nach Lukas* (1977), 96.

397 See for the communicative consequences for the TIR of the use of first person plurals in ‘Zacharias’ third direct speech, footnote 381.

398 The character ‘Iēsous’ is referred to as *παιδίον* (*little boy*) in 2:18a, 2:27b, and 2:40a.

399 See Green, *Gospel of Luke* (1997), 111, where he posits, regarding ‘Zacharias’ third direct speech (1:68a–79c): ‘It subordinates John to Jesus, especially in its reference to John as “prophet of the Most High” (1:76; cf. 1:32: “Son of the Most High”); cf. Ernst, *Das Evangelium nach Lukas* (1977), 96–97: ‘Der Gottesname “der Höchste” erinnert an 1:32, 35. Vielleicht wird hier die Hand des christlichen Endredaktors erkennbar, der dem “Sohn des Höchsten” den “Propheten des Höchsten” bewußt gegenüberstellt.’

CHAPTER 5

A COMMUNICATION ANALYSIS:

INDIRECT OPEN QUESTION 1:29C,
DIRECT OPEN QUESTION 1:34B–C,
AND DIRECT OPEN QUESTION 1:43A–B

5.1 Preliminary syntactic remarks

This chapter deals with the communicative function of the following questions:

- the *indirect open* question found in 1:29c;
- the *direct open* question posed in 1:34b–c;
- the *direct open* question posed in 1:43a–b.

Three reasons for dealing with these three questions together in one chapter, are the following:

1. Indirect open question 1:29c and direct open question 1:34b–c are both part of the same text-unit 1:26a–38d (see Chapter 2, Scheme III), in which the characters ‘the Messenger Gabriël’ and ‘Mariam’ are the subject of direct speeches. During their communication with each other, ‘the Mes-

senger Gabriël' first greets 'Mariam' and, thereafter, gives her a message. This greeting and this message respectively lead to 'Mariam' posing first an indirect open question (1:29c) in the narrative world (her reaction to 'the Messenger's' greeting), and then a direct open question (1:34b–c) in the discursive world (her reaction to 'the Messenger's' message). 'The Messenger' answers 'Mariam's' direct open question, and she assents.

2. The communication between 'the Messenger' and 'Mariam' is, both in narrating time and in narrated time,⁴⁰⁰ immediately followed by text-unit 1:39a–56b (see Chapter 2, Scheme III). 'Mariam' travels to and meets the character 'Elisabet', and new communication subsequently arises in the form of a direct speech by 'Elisabet' to 'Mariam' in which she poses direct open question 1:43a–b. 'Elisabet's' question alludes to the content of the message that 'the Messenger Gabriël' gives to 'Mariam' in his communication with her. This establishes a link between 'Mariam's' communication with 'the Messenger' and 'Elisabet's' direct speech to 'Mariam'.
3. All three questions can, therefore, be found in main text-unit 1:26–58 (see Chapter 2, Scheme III).

Before analysing the three questions from a communicative perspective, I make some brief syntactic remarks regarding each.

The indirect open question posed by 'Mariam' in clause 1:29c is part of the narrative world: ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος (*she, now, at the word was extremely troubled and she kept pondering what kind this greeting could be; 1:29a–c*). These three clauses are introduced by the nominative feminine singular definite article ἡ (*she; 1:29a*), highlighting the subject of the passive verbal form διεταράχθη (*she was extremely troubled; 1:29a*). The preposition ἐπὶ (*at; 1:29a*), connected to διεταράχθη, precedes this verb's indirect object, τῷ λόγῳ (*at this word; 1:29a*). What 'this word' refers to, is dealt with in detail in paragraph 5.4. The antecedent of the verbal sub-

⁴⁰⁰ See for the difference between narrated time (denoting the time span in a story) and narrating time (denoting the time the TIA needs to narrate a story) footnote 93, where I refer to Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 28.

ject ‘she’ is the character Μαριάμ (*Mariam*; 1:27d). Clause 1:29b is connected to clause 1:29a by the conjunctive καὶ (*and*), with the verbal form διελογίζετο (*she kept pondering*; 1:29b) immediately following upon it, and functioning here as the *verbum dicendi* leading up to the actual indirect open question (1:29c). The nominative feminine singular definite article ἡ (*she*; 1:29a), also lends a certain emphasis to the subject of this action. The imperfect tense of the verbal form denotes continuous action in the past. This durative aspect of ‘Mariam’s’ ‘pondering’ is augmented by the verbal prefix διά (*back and forth; between*)⁴⁰¹. The third and final clause, 1:29c, introduces the indirect open question proper, using the π-word (an interrogative adjective) ποταπὸς (*what kind?*) in first position.⁴⁰² This π-word is immediately followed by the third person singular verbal form εἴη (*it could be*; 1:29c) in the present tense of the optative mood. The subject of this verb is ὁ ἄσπασμὸς (*the greeting*; 1:29c), followed and specified by the demonstrative pronoun οὗτος (*this*; 1:29c). Together they form the statement: ‘this greeting could be’. Fronted by the interrogative ποταπὸς (*what kind?*), this statement reads as a question: ‘what kind this greeting could be’.⁴⁰³ To what exactly οὗτος (*this*; 1:29c) refers, is dealt with in paragraph 5.4.

The direct open question posed by ‘Mariam’ to ‘the Messenger’ constitutes her first words in the research-text. Clause 1:34b, πῶς ἔσται τοῦτο (*how will this be?*), is an interrogative clause containing the π-word (an interrogative adverb) πῶς (*how?*) in first place. Positioned immediately preceding the statement ἔσται τοῦτο (*this will be*; 1:34b), it converts it into a question: ‘How will this be?’⁴⁰⁴ What τοῦτο (*this*; 1:34b) refers to is discussed in paragraph 5.11. Interrogative clause 1:34b is followed by the clause of reason 1:34c,⁴⁰⁵ with the subordinating conjunction ἐπεὶ (*since, because*) in first place, and employed here to link the

401 For a discussion on composita made with διά, see Moulton, Howard, and Turner, *Grammar of New Testament Greek* (1976), 300–303, where they also state: ‘There remain the compounds in which διά=dis, between or to and fro.’

402 The spelling of the interrogative adjective ποδαπὸς as ποταπὸς is found in later Greek; cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1426, who translate ποδαπὸς as ‘from what country?’, ‘whence?’, ‘where born?’, and ‘of what sort?’. Grosvenor and Zerwick, *Grammatical Analysis* (1993), translate ποταπὸς as ‘what kind of?’. Cf. also Bauer, et al., *Greek-English Lexicon* (2021), 759–760; Bauer, *Wörterbuch zu den Schriften* (1963), c. 1378, who translates ποταπὸς as ‘von welcher Beschaffenheit, von welcher Art’.

403 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 29: ‘ποταπὸς, Predicate adjective of εἴη. This interrogative adjective introduces an indirect question (...).’

404 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 32: ‘Πῶς, Introduces a direct question. The interrogative adverb serves as the predicate of ἔσται.’

405 Cf. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 547: ‘The temporal conjunctions ἐπεὶ, ἐπειδὴ, ὅτε and (less frequently) ὁπότε are also used with causal force.’

motivation for the question (1:34c) to the question proper (1:34b).⁴⁰⁶ Clauses 1:34b–c are part of the discursive world and together form a complete direct speech by the character ‘Mariam’, with ‘the Messenger Gabriël’ as her addressee. These two clauses are together punctuated as a question by NA28, UBS5, and SBLGNT: πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; (*how will this be, since a man I do not know?*; 1:34b–c).⁴⁰⁷

In the following text-unit 1:39a–56b, ‘Elisabet’ poses a direct open question to ‘Mariam’ in clauses 1:43a–b. Clause 1:43a, καὶ πόθεν μοι τοῦτο (*and from where to me is this?*; 1:43a) is an interrogative clause containing the π-word (an interrogative adverb) πόθεν (*from where*)⁴⁰⁸ in second position followed directly by the nominal sentence μοι τοῦτο (*to me is this*).⁴⁰⁹ Together they form the direct open question ‘From where to me is this?’.⁴¹⁰ Using the subordinating conjunction ἵνα (*that*), this question is in fact extended into the following clause (1:43b), which is used epexegetically to supply the content of the demonstrative pronoun τοῦτο (*this*; 1:43a).⁴¹¹ This subordinative clause describes action using the third person singular verbal form ἔλθῃ (*she should come*; 1:43b) in the aorist tense of the subjunctive mood with ἡ μήτηρ (*the mother*; 1:43b) as its subject and ἐμέ (*me*; 1:43b) as its object. The interrogative clause 1:43a taken together with the epexegesis found in the subordinative clause 1:43b, therefore, read as the following direct open question: καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ

406 Cf. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 548: ‘When such a clause with ἐπεὶ or ἐπειδὴ follows its matrix clause, it nearly always expresses the motivation for making the preceding utterance.’

407 Strictly speaking, the direct open question is found in 1:34b. However, as explained in paragraph 3.4, I follow the punctuation of NA28, which punctuates clauses 1:34b–c as a single sentence, ascribing a strong conjunctive function to ἐπεὶ (*since*; 1:35c), and thereby positioning the question mark after 1:35. See, however, Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 549: ‘When used to provide a motivation for the preceding utterance, ἐπεὶ and ὡς regularly introduce a new sentence (as printed in modern editions), and may occur after a change of speaker: (...)’ The alternative layout for clauses 1:34b–c, separating, through punctuation, the question proper from its motivation, would then be: ‘How will this be? Since a man I do not know.’

408 Cf. Bauer, et al., *Greek-English Lexicon* (2021), 744, who translate πόθεν as ‘from where, from which, whence’; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1427, who translate πόθεν as ‘whence?’, ‘wherefore?’; Bauer, *Wörterbuch zu den Schriften* (1963), c. 1349, who translates πόθεν as ‘woher?’.

409 See for τοῦτο (*this*; 1:43a) being ‘the subject of the complement’, Estes, *Questions and Rhetoric* (2017), 173; cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 40: ‘τοῦτο. Nominative subject in a verbless equative clause.’

410 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 40: ‘πόθεν. The adverb functions as an “interrogative expression of cause or reason” (...) and introduces a direct question.’ See also Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 89.38, who translate clauses 1:43a–b as: ‘why does it happen to me that the mother of my Lord comes to me?’.

411 Cf. Grosvenor and Zerwick, *Grammatical Analysis* (1993), 173: ἵνα (= “viz., namely”) w. subj. for epexeg. info providing explanation of τοῦτο (...).’ Cf. Fitzmyer, *According to Luke I-IX* (1981), 364: ‘A clause, introduced by hina with the subjunc., replaces the epexegetical infin. usual in this construction (...).’

κυρίου μου πρὸς ἐμέ; (*and from where to me is this, that the mother of my Lord should come to me?*; 1:43a–b). Clauses 1:43a–b are indeed also punctuated together as a question by NA28, UBS5, and SBLGNT. The three first person singular pronouns contained in the question, μοι (*to me*; 1:43a), μου (*my*; 1:43b), and ἐμέ (*me*; 1:43b), all refer to the speaker ‘Elisabet’.

5.2 Clauses 1:26a–27d: the introduction to the communication between ‘the Messenger’ and ‘Mariam’

Indirect question 1:29c and direct question 1:34b–c both occur during a communication between the characters ‘the Messenger Gabriēl’ and ‘Mariam’. This communication is found in clauses 1:28b–38d and consists of five direct speeches, three by ‘the Messenger Gabriēl’, and two by ‘Mariam’. These two characters are the only characters present in this text-unit, and are, therefore, the only characters having direct access to the information exchanged between them.

Clauses 1:26a–27d contain information about the time and place of the pending communication, while they also reintroduce the character ‘the Messenger Gabriēl’, and introduce the character ‘Mariam’. A third character, ‘Iōsēph’, is also introduced, though he does not take part in the communication. These introductory clauses together read as follows: ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρεθ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαρίας (*then, in the sixth month was sent the Messenger Gabriēl by God to a city of Galilaia, the name of which was Nazareth, to a virgin betrothed to a man, whose name was Iōsēph, from the House of David, and the name of the virgin was Mariam*; 1:26a–27d).

This introduction links text-unit 1:26a–38d in two ways to the previous main text-unit 1:5a–25c, where the character ‘Zacharias’ was told by the ‘Messenger of the Lord’ that his wife ‘Elisabet’ would conceive and bear him a son, whom ‘Zacharias’ would call ‘Iōannēs’.⁴¹² The link between the two text-units is made in two ways:

412 For parallels between text-units 1:5a–25c and 1:26a–38d, see the discussions in e.g. Koet, “Ecce Ancilla Domini” (2024) (forthcoming); Green, *Gospel of Luke* (1997), 82–85, especially as to ‘language’ and ‘form’; Brown, *Birth of the Messiah* (1993), 292–297, especially Table X and Table XI; Nolland, *Luke: 1–9:20* (1989), 40–41. Cf.

1. It is firstly made by using the temporal phrase ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ (*in the sixth month*; 1:26a), implicitly referring to the two important events recounted in main text-unit 1:5a–25c, namely the communication between ‘the Messenger of the Lord’ and ‘Zacharias’, as well as ‘Elisabet’s’ conceiving of a child.⁴¹³ In the introduction to text-unit 1:26a–38d, the TIR therefore learns that this new main text-unit (1:26a–56b) starts about half a year after the two events found in the previous main text-unit 1:5a–25c have taken place.

2. It is secondly made through the reintroduction of the character ὁ ἄγγελος Γαβριήλ (*the Messenger Gabriël*; 1:26a). In contrast to the previous main text-unit (1:5a–25c), this character is no longer called ‘the Messenger of the Lord’. Instead, his function of being a ‘messenger’ is now qualified by the proper noun ‘Gabriël’. This is the same name that ‘the Messenger of the Lord’ revealed to ‘Zacharias’ when he stated ‘I, I am Gabriël, the one standing before God’ (1:19c–d) in his second direct speech to ‘Zacharias’ in main text-unit 1:5a–25c. Therefore, here, in the *narrative world*, the TIA confirms the information the TIR received from the mouth of the character ‘the Messenger of the Lord’ in the *discursive world* of the previous main text-unit (1:5a–25c). This second way of linking the two main text-units is further strengthened by the TIA when, in the introduction to text unit 1:26a–38d, he uses the verbal form ἀπεστάλη (*he was sent*; 1:26a) to describe ‘the Messenger Gabriël’s’ action. This same verb was namely used, and indeed also in the passive voice, by ‘the Messenger of the Lord’ in his direct speech to ‘Zacharias’, where he stated ἀπεστάλην (*I was sent*; 1:19e).⁴¹⁴ In both instances, the passive

also Fenik and Lapko, “Annunciations to Mary” (2015), 498: ‘Features such as the arrival of a messenger, the identification of the addressee, and the delivery of the message are easily discernible in both 1:5–25 and 1:26–38, providing for the commonality of the two pericopes.’; Davis, “Literary Structure” (1982), 220. Regarding these parallels, as well as the function of their differences, see Kuhn, “Step-Parallelism in Luke 1–2,” (2001).

413 Cf. e.g. Green, *Gospel of Luke* (1997), 82: ‘First, the opening reference to “the sixth month” (v 26; cf. vv 24, 36, 56) ties the report of Elizabeth’s conception and response to this account.’; Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 72: ‘Das Datum knüpft an die voranstehende Geschichte an.’; Nolland, *Luke*: 1–9:20 (1989), 48; Fitzmyer, *According to Luke I–IX* (1981), 343: ‘In the sixth month. I.e. of Elizabeth’s pregnancy. This dating not only opens a new episode but also links it with the preceding (see 1:24), preparing for the announcement to be made in 1:36.’

414 The passive voice of ἀπεστάλη (*he was sent*; 1:26a) can be understood as functioning as a divine passive. See regarding the further use of the divine passive in the research-text, footnote 292, footnote 316, and footnote 432.

voice emphasises the fact that it is the character ‘God’ who has agency, and that the one and the same ‘Messenger of the Lord/Messenger Gabriēl’ is at ‘God’s’ service.⁴¹⁵ In main text-unit 1:5a–25c, the relationship between ‘God’ and ‘the Messenger’ is confirmed by the words describing ‘Gabriēl’ as *ὁ παρεστηκώς ἐνώπιον τοῦ θεοῦ* (*the one standing before God*; 1:19d) used immediately *before* the passive ‘I was sent’, while in 1:26a, the relationship between the two characters is confirmed by the phrase *ἀπὸ τοῦ θεοῦ* (*by God*, 1:26a) following immediately *after* the passive ‘he was sent’.⁴¹⁶

Taken together, this confirmation of matters once again strengthens the TIR’s confidence in the veracity of the TIA’s reporting, while also contributing to the structure and narrative coherency of the research-text. With the reassurance of this ‘old’ information being confirmed by ‘then, in the sixth month was sent the Messenger Gabriēl by God’ (1:26a), the TIR can now confidently continue with the remainder of the introduction (1:26a–27d), in which he receives completely new information.

This new information regards, firstly, the location of the action in text-unit 1:26a–38d and, secondly, the introduction of two new characters, ‘Mariam’ and ‘Iōsēph’. By using first a ‘panning’ technique, and then a ‘zooming-in’ technique, the TIA transports the TIR from the divine realm (‘sent by God’), via ‘a city of Galilaia, the name of which was Nazareth’, to ‘a virgin’: *ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρεθ πρὸς παρθένον* (*by God to a city of Galilaia, the name of which was Nazareth, to a virgin*; 1:26a–27a=26a’). The following two points regarding clauses 1:26a–27a=26a’ can be made:

⁴¹⁵ Cf. Fenik and Lapko, “Annunciations to Mary” (2015), 500: “The second episode in Luke, unlike the first, begins directly with the sending of the same angel under divine dispatch to Mary in the town of Nazareth.”

⁴¹⁶ See regarding the function of *ἀπὸ* in 1:26a, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 27: *ἀπὸ τοῦ θεοῦ*. The preposition could refer to either the source (...) or the agent of the passive verb (...). Many scribes showed that they understood it as agency by changing *ἀπὸ* to the more typical *ὑπὸ* (A C D Θ 33 ℵI al).’ Cf. Fitzmyer, *According to Luke I–IX* (1981), 343. I, myself, understand *ἀπὸ* here as conveying ‘God’s’ agency, thereby slightly enhancing the meaning of the divine passive *ἀπεστάλη* (*he was sent*; 1:26a). I have, therefore, translated *ἀπὸ τοῦ θεοῦ* (1:26a) as ‘by God’ rather than as a locational phrase ‘from God’. I opt for agency for the following reason: ‘the Messenger’s’ being sent to ‘Zacharias’ (*ἀπεστάλην* [I was sent; 1:19e]) is, namely, compatible with the fact that he simultaneously *παρεστηκώς ἐνώπιον τοῦ θεοῦ* (*stands before God*; 1:19d). In other words, the fact that ‘the Messenger’ is sent to ‘Zacharias’, does not remove ‘the Messenger’ from ‘God’. I understand the same dynamics to hold for ‘the Messenger’s’ being sent to ‘Mariam’. See for a general discussion about *ἀπὸ* and *ὑπὸ* as marking agency, also James, “The Overlap between *ἀπὸ* and *ὑπὸ* to Mark Agents” (2022), especially 48–64.

1. The first locational phrase, εἰς πόλιν τῆς Γαλιλαίας (*to a city of Galilaea*; 1:26a), is qualified by the subordinate clause ἣ ὄνομα Ναζαρεθ (*the name of which was Nazareth*; 1:26b).⁴¹⁷ The two toponyms ‘Galilaea’ and ‘Nazareth’ both indicate that the new action in text-unit 1:26a–38d takes place in a location far removed from the action found in main text-unit 1:5a–25c. Although main text-unit 1:5a–25c entirely lacks *toponyms* regarding the location of its action, the mention there of ‘the sanctuary of the Lord’ (1:9d, 21b) implies that the action there takes place in Jerusalem.

2. As the destination of ‘the Messenger Gabriël’, the TIA homes in on an – as of yet – anonymous ‘virgin’, thereby highlighting her virginity above her name.⁴¹⁸ This second locational phrase, πρὸς παρθένον (*to a virgin*; 1:27a=26a’), is qualified by the subordinate clause ἐμνηστευμένην ἀνδρὶ (*betrothed to a man*; 1:27b), describing the betrothed state of the ‘virgin’, and introducing an – as of yet – anonymous ‘man’.⁴¹⁹ In the immediately following subordinate clause, ἧ ὄνομα Ἰωσήφ (*whose name was Iōsēph*; 1:27c), this ‘man’ is introduced as the new character ‘Iōsēph’. The phrase ἐξ οἴκου Δαυὶδ, (*from the House of David*; 1:27b’), belongs to clause 1:27b and, though syntactically speaking a locational phrase, it is not one of the locational phrases employed here to supply the location of the pending action.⁴²⁰ ‘From the House of David’ is used here to describe

417 Even if ἀπὸ τοῦ θεοῦ (1:26a) is also read as a *locational* phrase, meaning ‘from God’, describing the source from which ‘the Messenger’ is sent (see footnote 416), then both ‘the Messenger’s’ point of departure ἀπὸ τοῦ θεοῦ (*from God*; 1:26a), as well as ‘the Messenger’s’ destination πρὸς παρθένον (*to a virgin*; 1:27a=26a’), are not *toponyms*. In this case, ‘the Messenger’s’ basic movement is from the character ‘God’ to the character ‘a virgin’ (= ‘Mariam’).

418 Cf. Sheeley, “Narrative Presence in Luke 1–2” (1993), 103: “The virgin’s name is withheld until the narrator has placed the emphasis on what is—for the sake of the story—the more important facet of her character: her virginity. Only after the reader is reminded of this woman’s virginity does the narrator reveal that her name is Mary (Mariam/Miriam), (...)”.

419 See for what ἐμνηστευμένην ἀνδρὶ (*betrothed to a man*; 1:27b) entails, Fitzmyer, *According to Luke I-IX* (1981), 343–344: “In Palestine of the time the marriage of a young girl took place in two acts: (a) the engagement (Hebrew *’ērūsīn* = Latin *sponsalia*) or formal exchange of agreement to marry in the presence of witnesses (cf. Mal 2:14) and the paying of the *mōhar*, “bride price”; (b) the marriage proper (Hebrew *nišū’īn*) or the “taking” of the girl to the man’s home (see Matt 1:18; 25:1–13). The engagement gave the groom legal rights over the girl, who could already be called his “wife” (*gynē*, see Matt 1:20, 24). It could only be broken by his divorcing her, and any violation of his marital rights by her was regarded as adultery. After the engagement the girl usually continued to live in her family home for about a year before being taken to her husband’s home.” See also e.g. Green, *Gospel of Luke* (1997), 86 (footnote 17); Brown, *Birth of the Messiah* (1993), 287; Stein, *Luke* (1992), 82; Nolland, *Luke: 1–9:20* (1989), 49.

420 See the Appendix, where I link clause 1:27b’ to 1:27b, rather than to clause 1:27a=26a’. The reading ‘to a virgin’ (1:27a=26a’) (‘who is) from the House of David’ (1:27b’) is indeed a syntactic possibility, however the narrative coherency supports my reading (see also footnote 421).

the familial origins of ‘Iōsēph’.⁴²¹ From a syntactic perspective, ‘Iōsēph’ is subordinated to ‘a virgin’, implying this ‘virgin’ as being more important in this text-unit. Regarding the locational phrase πρὸς παρθένου (*to a virgin*; 1:27a=26a’), it is also noteworthy that the TIA describes the destination of ‘the Messenger Gabriēl’ solely as ‘a virgin’, without further elaboration.⁴²² There is here no mention of a ‘house’, as in for example ‘he (= Zacharias) departed to his *house* (1:23c), or ‘she (= ‘Mariam’) entered into the *house* of Zacharias’ (1:40a). The location of the action that is about to unfold is, therefore, primarily at the character ‘a virgin’ (= ‘Mariam’).

It is indeed only at the very end of these introductory clauses to text-unit 1:26a–38d that the TIA supplies the name of the new character ‘a virgin’: καὶ τὸ ὄνομα τῆς παρθένου Μαρίας (and the name of the virgin was Mariam; 1:27d).⁴²³ This final introductory clause repeats the noun ‘virgin’, thereby again underlining ‘Mariam’s’ virginity.⁴²⁴ The TIA has climactically positioned her name at the end of the introduction, highlighting ‘Mariam’ as being an important character in the pending action.

421 For a discussion on whether ἐξ οἴκου Δαυὶδ (*from the House of David*; 1:27b’) refers to ‘Mariam’ or to ‘Iōsēph’, see Brown, *Birth of the Messiah* (1993), 287: ‘Luke’s phrasing is not totally clear (...). Grammatically it stands closer to Joseph; and if Luke meant it to refer to Mary, he would not have needed to reintroduce her as subject in the next clause (“and the virgin’s name was Mary”). Elsewhere Luke refers only to Joseph as a Davidid, e.g., in 2:4 he tells us that Joseph went to Bethlehem “because he was of the house and lineage of David,” and in 3:23 it is Joseph whose genealogy is traced to David.’ See also e.g. Stein, *Luke* (1992), 82; Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 73: ‘Nach Lukas stammt Josef von David ab (...)’; Fitzmyer, *According to Luke I–IX* (1981), 344. Regarding the ‘Davidic line’ of ‘Iēsous’ through ‘Iōsēph’, see Levin, “Adoption of Jesus into the Davidic Line” (2006): 415–416.

422 For an exposition on the meaning and connotations of παρθένος here, see e.g. Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 72–73. See also Green, *Gospel of Luke* (1997), 86; Fitzmyer, *According to Luke I–IX* (1981), 343: ‘to a virgin. Luke does not call Mary *pais*, “girl” (cf. 8:51), *paidiskē*, “little girl, maid” (cf. 12:45), or *koration*, “maiden” (cf. ms. D of 8:51), but rather *parthenos*, the normal understanding of which is “virgin” (...).’ Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1339, translate the feminine παρθένος as ‘maiden, girl’, and ‘virgin’.

423 See for the meaning of the name ‘Mariam’, Fitzmyer, *According to Luke I–IX* (1981), 344: ‘*Miryām*, from which *Maria(m)* developed, is a Semitic name, of Canaanite origin, and most likely was related to the noun *mrym*, found in both Ugaritic and Hebrew (cf. Prov 3:35), meaning “height, summit.” As the name of a woman, it probably connoted something like “Excellence,” and is to be related to other abstract fem. names, such as *Hannah*, “Grace,” or ‘*Ednāh*, “Pleasure.”’

424 Cf. Green, *Gospel of Luke* (1997), 85: ‘Mary’s status as a virgin is accented by its dual affirmation in v 27 (...).’ Landry, “Narrative Logic in the Annunciation to Mary” (1995), 78: ‘Luke mentions the fact that Mary is a virgin twice in his introduction of her character precisely because this will become important for the reader’s understanding of the plot.’; Nolland, *Luke*: 1–9:20 (1989), 49, regarding ‘Mariam’s’ virginity: ‘Her virginity is repeatedly stressed (twice here and in v 34) (...).’

To summarize: in the introduction to text-unit 1:26a–38d, the TIA first ‘re-assures’ the TIR with information connected to the previous main text-unit (1:5a–25c) before supplying him with new information. While giving the time of the pending events, past events are implicitly referred to, and a character, ‘the Messenger Gabriēl’, with whom the TIR is already acquainted, is reintroduced, once again with the task of bringing a message from the character ‘God’. After this, the new location of the action is given, Nazareth in Galilaia, and then two new characters are introduced. ‘Mariam’ is emphasised as being a virgin, and it is she to whom ‘the Messenger Gabriēl’ has been sent. She is betrothed to ‘Iōsēph’ who, from ‘the House of Daud’, is of royal lineage.⁴²⁵ Prepared with this new information by the TIA, the TIR is now ready for the narrative that is about to unfold.

5.3 Clauses 1:28a–e: ‘the Messenger’s’ first direct speech to ‘Mariam’

Text-unit 1:26a–38d consists of five direct speeches. The first direct speech is comprised of three clauses, namely 1:28c–e, and it is introduced by the *verbum dicendi* εἶπεν (*he said*; 1:28b). The antecedent of the subject of this verbal form is ὁ ἄγγελος Γαβριήλ (*the Messenger Gabriēl*; 1:26a). No addressee is mentioned. The *verbum dicendi* is qualified by the participle εἰσελθὼν (*having entered*; 1:28a) in aorist tense, describing ‘the Messenger Gabriēl’s’ action immediately preceding his first direct speech. This participle is connected to the locational phrase πρὸς αὐτήν (*to her*; 1:28a)⁴²⁶ without any further elaboration. Taken together, the introduction to ‘the Messenger Gabriēl’s’ first direct speech reads: καὶ εἰσελθὼν πρὸς αὐτήν εἶπεν (*and having entered (to) her, he said*; 1:28a–b).⁴²⁷ The TIR’s attention is, thus, not distracted by any extra information, focussing him fully on ‘her’ (= ‘Mariam’), who is here presented by the TIA as the addressee of ‘the Messenger’s’ direct speech. This sparseness of detail,⁴²⁸ focussing the TIR’s at-

425 See for the royal status of the Davidic line, Levin, “Adoption of Jesus into the Davidic Line” (2006), 415–417.

426 See regarding πρὸς αὐτήν (*to her*; 1:28a), footnote 146 and footnote 147. See, related to this, also footnote 417.

427 See for the ancient witnesses that insert ὁ ἄγγελος either before or after πρὸς αὐτήν (1:28a), Aland, et al., *Novum Testamentum Graece* (2013), 179.

428 Kavin Rowe, *The Lord in Luke* (2006), 36, also notes this sparseness of detail when he compares text-units 1:5a–25c and 1:26a–38d (‘the annunciation scene’): ‘This detailed seamlessness contrasts with the annunciation scene, where there is a comparative sparseness of detail.’

tention on only the speaker and addressee, enhances the ‘interpersonal’ setting of text-unit 1:26a–38d.

‘The Messenger Gabriël’s’ first direct speech addresses the virgin ‘Mariam’ as follows: χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ (*rejoice! eminently favoured one: the Lord (is/be) with you; 1:28c–e*). The character ‘Mariam’ does not know who is speaking to her, for it is only the TIR who has access to the information given by the TIA in the introductory clauses 1:26a–27d. Therefore, in contrast to ‘Mariam’, the TIR indeed does know that the speaker of 1:28c–e is ‘the Messenger Gabriël’ who has been sent ‘by God’ to ‘Mariam’. This discrepancy between what ‘Mariam’ knows and what the TIR knows, is in fact even much greater than just knowing the identity of the speaker of clauses 1:28c–e. This is because the TIR also knows that ‘the Messenger Gabriël’ is the one and the same ‘Messenger of the Lord’ who, in the previous main text-unit 1:5–25c, proclaimed to ‘Zacharias’ that his wife ‘Elisabet’ would bear him a son, whom ‘Zacharias’ would call ‘Iōannēs’. The TIR also knows that ‘Elisabet’ has indeed conceived and is now pregnant (confirming the veracity of the message of ‘the Messenger of the Lord’), and he knows that these events took place about six months before. Knowing that he can depend on the efficacy of ‘the Messenger Gabriël’s’ words, the TIR will now be extra alert as to what ‘the Messenger Gabriël’ has to say half a year onwards here in Nazareth to his new addressee ‘Mariam’.

‘The Messenger Gabriël’s’ first direct speech opens with the second person singular verbal form χαῖρε (*rejoice!*; 1:28c) in the imperative mood. From a strictly syntactic point of view, the ‘Messenger Gabriël’, using this imperative, exhorts ‘Mariam’ to ‘rejoice!’.⁴²⁹ From a communicative perspective, however, the

429 Cf. Kozłowski, “Intertextuality of Luke 1:28” (2021), 133, posits, regarding χαῖρε (1:28c): ‘Although χαῖρε is a greeting here, the claim that in Luke 1:28 the verb χαίρω has no connotation of its first etymological meaning (“to rejoice”), is a misunderstanding, especially in light of such passages from the *Old Testament* as Lam 4:21, Zech 9:9 or Zeph 3:14 (...); Green, *Gospel of Luke* (1997), 86–87, where he refers to χαῖρε as ‘the initial word’: ‘Many translations read the initial word as a common greeting rather than as an invitation to rejoice and this is possible. However, apart from the use of the word in openings to letters intended for Greek audiences in Acts 15:23; 23:26, Luke uses the Semitic term “peace” as a formula for greeting.’ For a discussion on interpreting χαῖρε (1:28c) either as a common greeting, or as ‘rejoice!’, see Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 73. For another exposition on the use of χαῖρε (1:28c), also regarding interpreting it as an imperative ‘rejoice!’, see Fitzmyer, *According to Luke I–IX* (1981), 344–345. De la Potterie, “Κεχαριτωμένη en Lc 1:28: Exégétique et Théologique” (1987), 490, interprets χαῖρε (1:28c) as an invitation to ‘Mariam’ to rejoice: ‘(...) la joie (χαῖρε) à laquelle l’ange l’invite (...)’. Discussing the use of the imperative χαῖρε in the Septuagint, Delebecque, “Sur la salutation de Gabriel à Marie” (1984), 352, notes: ‘Il est remarquable que quatre “saluts” de la Septante fassent exception à cet usage: Zacharie 9:9–10; Sophonie 3:14–17;

imperative χαῖρε (singular) is very often used in (Koine) Greek as a standard greeting, thereby also conveying the secondary meaning ‘hail’ or ‘welcome’.⁴³⁰ Furthermore, being the opening word of this first direct speech, as well as an imperative, χαῖρε also immediately draws the attention of the addressee. Taking this all into account, χαῖρε can best be viewed as simultaneously functioning at different linguistic levels. I translate it as ‘rejoice!’: it is an introductory joyful greeting that demands ‘Mariam’s’ attention (‘rejoice!’), while it also prepares her (and the TIR) for a *positive* communication by the speaker. This positive opening of the communication by ‘the Messenger Gabriël’ will not really surprise the TIR, who knows that the same character – about six months previously – gave ‘Zacharias’ a positive message. Then, ‘the Messenger of the Lord/Gabriël’ indeed portrayed his message to ‘Zacharias’ explicitly as positive when describing his being sent as εὐαγγελίσασθαι σοι ταῦτα (*to proclaim as a good message to you these things*; 1:19g). Half a year previously, ‘the Messenger’s’ ‘good message’ for ‘Zacharias’ regarded the conception and birth of a son. Now, however, matters still remain unclear for the TIR, seeing that the communication between ‘the Messenger Gabriël’ and ‘Mariam’ has barely started. However, from the introduction to text-unit 1:26a–38d given by the TIA in 1:26a–27d, the TIR does know two important things:

Joël 2:21–27; Lamentations 4:21. Les quatre passages méritent l’attention. Ils se distinguent de tous les autres comportant le verbe χαίρειν, parce que, chaque fois, ce verbe est employé à l’impératif pour introduire une annonce messianique, celle de la présence de Dieu sauveur au milieu de son peuple, une annonce qui accompagne une invitation à la joie.’; cf. Strobel, “Der Gruß an Maria” (1962), 87–88.

430 Cf. Muraoka, *Lexicon of the Septuagint* (2009), 727, who translates the verb χαίρω as ‘to rejoice, be cheerful’, who denotes χαίρειν as ‘an opening formula of a letter’, and who translates it ‘in a welcoming situation’ as ‘Welcome’; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1969–1970, who translate the verb χαίρω basically as ‘rejoice, be glad’, and the imperatives χαῖρε (singular), χαίρετον (dualis) and χαίρετε (plural) on meeting, as ‘hail, welcome’ ‘especially in the morning’; Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.22: ‘χαίρω: to employ a formalized expression of greeting, implying a wish for happiness on the part of the person greeted—‘hail, greetings.’ The imperatives χαῖρε or χαίρετε occur only six times in the New Testament. In Matthew 26:49, 27:29, 28:9, Mark 15:18, and John 19:3, they are used clearly as a common greeting, and not as ‘rejoice!’. It is only in Luke 1:28 that the translation ‘rejoice!’ can be maintained in view of the narrative coherence. The singular imperative (μή) χαῖρε occurs only seven times in the Septuagint (Proverbs 24:19; Hosea 9:1; Joel 2:21, 23; Zephaniah 3:14; Zechariah 9:9; Lamentations 4:12), and always with the meaning of ‘(do not) rejoice!’; cf. Hatch and Redpath, *Concordance to the Septuagint* (1897; repr. 1987), 1452. The plural imperative χαίρετε occurs once in the Septuagint, in Tobit 7:1, and then only in the shorter version of the book (found in Codex Vaticanus and in Codex Alexandrinus), where it is used as a common greeting; cf. Rahlfs, *Septuaginta* (1979), 1002. Having considered the above, as well as the discussions noted in footnote 429, I have opted to translate χαῖρε (1:28c) as ‘rejoice!’, while maintaining its communicative function as a greeting.

1. In view of ‘Gabriël’ having once again been introduced together with his function as a messenger (‘the Messenger Gabriël’) the TIR knows that a message is again involved;
2. The TIR also knows that ‘Mariam’ is a virgin and that she is betrothed to a man.

In view of the above two points, combined with his knowledge that ‘the Messenger Gabriël’s’ previous message to ‘Zacharias’ involved the conception and birth of a son, the TIR can now speculate whether ‘the Messenger Gabriël’s’ direct speech to ‘Mariam’, initiated with the positive greeting ‘rejoice!’, will perhaps also regard the birth of a child. However, especially in view of the TIR’s knowledge of ‘Mariam’ being a betrothed virgin, the TIR will have to wait for the rest of the direct speech to find out. All the same, his attention has already been caught. Whatever the message may be, the joyful overture (‘rejoice!’) to ‘the Messenger Gabriël’s’ very first words to ‘Mariam’, confirms what the TIR has so far experienced regarding the positive character of ‘the Messenger of the Lord’s/Gabriël’s’ messages.

After this first greeting, ‘the Messenger Gabriël’ then continues with the feminine singular participle in the passive voice *κεχαριτωμένη* (*eminently favoured one*; 1:28d), used here as a vocative to address ‘Mariam’. ‘The Messenger Gabriël’ does not yet use the name ‘Mariam’ here, while he did use ‘Zacharias’ name in his opening address to him (1:13c) in the previous main text-unit. Here, ‘the Messenger Gabriël’ addresses ‘Mariam’ as ‘eminently favoured one’. The following three points are worthy of note regarding this term:

1. Due to the shared root of the verb *χαριτώω* (*to eminently favour*), from which *κεχαριτωμένη* (1:28d) is derived, and the verb *χαίρω*, from which *χαῖρε* (1:28c) is derived, ‘the Messenger Gabriël’s’ introductory joyful greeting ‘rejoice!’ is, in a certain way, enhanced by the vocative use of this nominalised participle ‘eminently favoured one’.⁴³¹ Besides having

⁴³¹ See Brown, *Birth of the Messiah* (1993), 288: ‘In the Greek expression *chaire kecharitōmenē*, words of closely related stems are involved. *Chaire* is related to the noun *chara*, “joy.” *Kecharitōmenē* is from the verb *charitoun*, a factitive verb, “to make one favored, to give one grace,” of the same stem as *charis*, “grace, favor.” See for the use of these two verbs from a stylistic perspective, Green, *Gospel of Luke* (1997), 86: ‘Gabriel’s opening

a syntactic link, the two clauses are, therefore, also linked at a basic semantic level.

2. The passive voice of ‘eminently favoured one’ implies that someone favours ‘Mariam’. For the TIR it is not yet clear who this ‘someone’ is, although the passive voice can be interpreted as a divine passive, by which ‘God’ would here be the subject of the action of ‘eminently favouring’ ‘Mariam’.⁴³² ‘Mariam’ is here addressed from a relational perspective, as being ‘eminently favoured’ by an unspecified ‘someone’.
3. The substantivized participle *κεχαριτωμένη* (*eminently favoured one*; 1:28d)⁴³³ is used here instead of the addressee’s name ‘Mariam’, and therefore functions as a title.⁴³⁴ ‘Mariam’s’ status as ‘eminently favoured one’ is, thereby, given precedence over her name by ‘the Messenger Gabriël’, highlighting her as being the ‘eminently favoured one’.

After having joyfully greeted ‘Mariam’ with ‘rejoice!’, followed immediately by addressing her with the title ‘eminently favoured one’, ‘the Messenger Gabriël’ then states *ὁ κύριος μετὰ σοῦ* (*the Lord (be/is) with you*; 1:28e).⁴³⁵ This statement

words to Mary – “Rejoice, favored one!” – are related by alliteration in the Greek (...); Nolland, *Luke*: 1–9:20 (1989), 50: *χαῖρε* is chosen here over joy words for the sake of alliteration with the following *κεχαριτωμένη*, “favored one,” (...).

432 See regarding *κεχαριτωμένη* (1:28d), Fitzmyer, *According to Luke I-IX* (1981), 345: ‘(...) here it rather designates Mary as the recipient of divine favor; it means “favored by God,” another instance of the so-called theological passive (...). Wolter, *Lukasevangelium* (2008), 88, also views the passive voice of *κεχαριτωμένη* (1:28d) as a ‘Passivum divinum’. See regarding the further use of the divine passive in the research-text, footnote 292, footnote 316, and footnote 414.

433 See Delebecque, “Sur la salutation de Gabriel à Marie” (1984), 354, for how the participle *κεχαριτωμένη* (1:28d) supplies the reason for ‘Mariam’ to ‘rejoice!’ (1:28c): ‘Ce participe est l’équivalent d’un complément direct: il complète immédiatement l’idée du verbe principal sans être séparé de lui par quelque idée intermédiaire. Il confère au verbe principal, dont il dépend, et qui serait incomplet sans lui, son sens et sa force. Visible est la différence de sens entre les mots “réjouissez-vous, pleine de grâce”, et “réjouissez-vous d’être pleine de grâce”. Dans le premier cas, rien ne dit pour quelle raison Marie est invitée à se réjouir: elle peut croire à un simple “bonjour”. Dans le second, elle sait d’abord pour quelle raison elle est priée de se réjouir; elle sait ensuite qu’elle est, déjà, dès l’instant même, pour toujours, pleine de grâce.’; Delebecque’s position is supported by Strobel, “Der Gruß an Maria” (1962), 89, who in his analysis of the use of *χαῖρε* (‘Der Imp. Präs.’) in the Septuagint states: ‘Der Imp. Präs. steht allein dort, wo die Weise des Freuens beschrieben oder die Freude als eine dauernde Haltung und Lebensform ins Auge gefaßt ist.’

434 For *κεχαριτωμένη* (*eminently favoured one*; 1:28d) functioning as a name or title, see e.g. Green, *Gospel of Luke* (1997), 87: “Favored one,” then, functions as a name for Mary, designating her as the object of divine benediction.’; Fitzmyer, *According to Luke I-IX* (1981), 345: ‘favored woman. This phrase functions here almost as a proper name; cf. Judg 6:12 for a similar use of an epithet.’ For *κεχαριτωμένη* (*eminently favoured one*; 1:28d) in general, see Nolland, *Luke*: 1–9:20 (1989), 50. See also the two detailed studies, De la Potterie, “Κεχαριτωμένη en Lc 1:28: Philologique” (1987); De la Potterie, “Κεχαριτωμένη en Lc 1:28: Exégétique et Théologique” (1987).

435 See for the ancient witnesses that insert *εὐλογημένη σὺ ἐν γυναιξίν* after *ὁ κύριος μετὰ σοῦ* (1:28e), Aland, et

has the form of a nominal sentence, with ‘the Lord’ as subject and with the indirect object ‘with you’ as predicate. The second person singular pronoun σοῦ (*you*; 1:28e) refers to ‘the Messenger Gabriël’s’ addressee, ‘eminently favoured one’ (= ‘Mariam’). Being a nominal sentence containing no verbal form, clause 1:28e can be read either as an optative statement, ‘the Lord (*be*) with you’, or as an indicative statement, ‘the Lord (*is*) with you’.⁴³⁶

1. If taken out of its immediate context, ὁ κύριος μετὰ σοῦ can indeed be read as ‘the Lord (*be*) with you’, which is, from a communicative perspective, a greeting in the form of a blessing. After χαῖρε (*rejoice!*; 1:28c), this interpretation would add a second salutation to this short direct speech (1:28c–e). Taken together, ‘rejoice!’ and ‘the Lord (*be*) with you’ would form a communicative *inclusio* framing the addressee ‘eminently favoured one’ (= ‘Mariam’), thereby highlighting her person, as well as the title used to address her. This option frames clause 1:28d with two greetings: ‘rejoice!’ (1:28c), and ‘the Lord (*be*) with you’ (1:28e).
2. However, when taken within the immediate context of the direct speech and its speaker ‘Gabriël’ (meaning ‘strength of God’), who is ‘the Messenger of the Lord’, the indicative interpretation ‘the Lord (*is*) with you’ is more appropriate here.⁴³⁷ Bearing in mind that ‘Mariam’ has received no information about who is speaking to her, the indicative ‘the Lord (*is*) with you’ functions – in a certain way – as an introduction by ‘the Messenger Gabriël’ to ‘Mariam’, communicating to her his close connection to ‘the Lord’. For the TIR, this connection between ‘the Messenger Gabriël’ and ‘the Lord’ is of course already evident for two reasons:
 - From the information given him in the *narrative* world of text-

al., *Novum Testamentum Graece* (2013), 179; cf. Brown, *Birth of the Messiah* (1993), 288, regarding ὁ κύριος μετὰ σοῦ (1:28e): ‘After this phrase the Codices Alexandrinus, Bezae, and many of the versions, including the Latin, add: “Blessed are you among women.”’

436 Cf. Brown, *Birth of the Messiah* (1993), 288: ‘the Lord is with you. The Greek has no verb, and some translators would give it a subjunctive tone (“be with you”).’ For an analysis of the indicative or subjunctive meaning of קָרַבְתָּ עִיָּי in the Hebrew Bible and (ὁ) κύριος μετὰ σοῦ in the Septuagint, see Van Unnik, “Dominus Vobiscum” (1959). Brown, *Birth of the Messiah* (1993), 288, summarises Van Unnik’s findings as follows (referring to 1:28e as ‘here’): ‘(a) in the instances where a verb is supplied, the note of certainty is stronger than the subjunctive note of wish or possibility; and (b) when a verb is not found (as here), the phrase is practically always a declaration.’

437 See Nolland, *Luke: 1–9:20* (1989), 50, regarding ὁ κύριος μετὰ σοῦ (1:28e) and the notion of ‘the Lord’s’ presence: ‘This is no conventional or pious greeting but announces the dynamic power of God’s own presence, the effects of which will be spelled out particularly in v 35.’

unit 1:26a–38d, ‘the Messenger *Gabriēl* was sent by God’ (1:26a), the TIR has much more information at this point than the character ‘Mariam’. The TIR thus already knows that ‘the Messenger’ has been sent by ‘God’. ‘The Messenger’s’ connection to ‘God’/‘the Lord’ is further enhanced by his name ‘*Gabriēl*’ (‘strength of God’).⁴³⁸

- Besides this, the TIR knows from the *discursive* world of main text-unit 1:5–25c that ‘the Messenger of the Lord/*Gabriēl*’ ‘stands before God’ (1:19b).

Further on in the research-text, in 2:9a–b, the strong connection between ‘the Messenger of the Lord’ and ‘the glory of the Lord’ is confirmed through information given by the TIA to the TIR. There, the TIA describes the appearance of ‘the Messenger of the Lord’ to ‘the shepherds’ as follows: *καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς καὶ δόξα κυρίου περιέλαμψεν αὐτούς* (*and the Messenger of the Lord stood by them and the glory of the Lord shone around them*; 2:9a – b). Here, the appearance of ‘the Messenger’ is accompanied by the shining glory of ‘the Lord’.⁴³⁹

Considering this strong connection between ‘the Messenger of the Lord’/‘*Gabriēl*’ and (the ‘glory’ of) ‘God’/‘the Lord’ (see point 2 above), it would indeed come across as rather peculiar if ‘the Messenger *Gabriēl*’ were here to use the optative ‘the Lord (be) with you’ in addressing ‘Mariam’. Furthermore, in addition to primarily introducing to ‘Mariam’ ‘the Messenger’s’ connection to ‘the Lord’, the indicative ‘the Lord (is) with you’ also implies that it is ‘the *Lord*’ who favours the ‘eminently favoured one’ (= ‘Mariam’). This implication is supported by the passive voice used in clause 1:28d, if it is indeed interpreted as a *divine* passive.

In view of the above considerations, I have chosen to translate clause 1:28e as ‘the Lord is with you’, a statement that, from a communicative perspective,

⁴³⁸ See footnote 313 for the meaning of the name ‘*Gabriēl*’.

⁴³⁹ See Brown, *Birth of the Messiah* (1993), 403, regarding *δόξα κυρίου* (*the glory of the Lord*; 2:9b): ‘In 2:9 the “glory of the Lord” has a connotation of the visible manifestation of divine majesty; (...); cf. Fitzmyer, *According to Luke I-IX* (1981), 409: ‘God’s glory. In the LXX *doxa* translates Hebrew *kābōd*, the “splendor, brilliance,” associated with Yahweh’s perceptible presence to his people (Exod 16:7, 10; 24:17; 40:34; Ps 63:3; cf. Num 12:8).’ See also for *δόξα* in Luke and Acts, Kilgallen, “Jesus, Savior, the Glory of Your People Israel” (1994), 322–325.

conveys the presence of ‘the Lord’, while simultaneously offering a (second) greeting.⁴⁴⁰ The entire first direct speech by ‘the Messenger Gabriël’ to ‘Mariam’ therefore reads: ‘Rejoice!, eminently favoured one: the Lord is with you.’ (1:28c–e).

5.4 Clauses 1:29a–c and indirect open question 1:29c

Clauses 1:29a–c return to the narrative world. This transition is marked by the nominative feminine singular article ἡ (*she*; 1:29a) in *first* position, referring to the same character who is addressed with the second person personal pronoun σοῦ (*you*; 1:28e) in the *last* position of the previous clause (1:28e). From a communicative perspective, this juxtaposition of the second person ‘you’ (the addressee ‘Mariam’) with the article ‘she’ (also ‘Mariam’), keeps the TIR’s attention focussed on the character ‘Mariam’ during the switch from the discursive to the narrative world.

Clauses 1:29a–c read as follows: ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος (*she, now, at the word was extremely troubled and she kept pondering what kind this greeting could be*; 1:29a–c). They contain indirect question 1:29c, which is marked by the interrogative adjective ποταπὸς (*what kind?*) in first position in clause 1:29c. The verbal form διελογίζετο (*she kept pondering*), found in clause 1:29b, functions as the question’s *verbum dicendi*, and its subject is the character ‘Mariam’; the *verbum dicendi* implies that her addressee is herself.⁴⁴¹ ‘The Messenger’ is, therefore, not privy to her question; ‘Mariam’s’ question functions mainly in the communication between the TIA and the

⁴⁴⁰ For (ὁ) κύριος μετὰ σοῦ (1:28e) in general, see e.g. Kozłowski, “Intertextuality of Luke 1:28” (2021). See Green, *Gospel of Luke* (1997), 87, who calls clause 1:28e ‘a declaratory promise’: ‘This message is confirmed by the angel’s declaratory promise, “The Lord is with you.” This is much more than a greeting, for this language is often used in the OT with reference to a person chosen by God for a special purpose in salvation history; in such contexts this phrase assures human agents of divine resources and protection.’; Fitzmyer, *According to Luke I–IX* (1981), 346: ‘The Lord is with you!’ This is a frequently used OT phrase, but it occurs as a greeting only in two places in the OT, Ruth 2:4 and Judg 6:12. In both cases it lacks a verb, as here in Luke. The phrase in Ruth 2:4 has been understood as a wish, “May the Lord be with you!” (...), whereas in Judg 6:12 it is rather a declaration (...). The appearance of the angel of the Lord to Gideon in the latter passage and the similarity of greeting there to what one finds in Luke suggests that the phrase be understood here too as a declaration. Moreover, it supplies a better explanation for Mary’s perplexity in the following verse.’ See also Kozłowski, “Intertextual Analysis of Luke 1” (2022), 414.

⁴⁴¹ See footnote 358 for what Estes, “Unasked Questions” (2022), 231, footnote 8, calls a ‘deliberative question’.

TIR.⁴⁴² The content of ‘Mariam’s’ pondering is the question as to what kind of ἀσπασμὸς οὗτος (*this greeting*; 1:29c) could be.

It should be noted that clauses 1:29a–c are only a brief excursion back into the narrative world. They make up a single sentence with ‘Mariam’ being the primary subject of action, and form a short narrative interlude between ‘the Messenger Gabriël’s’ two direct speeches (in 1:28c–e, and in 1:30b–33b). Although indeed brief, this interlude has, from a communicative perspective, four important functions:

1. In clauses 1:29a–c, the TIA informs the TIR of ‘Mariam’s’ very first actions. Up until now, she has been only described as a virgin, somewhere in Nazareth, called ‘Mariam’, who is ‘betrothed’ (using the perfect *passive* form of the verb μνηστεύω)⁴⁴³ and she has been greeted by ‘the Messenger Gabriël’ with the title (the *passive* participle κεχαριτωμένη) ‘eminently favoured one’. Now, however, for the first time in the research-text, ‘Mariam’ becomes the subject of agency. Both of her first two actions in the research-text (1:29a, 29b) are a *reaction* to being addressed, and the second one of them contains indirect open question 1:29c.⁴⁴⁴
2. In describing ‘Mariam’s’ first actions as *reactions* to being addressed, the TIA immediately refocuses the attention of the TIR back onto ‘the Messenger Gabriël’s’ first words to ‘Mariam’ (1:28c–e). ‘Mariam’s’ actions of being ‘extremely troubled’ about ‘the word’ and her continued ‘pondering’ about ‘what kind this greeting could be’, both draw the TIR’s attention to the fact that ‘the Messenger’s’ first direct speech is anything but an average everyday greeting.⁴⁴⁵

442 For the communicative consequences of ‘interior’ questions, see footnote 362, where I cite Sellev, “Interior Monologue as a Narrative Device in the Parables of Luke” (1992), 240.

443 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 27; ἐμνηστευμένην. Prf pass ptc fem acc sg μνηστεύω (attributive).’

444 Cf. Feník and Lapko, “Annunciations to Mary” (2015), 500, who describe 1:29a–c as a ‘reaction’ to 1:28c–e by ‘Mariam’: ‘Mary’s reaction to what she hears is reported in the following verse (1:29).’

445 Cf. e.g. Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 48. Pace Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 74, who posits that ‘Mariam’s’ reactions of being ‘extremely troubled’ and ‘pondering’ are *not* linked to ‘the Messenger’s’ appearance or greeting, but rather to his *message*: ‘In V29 zeigen die verschiedenen Korrekturen, daß die Abschreiber mit der gesuchten Sprache dieses Verses nicht ganz zufrieden waren. Wenn die Jungfrau verwirrt und zum Nachdenken veranlaßt wird, liegt das weder an der ungewohnten Begrüßung noch an der Erscheinung des Engels, sondern am Inhalt seiner Botschaft.’ ‘The Messenger’s’ message is, however, only communicated further on in the narrative (1:30a–33b). ‘Mariam’ can of course not react (1:29a–c) to something she has not yet been informed of.

3. Clauses 1:29a–c, highlighting the unusualness of ‘the Messenger Gabriēl’s’ words via the description of ‘Mariam’s’ two reactions to them, offer the TIR a short breathing space to, together with ‘Mariam’, reflect upon what has just been said by ‘the Messenger’.
4. The TIR is confronted here with uncertainty as to what the TIA exactly means with the phrases ἐπὶ τῷ λόγῳ (*at the word*; 1:29a), and ὁ ἀσπασμὸς οὗτος (*this greeting*; 1:29c). In fact, one could say that the TIR is confronted here with two discrepancies between the TIA’s knowledge and his own. These information discrepancies can be seen as part of the TIA’s communication strategy, encouraging the TIR to go back and study clauses 1:28c–e with the information offered in clauses 1:29a–c, and then – together with the character ‘Mariam’ – to ‘ponder’ upon the meaning of the words used by ‘the Messenger’ when he addresses her. The ‘breathing space’ described in point 3 above, gives the TIR the opportunity to do so.

5.5 The two information discrepancies found in 1:29a–c

The TIR is twice confronted with incomplete information offered by the TIA (see paragraph 5.4, point 4):

1. What exactly does the TIA refer to with τῷ λόγῳ (*at the word*; 1:29a)? (Information discrepancy 1);
2. What exactly does the TIA refer to with ὁ ἀσπασμὸς οὗτος (*this greeting*; 1:29c)? (Information discrepancy 2).

In order to gain insight into what the TIA is referring to in these two cases, the TIR can study the information offered in both the discursive world of clauses 1:28c–e, and the narrative world of clauses 1:29a–c.

The following information can be used by the TIR to find out what ‘the word’ (1:29a) is that ‘Mariam’ is ‘extremely troubled’ at:

1. Although ἐπὶ τῷ λόγῳ (*at the word*; 1:29a) is not qualified by a demonstrative pronoun like ‘this greeting’ is in 1:29c, its syntactic status as being part of the clause immediately following upon ‘the Messenger’s’ first direct speech (1:28c–e), supports the supposition that it refers to (part of) this direct speech.
2. The prefix διὰ (*back and forth; between*) connected to the verb ταραύσσω (*to trouble*) intensifies its meaning, giving ‘to extremely trouble’.⁴⁴⁶ The verbal form διεταράχθη (1:29a) in the passive voice, together with its indirect object τῷ λόγῳ (*at the word*; 1:29a) therefore means that ‘Mariam’ was ‘extremely troubled at the word’. Therefore, ‘the word’ (1:29a) spoken by ‘the Messenger’ gives ‘Mariam’ reason to be ‘extremely troubled’.⁴⁴⁷
3. It is not likely that ‘Mariam’ would be ‘extremely troubled’ at being greeted with the standard salutation χαῖρε (*rejoice!*; 1:28c), which besides being a common greeting, conveys that there is reason to be joyous. It is, however, linked both syntactically, semantically, and stylistically to κεχαριτωμένη (*eminently favoured one*; 1:28d),⁴⁴⁸ which is, in contrast, an unusual word, in fact occurring nowhere else in the New Testament.⁴⁴⁹ Clause 1:28d could, therefore, likely give reason to be ‘extremely troubled’.⁴⁵⁰

446 In their discussion on composita made with διὰ, Moulton, Howard, and Turner, *Grammar of New Testament Greek* (1976), vol. 2, 302, suggest that ‘the prefix may be rendered *thoroughly*’, and they offer as an example the verb used in 1:29a ‘διαταράσσω (*per turbo*)’. See also Brown, *Birth of the Messiah* (1993), 288, regarding the use of the intensifying prefix διὰ here for ‘Mariam’s’ reaction, in comparison to the standard verb used for ‘Zacharias’ reaction in 1:12a: ‘*she was startled*. A stronger variant of the verb which was used in 1:12.’; cf. Nolland, *Luke: 1–9:20* (1989), 50; Fitzmyer, *According to Luke I–IX* (1981), 346, who translates: ‘*was quite perplexed*. Lit. “was greatly troubled.” The Greek verb is a compound of the verb used to express Zechariah’s alarm in 1:12.’

447 Cf. Kozłowski, “Intertextuality of Luke 1:28” (2021), 133: ‘The difference between Zechariah’s ταραχή and Mary’s διαταραχή is clear. In the first case, its cause is expressed by the participle ἰδὼν, while in the second by the prepositional expression ἐπὶ τῷ λόγῳ (...).’

448 See, regarding how χαῖρε (*rejoice!*; 1:28c) and κεχαριτωμένη (*eminently favoured one*; 1:28d) are linked from syntactic, semantic, and stylistic perspectives, footnote 431.

449 In the New Testament, the verb χαριτώω (*to eminently favour*) is used only twice: (1) the passive feminine participle in vocative case κεχαριτωμένη (*eminently favoured one*; Luke 1:28d); (2) the active aorist third person singular ἐχαρίτωσεν (*he eminently favoured*; Ephesians 6:1); cf. Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 48; Bauer, et al., *Greek-English Lexicon* (2021), 963; Bauer, *Wörterbuch zu den Schriften* (1963), c. 1738.

450 See for the connection between ‘eminently favoured one’ (1:28d) and ‘Mariam’s’ being ‘extremely troubled’ (1:29a), Brown, *Birth of the Messiah* (1993), 288: ‘(...) Mary’s wonderment is a reaction to the great grace or favor that the angel has announced.’ See also footnote 444, where I cite Fenik and Lapko, “Annunciations to Mary” (2015), 500.

4. It is likely that the statement ὁ κύριος μετὰ σοῦ (*the Lord is with you*; 1:28e), conveying the presence of ‘the Lord’, as well as the relationship between ‘the Lord’ and ‘Mariam’, gives reason to be ‘extremely troubled’. In fact, this sense of ‘Mariam’ experiencing something like ‘fear’ is confirmed by the first words ‘the Messenger Gabriël’ uses in his second direct speech (1:30b–33b) to ‘Mariam’: μὴ φοβοῦ Μαριάμ (*do not fear, Mariam*; 1:30b–c).
5. The TIA has used the same noun λόγος (*word*) once before, namely while recounting the second direct speech by ‘the Messenger of the Lord’ to ‘Zacharias’ in main text-unit 1:5–25c. There, ‘the Messenger’ uses the plural τοῖς λόγοις μου (*in my words*; 1:20f) in referring to his direct speech(es) to ‘Zacharias’. However, it cannot thereby be inferred by the TIR that the singular τῷ λόγῳ (*at the word*; 1:29a) thus only refers to a single word in ‘the Messenger’s’ direct speech to ‘Mariam’ (1:28c–e). In fact, the noun λόγος (*word*) very rarely refers to a single word.⁴⁵¹ The noun λόγος (*word*), also in its singular forms, rather conveys the meaning of ‘spoken words in a speech-act’.⁴⁵²

In view of the above five points, the TIR can make a well-argued decision as to what ‘the word’ refers to when the TIA ambiguously informs the TIR that ‘she (= ‘Mariam’), now, at *the word* was extremely troubled’ (1:29a). ‘The word’ (1:29a) refers to the entire first direct speech χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ (*rejoice! eminently favoured one: the Lord is with you*; 1:28c–e) by ‘the

451 Cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1058 (VI), regarding the meaning of λόγος: ‘verbal expression or utterance (...), rarely a single word, v. infr. b, never in Gramm. signif. of vocable (...), usu. of a phrase (...)’ See for the noun ῥῆμα that does refer to a single word, Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.9: ‘ῥῆμα, τος n: a minimal unit of discourse, often a single word—‘word, saying.’

452 Cf. Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.99: ‘λόγος, ου m: the act of speaking—speaking, speech.’ The noun ‘λόγος’, signifying an act of speaking, can be translated in many different ways; cf. besides the translations given in footnote 451, Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1057–1059, e.g. under III ‘explanation’, ‘statement of a theory’, ‘argument’, ‘reason’, ‘formula’; under IV ‘inward debate’; under V ‘continuous statement’, ‘narrative’, ‘story’, ‘speech’; under VII ‘a particular utterance, saying’, ‘divine utterance, oracle’; under VIII ‘things spoken of, subject matter’; under IX ‘expression, utterance, speech’; Bauer, et al., *Greek-English Lexicon* (2021), 530–533; Bauer, *Wörterbuch zu den Schriften* (1963), c. 942–944, e.g. ‘Das Sprechen’, ‘d. Wort’, ‘d. Ausspruch’, ‘d. Rede’. Green, *Gospel of Luke* (1997), 82, translates τῷ λόγῳ (1:29a) as ‘by his words’; Bock, *Luke: 1:1–9:50* (1994), 84, as ‘at this saying’; Brown, *Birth of the Messiah* (1993), 286, as ‘at what he said’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 63, as ‘Das Wort’; Nolland, *Luke: 1–9:20* (1989), 39, as ‘by what he said’; Fitzmyer, *According to Luke I–IX* (1981), 334, as ‘at his words’.

Messenger' to 'Mariam'.⁴⁵³

Having resolved this first information discrepancy, the TIR can now try and find out what the TIA means with 'this greeting' (1:29c) that 'Mariam' 'kept pondering' about. It should be pointed out, that the question the TIR must pose to resolve the second information discrepancy is in two ways an entirely *different* question from the character 'Mariam's' own question (narrated by the TIA as indirect open question 1:29c).

1. In the first place, the two questions are asked at different communication levels:⁴⁵⁴ the TIR's question (what do the TIA's words 'this greeting' refer to?) is asked at the communication level of the TIA and TIR. 'Mariam's' question ('what kind this greeting could be?'; 1:29c) takes place at the communication level of the characters, namely 'the Messenger Gabriël' and 'Mariam'.
2. Secondly, the question the TIR must pose to resolve information discrepancy 2 (to what is the TIA referring with 'this greeting?') asks for different information than the question posed by 'Mariam', narrated by the TIA as indirect question 1:29c ('what kind this greeting could be').

In resolving information discrepancy 2, the following two points can be of assistance to the TIR:

1. 'Mariam's' two actions in clauses 1:29a–b, are linked by the coordinating conjunction καί (*and*; 1:29b). Her being διεταράχθη (*extremely troubled*; 1:29a) at τῷ λόγῳ (*the word*; 1:29a) is, therefore, connected to her continuous διελογίζετο (*pondering*; 1:29b) about ὁ ἄσπασμὸς οὗτος (*this greeting*; 1:29c).⁴⁵⁵

453 Cf. Kozłowski, "Intertextuality of Luke 1:28" (2021), 133: '(...) the prepositional expression ἐπὶ τῷ λόγῳ, which refers the reader to χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.' See also Strobel, "Der Gruß an Maria" (1962), 92: 'War aber, so fügen wir hinzu, die Art des Grußes merkwürdig, dann kann damit nicht nur das χαίρε gemeint sein, sondern die gesamte Engelaussage, also: χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σου.'

454 For the different communication levels regarding a text, see paragraph 1.3 and Scheme I.

455 The two verbal forms διεταράχθη (*extremely troubled*; 1:29a), and διελογίζετο (*pondering*; 1:29b), describing 'Mariam's' two actions, are also connected stylistically through the alliteration formed by διε- (= διά, the prefix of both verbs).

2. The demonstrative pronoun οὗτος (*this*; 1:29c) is connected to the noun ὁ ἀσπασμὸς (*the greeting*; 1:29c); it usually points the qualified noun to the nearest previous noun or statement.⁴⁵⁶ In this case, that would be τῷ λόγῳ (*the word*; 1:29a) in the same sentence, but two clauses previously.

‘This *greeting*’ in 1:29c, therefore, refers to ‘the word’ in 1:29a, which itself, as the TIR has already discovered while resolving information discrepancy 1, refers to ‘the Messenger’s’ first direct speech (1:28c–e) to ‘Mariam’. Being his *first* words to ‘Mariam’, they can indeed be described as ‘a greeting’. The three different clauses making up this direct speech indeed each convey an aspect of *greeting*:

1. χαῖρε (*rejoice!*; 1:28c) is a common *greeting*,⁴⁵⁷ conveying that there is reason for ‘Mariam’ to be joyous (see paragraph 5.3);
2. κεχαριτωμένη (*eminently favoured one*; 1:28d), used exactly as a *vocative* to address ‘Mariam’, is an unusual title, functioning from a communicative perspective as a *greeting* (see paragraph 5.3);
3. ὁ κύριος μετὰ σοῦ (*the Lord is with you*; 1:28e) is a statement, while simultaneously evoking the *greeting* ‘the Lord (*be*) with you’ (see paragraph 5.3).⁴⁵⁸

Therefore, being ‘extremely troubled’ by ‘this greeting’ (= 1:28c–e), ‘Mariam’ kept pondering as to ποταπὸς (*what kind*; 1:29c) this greeting could be.⁴⁵⁹ ‘Mariam’s extremely troubled reaction to 1:28c–e thus leads to her question, which is recounted by the TIA as indirect open question 1:29c.

⁴⁵⁶ Cf. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 354, states, regarding demonstrative pronouns: ‘As a general rule, when referring within the text, οὗτος is the pronoun used anaphorically (pointing backwards) (...)’

⁴⁵⁷ Cf. Brown, *Birth of the Messiah* (1993), 321: ‘While “rejoice” is the literal meaning of the verb *chairein*, the imperative is the normal Greek secular salutation: “Hail, hello, good day, greetings.” See also Strobel, “Der Gruß an Maria” (1962), 90, where he views ὁ ἀσπασμὸς οὗτος (*this greeting*; 1:29c) as referring to χαῖρε (*rejoice!*; 1:28c): ‘Die Überlegung, Lukas könnte χαῖρε als Gruß bewußt vermieden haben, erscheint nicht minder abwegig. v. 29 werden die Worte des Engels ausdrücklich als ἀσπασμὸς bezeichnet. Die erzählerische Situation, derzufolge Gabriel in das Haus tritt, stimmt damit zusammen.’

⁴⁵⁸ See Brown, *Birth of the Messiah* (1993), 325: ‘The Lucan “The Lord is with you” is an ordinary greeting, as exemplified in Ruth 2:4 in the exchange between Boaz and the reapers.’

⁴⁵⁹ Cf. Green, *Gospel of Luke* (1997), 86 (where he refers to ‘Mariam’ as ‘her’ and ‘she’): ‘Nothing has prepared her (or the reader) for this visit from an archangel or for such exalted words denoting God’s favor. It is no wonder that she is perplexed and silently questions the meaning of this encounter.’ I, however, disagree here with Green, where he suggests that ‘the reader’ is also as unprepared as ‘Mariam’: the TIR is, namely, prepared in main text-unit 1:5a–25c, where he learns that ‘Zacharias’ is also spoken to by ‘the Messenger’.

5.6 The development of the TIR's relationship with the character 'Mariam'

From a communicative perspective, the TIA's brief excursion to the narrative world in 1:29a–c functions in different ways as a catalyst for the development of the TIR's relation to the character 'Mariam':

1. The ambiguity of the terms 'the word' and 'this greeting' stimulates the TIR to return to 'the Messenger Gabriël's' greeting (1:28c–e) of 'Mariam' and to reread it in the light of 'Mariam's' two reactions: her feelings of being 'extremely troubled' and her 'pondering' as to what kind of greeting it could be. This focus on 'Mariam's' reactions, while the TIR endeavours to resolve information discrepancies 1 and 2, strengthens the TIR's relation to 'Mariam'.
2. Having resolved the two information discrepancies, the TIA can also look more closely at the unusual title 'eminently favoured one' (1:28d), the vocative used in 'the Messenger's' greeting of 'Mariam'. Together with 'Mariam', and thereby reinforcing his relationship to her, the TIR can ask himself what 'eminently favoured one' could mean.
3. In this 'pondering' on the meaning of 'eminently favoured one', the TIR has a great advantage over 'Mariam'. She has only just entered the narrative and has very little information at her disposal. In fact, 'Mariam' does not even know who has just addressed her, although 'the Messenger Gabriël's' concluding words 'the Lord (is) with you' suggest he has some connection with 'the Lord'. The TIR, however, has a great deal of information at his disposal. He knows that the speaker is 'the Messenger Gabriël', whom he has already encountered as 'the Messenger of the Lord' communicating with 'Zacharias'. The TIR also knows that 'the Messenger of the Lord/Gabriël' promised 'Zacharias' the conception of a son, a promise that has indeed come true with 'Elisabet' conceiving (1:24a). This discrepancy between the information available to the TIR and to 'Mariam' is an aspect of the TIR's relation to 'Mariam'.

4. There is also a second information discrepancy – at least initially – between the TIR and the character ‘Mariam’, but in this case it is ‘Mariam’ who has more information than the TIR. ‘Mariam’ of course knows what she is ‘extremely troubled’ at, as well as what she keeps ‘pondering’ about. The TIR at first does not know. However, with the information provided in the discursive world of 1:28 c–e and the narrative world of 1:29a–c, the TIR can (so good as) resolve this discrepancy. This development from ‘Mariam’ knowing more than the TIR regarding her own feelings and thoughts, to both of them being in the know, is an aspect of the development in the relation that the TIR has to ‘Mariam’.

5. The narrative interlude in 1:29a–c creates even a third discrepancy in knowledge. In this case, it concerns a discrepancy between what, on the one hand, the TIR and ‘Mariam’ know, and what, on the other hand, ‘the Messenger Gabriël’ does not know. The fact that the TIR and ‘Miriam’ both know that she keeps ‘pondering’, while ‘the Messenger Gabriël’ does not, again strengthens the relation of the TIR to ‘Mariam’. Perhaps the same can be said for ‘Mariam’s’ feeling of being ‘extremely troubled’, which the TIR is also privy to via the TIA. Here again ‘the Messenger Gabriël’ does not explicitly have this information. However, his words in 1:30b–c ‘do not fear, Mariam’, imply that he has at least an inkling that she is ‘extremely troubled’.

6. Because the unusual ‘eminently favoured one’ is used exactly as a title for ‘Mariam’, it offers clues to her identity, however the complete answer to ‘Mariam’s’ (and the TIR’s question) (‘what kind this greeting could be’) remains – as of yet – unanswered. Both the TIR and ‘Mariam’ will have to wait and see what happens next, as the action of text-unit 1:26a–38d continues to unfold. Both being confronted with an unanswered question, again reinforces the TIR’s relation to the character ‘Mariam’.

As the above six points illustrate, the brief excursion to the narrative world in 1:29a–c plays an important role in the development of the TIR’s relation to the character ‘Mariam’. This process is enhanced by the fact that these are the clauses in which for the very first time in the research-text the TIR encounters

‘Mariam’ as the subject of action. The TIR’s relation to ‘Mariam’ is reinforced right from the very beginning of the TIR’s encounter with her.

5.7 Indirect open question 1:29c: a summary

The following has been dealt with in the above paragraphs:

1. With the brief return to the narrative world (1:29a–c) after ‘the Messenger’s’ first direct speech to ‘Mariam’ (1:28c–e), the TIA offers the TIR a short pause giving him the opportunity to reflect on the significance of ‘the Messenger’s’ words.
2. The TIA’s ambiguous use of the phrases ἐπὶ τῷ λόγῳ (*at the word*; 1:29a) and ὁ ἀπασμὸς οὗτος (*this greeting*; 1:29c) in describing ‘Mariam’s’ reaction to 1:28c–e, create two information discrepancies for the TIR.
3. These two information discrepancies give reason for the TIR to go back to ‘the Messenger’s’ direct speech (1:28c–e) and examine it in the light of ‘Mariam’s’ reactions to it (1:29a–c).
4. The TIR’s examination of ‘the Messenger’s’ direct speech in the light of ‘Mariam’s’ reactions (among which indirect question 1:29c), strengthens the TIR’s relation to the character ‘Mariam’.
5. The phrases ‘at the word’ (1:29a) and ‘this greeting’ (1:29c) both refer to ‘the Messenger’s’ first direct speech to ‘Mariam’ (1:28c–e).
6. Having resolved the two information discrepancies, the TIR can now focus on indirect open question 1:29c and, together with the character ‘Mariam’, ‘ponder’ as to ‘what kind this greeting’ could be. This movement by the TIR further strengthens his relation to ‘Mariam’.
7. The indirect open question posed by ‘Mariam’ in 1:29c remains unanswered, although a positive turn of events can be expected by both the

TIR and ‘Mariam’ in view of ‘the Messenger’s’ first word to ‘Mariam’, ‘re-joyce!’. The TIR is able to back his expectations up with the information he possesses from ‘the Messenger’s’ encounter with ‘Zacharias’ in main text-unit 1:5a–25c.

8. By ‘pondering’ upon indirect question 1:29c together with ‘Mariam’, the TIR is prepared for the action about to unfold in the remainder of text-unit 1:26a–38d.

5.8 Clauses 1:30b–33b: ‘the Messenger’s’ second direct speech to ‘Mariam’

After the brief, but salient, narrative interlude in 1:29a–c, clauses 1:30b–33b return to the discursive world. Together they make up the second of three direct speeches by ‘the Messenger’ in text-unit 1:26a–38d. All three of these have the character ‘Mariam’ as their addressee. ‘The Messenger’s’ second direct speech to ‘Mariam’ is introduced by the *verbum dicendi* εἶπεν (*he said*; 1:30a) connected to the subject ὁ ἄγγελος (*the Messenger*; 1:30a). In contrast to the narrative introduction of ‘the Messenger’s’ first direct speech to ‘Mariam’, where *only* the *verbum dicendi* εἶπεν (*he said*; 1:28b) is used (the subject of which refers to ὁ ἄγγελος Γαβριήλ (*the Messenger Gabriel*; 1:26a), here in clause 1:30a, the subject of the verbal form is explicitly mentioned as ὁ ἄγγελος (*the Messenger*; 1:30a). This noun is the renominalisation of ὁ ἄγγελος Γαβριήλ (*the Messenger Gabriel*; 1:26a), found in the TIA’s narrative introduction (1:26a–27d) to text-unit 1:26a–38d. This renominalisation serves two functions in the TIA’s communication with the TIR:

1. Firstly, with the (seemingly superfluous) use of the noun ὁ ἄγγελος (*the Messenger*), the TIA accentuates the speaker of this direct speech in his very function as a ‘messenger’. ‘The Messenger’s’ second direct speech to ‘Mariam’ is, therefore, introduced by the TIA to the TIR as having the quality of a *message*. In contrast to this, ‘the Messenger’s’ first direct speech to ‘Mariam’, which is only introduced by the *verbum dicendi* (without the nominalised subject) is explicitly described by the TIA as a *greeting*. This description of ‘the Messenger’s’ first direct speech as a

greeting is given while the TIA reports to the TIR on ‘Mariam’s’ question regarding ‘the Messenger’s’ first direct speech (1:29c). I return to the difference between these two very proximate direct speeches by ‘the Messenger’ (1:28c–e; 1:30b–33b) in paragraph 5.9, where I compare and analyse the similar openings of four direct speeches by the character ‘the Messenger’.

2. Secondly, the renominalisation of the noun ὁ ἄγγελος (*the Messenger*; 1:30a) marks the return to the discursive world as being a separate and *second* direct speech (1:30b–33b) by ‘the Messenger’ addressing ‘Mariam’, and, therefore, distinct from his *first* one (1:28c–e). This implies that, although clauses 1:29a–c indeed form only a short narrative break by the TIA in ‘the Messenger’s’ communication with ‘Mariam’, they are all the same an important pause, as I have argued above in paragraph 5.4. Clauses 1:29a–c namely divide ‘the Messenger’s’ communication with ‘Mariam’ into two separate direct speeches, a *greeting* followed by a *message*, before ‘Mariam’ herself communicates with ‘the Messenger’.⁴⁶⁰

In the TIA’s introduction to ‘the Messenger’s’ second direct speech, the addressee (‘Mariam’) is referred to by the feminine personal pronoun αὐτῆι (*to her*; 1:30a), keeping ‘Mariam’, who is the subject of the immediately preceding action, in the TIR’s focus. All together the narrative introduction to ‘the Messenger’s’ second direct speech (1:30b–33b) reads: καὶ εἶπεν ὁ ἄγγελος αὐτῆι (*and the Messenger said to her*; 1:30a).⁴⁶¹

‘The Messenger’s’ second direct speech to ‘Mariam’ (1:30b–33b) is divided into two text-units by the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:31a), which is preceded by the coordinating conjunction καὶ (*and*; 1:31a). The first text-unit (1:30b–30d) of this direct speech is entirely focussed on the addressee ‘Mariam’, and it opens with the negative imperative (singular) μὴ φοβοῦ (*do not fear*; 1:30b). This clause is followed by a vocative, the addressee’s name Μαριάμ

460 Cf. Kozłowski, “Intertextuality of Luke 1:28” (2021), 133, who refers to 1:28c–e as ‘the Messenger’s’ ‘greeting’ and 1:30b–33b as ‘the Messenger’s’ ‘message’.

461 See Feník and Lapko, “Annunciations to Mary” (2015), 500, where in comparing text-units 1:5a–25c and 1:26a–38d, they state: ‘As was the case in the previous episode, the identification of the messenger (ὁ ἄγγελος), the reference to the addressee (αὐτῆι), and the use of a verbum dicendi (εἶπεν) converge to indicate that an annunciation is starting to unfold.’

(*Mariam*; 1:30c), and then by the clause of reason εὔρες γὰρ χάριν παρὰ τῷ θεῷ (for you have found favour with God; 1:30d).⁴⁶² I continue discussing ‘the Messenger’s’ second direct speech to ‘*Mariam*’ in paragraph 5.10.

5.9 A comparison of the opening words by ‘the Messenger’ to his addressees

In the research-text, the character ‘the Messenger’ communicates in a total of six direct speeches with three different characters: two direct speeches to ‘*Zacharias*’, three to ‘*Mariam*’, and one to ‘the shepherds’.⁴⁶³ His first direct speech to ‘*Zacharias*’, his first two direct speeches to ‘*Mariam*’, and his direct speech to ‘the shepherds’, are all opened in similar ways. A comparison of ‘the Messenger’s’ opening words of these four direct speeches can offer the TIR insight into the opening words (1:30b–d) of his second direct speech to ‘*Mariam*’.

In the four points below, I, therefore, first delineate each of these four openings, and discuss their narrative introductions (containing the *verbum dicendi*, speaker, and addressee).⁴⁶⁴

1. Clauses 1:13b–d open the first direct speech of the research-text, and give the first words spoken by ‘the Messenger’, being his first words to ‘*Zacharias*’. The narrative introduction to this direct speech reads: εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος (then the Messenger said to him; 1:13a). The use of the noun ὁ ἄγγελος (the Messenger) accentuates the speaker in his func-

⁴⁶² Kozlowski, “Intertextuality of Luke 1:28” (2021), 133, suggests that 1:30b–31b (which he refers to as 1:30–30a) offer an interpretation of 1:28c–e: “The opening words of the angel’s message (1:30–31a) can be read as an interpretation of the content of his greeting which Mary tried to understand (Luke 1:29: διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος):

χαῖρε = μὴ φοβοῦ *Μαριάμ*
κεχαριτωμένη = εὔρες γὰρ χάριν παρὰ τῷ θεῷ
ὁ κύριος μετὰ σοῦ = καὶ ἰδοὺ συλλήμνη ἐν γαστρὶ’.

See also Brown, *Birth of the Messiah* (1993), 321: ‘Often the phrases of 1:28 are seen as expanded and interpreted in the second angelic statement of 1:30–31 (...).’

⁴⁶³ The direct speech (2:14a–14b) spoken by ‘a multitude of the heavenly army’, also referred to as ‘the messengers’, can also be read as including ‘the Messenger of the Lord’ among its speakers. The addressee is not mentioned here, but no other characters other than ‘the shepherds’ are present on the textual stage. In this case, ‘the Messenger’ speaks two direct speeches to ‘the shepherds’

⁴⁶⁴ For a detailed syntax analysis of the ‘opening words’ to these four direct speeches by ‘the Messenger’, see my syntax analysis of Luke 1:5–2:52 in Chapter 2.

tion as a *messenger*, and this *first* direct speech to ‘Zacharias’ as being a *message*. This is confirmed by ‘the Messenger’ in his *second* direct speech to ‘Zacharias’, where he states: ‘and I was sent to speak to you and to proclaim as a good *message* to you these things’ (1:19g).

2. Clauses 1:28c–e are the first words by ‘the Messenger’ to ‘Mariam’ and constitute the entire first direct speech by ‘the Messenger’ to ‘Mariam’. The narrative introduction to this first direct speech reads *καὶ εἰσελθὼν πρὸς αὐτήν εἶπεν* (*and having entered (to) her, he said*; 1:28a–b). I explain in paragraph 5.8 that this introduction does not qualify the ensuing direct speech as being a *message*; rather, in clause 1:29c, the TIA describes text-unit 1:28c–e as a *greeting*.
3. Clauses 1:30b–d open the second direct speech by ‘the Messenger’ to ‘Mariam’. The narrative introduction reads: *καὶ εἶπεν ὁ ἄγγελος αὐτῇ* (*and the Messenger said to her*; 1:30a). Just as with the introduction to text-unit 1:13b–d, the use of the noun *ὁ ἄγγελος* (*the Messenger*) highlights the speaker of this direct speech in his function as a *messenger*, and his second direct speech to ‘Mariam’ as a *message*.
4. Clauses 2:10b–c open the direct speech by ‘the Messenger’ to ‘the shepherds’. The narrative introduction to this direct speech reads: *καὶ εἶπεν αὐτοῖς ὁ ἄγγελος* (*and the Messenger said to them*; 2:10a). Just as with the introduction to ‘the Messenger’s’ first direct speech to ‘Zacharias’, and to his second direct speech to ‘Mariam’, the use of the noun *ὁ ἄγγελος* (*the Messenger*) highlights the speaker of this direct speech in his function as a *messenger*, and his direct speech to ‘the shepherds’ as a *message*. This is confirmed by ‘the Messenger’ further on in the same direct speech, where he states: ‘for behold!, I proclaim as a good *message* to you great joy (2:10c)’.

I have laid the openings to these four direct speeches out in Scheme VI below, in order to facilitate a syntactic comparison.

Scheme VI The parallel syntactic structure of clauses 1:13b–d, 1:28c–e, 1:30b–d and 2:10b–c.

	Negation	Imperative	Vocative	Clause of reason
1:13b–d	μη	φοβοῦ	Ζαχαρία	διότι εισηκούσθη ἡ δέησίς σου
1:28c–e	[-]	χαῖρε	κεχαριτωμένη	[ὁ κύριος μετὰ σοῦ]
1:30b–d	μη	φοβοῦ	Μαριάμ	εὔρες γὰρ χάριν παρὰ τῷ θεῷ
2:10b–c	μη	φοβεῖσθε	[-]	ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν (...)

In the following six points I make observations regarding the syntax, semantics, and communication of the openings to these four direct speeches by ‘the Messenger’:⁴⁶⁵

1. All four groups of clauses start with an imperative, whether they are preceded by a negation or not. From a communicative point of view, these imperatives all immediately draw the attention of the addressee: ‘Zacharias’; ‘Mariam’ (twice); ‘the shepherds’. Three of these initial clauses (1:13b; 1:30b; 2:10b) are syntactically speaking *negative* imperatives starting with *μη* (*not*), but convey, from the point of view of semantics, positive communication: *μη φοβοῦ* (*do not fear*).⁴⁶⁶ The imperative in 1:28c is a positive imperative regarding both syntax and

⁴⁶⁵ The commentaries I have consulted, make note of the fact that three of the direct speeches by ‘the Messenger’ open with either the imperative *μη φοβοῦ* (*do not fear* [sg]; 1:13b, 30b), or *μη φοβεῖσθε* (*do not fear* [pl]; 2:10b), but do not compare this with the fact that ‘the Messenger’s’ direct speech in 1:28c–e also starts with an imperative, namely, *χαῖρε* (rejoice!; 1:28c). Neither do they note that the syntactic similarities between these four direct speeches extend beyond the initial *imperative*, which in three cases is directly followed by a *vocative*, and in all cases then by a *clause of reason* (see Scheme VI above). See e.g. Brown, *Birth of the Messiah* (1993), 260, 297; Fitzmyer, *According to Luke I–IX* (1981), 313, 325, 346, 396, 409. Riemersma, *Lucasevangelie* (2018), 42, does note that the first direct speech by ‘the Messenger’ to both ‘Zacharias’ and ‘Mariam’ opens with *μη φοβοῦ* (*do not fear* [sg]; 1:13b, 30b), followed by a *vocative* and a *clause of reason*. However, he does not note the syntactic parallel (*imperative + vocative + clause of reason*) between these two direct speeches and ‘the Messenger’s’ direct speech to ‘the shepherds’ (2:10b–c).

⁴⁶⁶ Cf. Green, *Gospel of Luke* (1997), 72–73: ‘The phrase “Do not be afraid” appears elsewhere in Luke–Acts usually by way of communicating the certainty of God’s care. Even when the context is one of divine visitation, the ensuing message confirms that this encounter is for the purpose of providing comfort and good news, not judgment.’ See for an exposition on *μη φοβοῦ* (*do not fear*) in the New Testament, Conrad, ‘Annunciation of Birth’ (1985), 659–662.

semantics: ‘rejoice’. From a semantic point of view, ‘the Messenger’ therefore always initiates the communication with his three different addressees *positively* (‘do not fear’, and ‘rejoice’)⁴⁶⁷ offering all three addressees, from a communicative point of view, immediate reassurance.⁴⁶⁸

2. Three groups of clauses, 1:13b–d, 1:30b–d, and 2:10b–c, begin with either the negative imperative *μη φοβοῦ* (*do not fear* (sg); 1:13b, 30b) or *μη φοβεῖσθε* (*do not fear* (pl); 2:10b), thus all using the same verb *φοβέω* (to fear).

 - The first instance of this negative imperative ‘do not fear’ used by ‘the Messenger’, addressing ‘Zacharias’, is an explicit reaction to *καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν* (*and fear fell upon him*; 1:12c), describing ‘Zacharias’ reaction to the appearance of ‘the Messenger’ (1:11a). Here, the TIR is first informed how ‘Zacharias became troubled beholding (‘the Messenger of the Lord’) (1:12a–b) before receiving further information that ‘Zacharias’ was overcome by ‘fear’. The action *ἐταράχθη Ζαχαρίας* (*Zacharias became troubled*; 1:12a) is temporally linked to ‘Zacharias’ action of *ιδῶν* (*beholding [him]*); 1:12b). This double action of ‘becoming troubled’ (while or after) ‘beholding’ is subsequently, through the use of the conjunction *καὶ* (*and*; 1:12c), linked to the action *φόβος ἐπέπεσεν ἐπ’ αὐτόν* (*fear fell upon him*; 1:12c). The text, therefore, contains an explicit syntactic link between ‘Zacharias’ becoming troubled and fearful, and his *beholding* ‘the Messenger of the Lord’: ‘And Zacharias became troubled,

467 Three of these four direct speeches by ‘the Messenger’ indeed use either the noun *χαρά* (*joy*) or the verb *χαίρω* (*to rejoice*), or both: ‘the Messenger’s’ first direct speech to ‘Zacharias’ (1:13b–17d) in clauses 1:14a–b; his first direct speech to ‘Mariam’ (1:28c–e) in clause 1:28c; his direct speech to ‘the shepherds’ in clause 2:10c. ‘The Messenger’s’ second direct speech to ‘Mariam’ (1:30b–33b) uses a form of the verb *χαριτόω* (*to eminently favour*), which is related to the verb *χαίρω* (*to rejoice*), in 1:28d. All four of these direct speeches are therefore linked from a semantic perspective. See also footnote 431.

468 See Brown, *Birth of the Messiah* (1993), 260, regarding *μη φοβοῦ*: ‘Do not be afraid. Since the fear of the visionary is one of the five standard steps in the biblical annunciation of birth (...), the revealer must urge the visionary not to be afraid (Matt 1:20; Luke 1:30; 2:10).’; cf. Brown, *Birth of the Messiah* (1993), 402, regarding 2:9c: ‘Fear is the standard reaction to angelic appearances (...).’ See Conrad, ‘Annunciation of Birth’ (1985), 657, in his discussion with Brown: ‘It will be observed that while the phrase “fear not” does not occur in OT annunciations of birth, it does occur in an OT form which announces or promises “off-spring” (*zera*), especially to the patriarchs. This observation undergirds another primary thesis of Brown’s argument: that the NT annunciations of birth, especially in Luke, are strongly evocative of the patriarchal narratives.’

beholding (him) and fear fell upon him' (1:12a–c). In brief: the reason for 'Zacharias' fear is *seeing* 'the Messenger'.⁴⁶⁹

- The second instance of the negative imperative *μὴ φοβοῦ* (*do not fear*; 1:30b) is used by 'the Messenger' when addressing 'Mariam' for a *second* time.⁴⁷⁰ The information given in the brief narrative interlude (1:29a–c) between 'the Messenger's' first and second direct speeches to 'Mariam' inform the TIR that 'Mariam' was 'extremely troubled at the word' (1:29a) spoken to her by 'the Messenger Gabriël' in his *first* direct speech to her. In contrast to 'Zacharias' 'becoming troubled' being explicitly connected to his 'fear', the TIA does not explicitly connect 'Mariam's' becoming 'extremely troubled' to 'fear' befalling her. The TIA, however, does imply that this is indeed the case, by letting 'the Messenger' open his second direct speech to 'Mariam' with the words 'do not fear' (1:30b). The TIR can conclude: 'Zacharias' *explicit* 'fear' is the result of his *beholding* 'the Messenger', while 'Mariam's' *implicit* fear is the result of 'the Messenger's' 'word' (1:29a), which refers to 1:28c–e.⁴⁷¹
- The third case of the negative imperative used by 'the Messenger', the plural *μὴ φοβεῖσθε* (*do not fear*; 2:10b), addresses 'the shepherds', and is an explicit reaction⁴⁷² to *καὶ ἐφοβήθησαν φόβον μέγαν* (*and they feared with great fear*; 2:9c).⁴⁷³ The introductory clauses 2:9a–9b first describe 'the Messenger' as 'standing by them (= 'the shepherds')', and secondly that 'the glory of the Lord shone around them (= 'the shepherds')'. Then, with the help of the coordinating conjunction *καὶ* (*and*; 2:9c), these two visible actions of 'standing' and 'shining' are connected to 'the shepherds' action of becoming 'fearful with

469 See for the reason for 'Zacharias' fear, footnote 447.

470 See regarding *μὴ φοβοῦ* (*do not fear*; 1:30b), Nolland, *Luke: 1–9:20* (1989), 51: 'The reassuring *μὴ φοβοῦ*, "do not fear," is found in Judg 6:24, in Dan 10:12, in the Zechariah parallel (Luke 1:13), and often in divine visitations (cf. at 1:13).'

471 See footnote 447, for the different reasons for 'Zacharias' fear on the one hand, and for 'Mariam's' fear on the other.

472 Cf. Nolland, *Luke: 1–9:20* (1989), 106: 'The angelic messenger first deals with the fear provoked by this supernatural visitation and assures the shepherds that God's intentions are gracious (cf. at 1:12, 30).'

473 For the construction *ἐφοβήθησαν φόβον μέγαν* (2:9c), see Fitzmyer, *According to Luke I–IX* (1981), 409: 'struck with great fear. Lit. "feared (with) a great fear," another cognate acc. (see v. 8), this time with an aor. pass. verb used intransitively (...).'

great fear'. Therefore, in contrast to 'Mariam', but parallel to 'Zacharias', 'the shepherds' are overcome with fear *before* hearing the words of 'the Messenger'. This once again indicates that 'Mariam's' reaction has to do with the *content* of 'the Messenger's' communication, and not with 'the Messenger's' appearance. Clauses 1:29a–c confirm this by describing 'Mariam's' actions in 1:29a–c as reactions to 'the Messenger's' 'word' and 'greeting' (see paragraph 5.4 and paragraph 5.5).

3. The opening words of 'the Messenger' to 'the shepherds' (2:10b–c) lack the central vocative clause that the other three groups of clauses all contain. This omission is connected to the wider import of the content of 'the Messenger's' message,⁴⁷⁴ which is indeed immediately and explicitly qualified as such by the relative clause (2:10d) connected to the clause of reason (2:10c): 'for behold!, I proclaim as a good message to you great joy, which will be *for all the people*'.⁴⁷⁵ By indicating the wider import of 'the Messenger's' message, the TIA makes it easier for the TIR to consider 'the Messenger's' 'good message' as also directed at him.
4. Three of these four 'openings' end with a clause of reason:
 - Clauses 1:13b–d end with a clause of reason marked in first position by the conjunction of reason *διότι* (*because*; 1:13d).
 - Clauses 1:30b–d end with a clause of reason, marked by the conjunction of reason *γὰρ* (*for*; 1:30d) in second position.
 - Clauses 2:10b–c also conclude with a clause of reason, marked here by the conjunction of reason *γὰρ* (*for*; 2:10c) in second position.

These three clauses of reason all give the reason for the negative imperatives used in the three opening clauses. As an exception, clauses 1:28c–e, however, end with a nominal clause (1:28e). There are two ways of interpreting this clause:

474 For the wider import of 'the Messenger's' message, see Green, *Gospel of Luke* (1997), 132, where he discusses the announcement of the birth of 'Iésous' to 'the shepherds': 'This portends the considerable ramifications of this birth, which cannot be conceived as a family affair, and may also anticipate the redefinition of "family" in Jesus' ministry.'

475 The wider import of 'the Messenger's' good message is also communicated by the use of the second person plural *ὕμῖν* (*for you*; 2:11a), which includes both 'the shepherds' and 'all the people'; cf. Brown, *Birth of the Messiah* (1993), 402, regarding 2:11a: 'To you. Presumably to the shepherds and the people.'

- As an *implicit* clause of reason, giving the *reason* for the imperative ‘rejoice!’ used in 1:28c. This interpretation would, however, not sufficiently reckon with the importance of this clause being a nominal clause. This interpretation can, therefore, best be rejected.
 - The information given in this nominal clause refers to the content of the ‘joy’ alluded to in the imperative ‘rejoice!’ in 1:28c. I opt for this interpretation.
5. The clause of reason (1:13d) concluding ‘the Messenger of the Lord’s’ opening words to ‘Zacharias’ (1:13b–d) alludes to prior communicative action (praying) by ‘Zacharias’. ‘Zacharias’ is namely told here by ‘the Messenger’ not to ‘fear’ ‘because your *prayer* has been heard’. The fact that ‘the Messenger’ was sent to him – ‘I was sent to speak to you’ (1:19e–f) – is, therefore, ultimately a reaction to ‘Zacharias’ prayer. In other words: ‘Zacharias’ previous communicative action of praying, which in fact occurs *outside of* the research-text, is the ‘motor’ leading up to the communication by ‘the Messenger of the Lord’. It can be noted, however, that the opening words of ‘the Messenger’s’ first and second direct speeches addressing ‘Mariam’, nowhere mention any prior communicative action by ‘Mariam’, such as praying. The reason for ‘the Messenger’ being sent to ‘Mariam’ is, therefore, not a reaction to any previous action on her part, be it communicative or otherwise. In fact, the narrative introduction to text-unit 1:26a–38d explicitly places the ultimate initiative with ‘God’, stating that ‘the Messenger Gabriël *was sent by God*’ (1:26a). This fact supports the lack of agency that ‘Mariam’ has had so far in text-unit 1:26a–38d.⁴⁷⁶ The clause of reason (2:10c) concluding ‘the Messenger of the Lord’s’ opening words to ‘the shepherds’ (2:11b–c) also does not allude to any prior communicative action (such as praying) by ‘the shepherds’. Just as with ‘Mariam’, the initiative for ‘the Messenger’s’ communication with ‘the shepherds’ appears to lie completely with ‘God’/‘the Lord’.
6. ‘The Messenger’s’ communication with ‘Mariam’ contains *two* similar ‘openings’: ‘the Messenger’s’ first words to her in 1:28c–e, and then in

⁴⁷⁶ See paragraph 5.4, point 1, for more on the character ‘Mariam’s’ initial lack of agency.

1:30b–d, which are the opening words of his second direct speech to her. These two ‘openings’ are only separated from each other by the brief return to the narrative world in 1:29a–c (see paragraph 5.4). ‘The Messenger’s’ second ‘opening’ runs, syntactically speaking, entirely parallel to the opening words by ‘the Messenger’ to ‘Zacharias’ in 1:13b–d. Both start with the singular negative imperative μή φοβοῦ (*do not fear*), they then continue with the name of his addressee ‘Zacharias’ and ‘Mariam’, and they both conclude with the reason for the employed negative imperative (see Scheme VI above). These two ‘openings’ run, by and large, parallel to the opening words of ‘the Messenger’ to ‘the shepherds’, which also start with a negative imperative ‘do not fear’ (plural), and then conclude (after omitting the vocative) with the reason for the employed negative imperative. Of the four similar ‘openings’ communicated by ‘the Messenger’, his first words to ‘Mariam’ are, however, ‘the odd man out’ in view of the following:

- They start with a *positive* instead of a *negative* imperative;
- They then employ a *substantivized verbal form* as a vocative rather than the relevant *proper noun*;
- They conclude with a *nominal sentence* instead of with a *clause of reason*.

From a communicative perspective, these deviations draw the TIR’s attention to ‘the Messenger’s’ first direct speech to ‘Mariam’ (1:28c–e). The TIR’s attention is also drawn to 1:28c–e through the information given directly at the communication level functioning between the TIA and TIR in 1:29a–c: ‘Mariam’s’ reported reaction to ‘the Messenger’s’ ‘word’ and ‘greeting’.

Because the direct speeches by ‘the Messenger’ to his addressees ‘Zacharias’, ‘Mariam’, and ‘the shepherds’ each take place without any other characters being present on the textual stage, the analysis and comparison of ‘the Messenger’s’ opening words to each can only be made by the TIR. The most the character ‘Mariam’ can do is compare ‘the Messenger’s’ first and second direct speeches to her, but of course only after the second one has been spoken by ‘the Messenger’.

My analysis of *the narrative introductions* to four of the direct speeches by ‘the Messenger’ (points 1–4 in the first series of points found above), as well as of the syntax, semantics and communicative function of *the opening words* of these four direct speeches (Scheme VI, and points 1–6 in the second series of points found above), offer new insight into the research-text, especially regarding the communication between the TIA and the TIR. I offer the following conclusions:

1. Through the (re)nominalisation of the subject of their *verbum dicendi* as ‘the Messenger’, direct speeches 1:13b–17d (first direct speech to ‘Zacharias’), 1:30b–33b (second direct speech to ‘Mariam’) and 2:10b–12 d (the direct speech to ‘the shepherds’) are accentuated as *messages*. The introduction to direct speech 1:28c–e, however, does not contain a nominalised subject and this direct speech is indeed described by the TIA as a *greeting*.
2. Besides being a *greeting* as opposed to a *message*, the first words by ‘the Messenger’ to ‘Mariam’ (1:28c–e) deviate from ‘the Messenger’s’ other three openings, setting it apart from them, and thereby drawing the TIR’s attention to it.
3. The communication by ‘the Messenger of the Lord’ to ‘Zacharias’ is a *reaction* to previous communication by ‘Zacharias’ (found outside of the research-text). In contrast to this, the communications by ‘the Messenger’ to ‘Mariam’ and to ‘the shepherds’ are not a reaction to any communicative action on their part, but are entirely initiated by ‘the Lord’.
4. The ‘fear’ of ‘Zacharias’ and ‘the shepherds’ is a result of their *seeing* ‘the Messenger’, before they have heard him communicate anything, while ‘Mariam’s’ (implicit) fear is a result of ‘the Messenger’s’ ‘word’ directed to her, emphasising the *content* of ‘the Messenger’s’ greeting rather than his appearance.
5. All four direct speeches by ‘the Messenger’ are opened in a positive vein, offering his addressees immediate reassurance. ‘The Messenger’s’ use of

an imperative in the opening clause, draws the attention of his addressees (and that of the TIR) from the very start of his communication with them.

6. In contrast to the other three ‘openings’ by ‘the Messenger’, his opening to ‘the shepherds’ does not employ a vocative. It is omitted to avoid addressing a specified character, accentuating that his message is ‘for all the people’. Besides emphasising the wider import of the message, the omission of the vocative facilitates an easier access for the TIR to ‘the Messenger’s’ message.

5.10 A return to clauses 1:30b–33b: an answer to indirect question 1:29c?

I return here to where I left off in paragraph 5.8 in my discussion of ‘the Messenger’s’ second direct speech to ‘Mariam’ (1:30b–33b). My analysis in paragraph 5.9 has made clear that clauses 1:30b–33b are accentuated by the TIA as being a *message*. This direct speech is divided into two text-units (1:30b–d; 1:31a–33b) by the *Aufmerksamkeitsreger* ἰδοὺ (*behold!*; 1:31a). The first text-unit of this direct speech is entirely focussed on the addressee ‘Mariam’, with the speaker ‘the Messenger’ reassuring her with the negative imperative ‘do not fear’ (1:30b) and by using her name ‘Mariam’ (1:30c). After having done so, he gives her the reason for her not having to fear: εὗρες γὰρ χάριν παρὰ τῷ θεῷ (*for you have found favour with God*; 1:30d).⁴⁷⁷ This clause of reason uses the same verbal root, namely χαριτώω (*to eminently favour*), as found in the vocative he uses to address ‘Mariam’ in his *first* direct speech to her, κεχαριτωμένη (*eminently favoured one*; 1:28d).⁴⁷⁸ ‘The Messenger’s’ two different direct speeches to ‘Mariam’ are therefore linked at a semantic level. The information given in clause of reason 1:30d is important for three reasons:

477 See for the phrase παρὰ τῷ θεῷ (*with God*; 1:30d), Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 29–30: ‘παρὰ τῷ θεῷ. The sense may be locative (“favor in God’s presence”), but more likely παρὰ introduces “a participant whose viewpoint is relevant to an event” (...). Thus, “favor in God’s estimation.”

478 See Fitzmyer, *According to Luke I–IX* (1981), 346, regarding εὗρες γὰρ χάριν παρὰ τῷ θεῷ (1:30d): ‘you have been favored by God. Lit. “you have found favor (*charis*) with God,” an OT expression (see Gen 6:8; 18:3; cf. 1 Sam 1:18). It explains the real sense of the ptc. in v. 28.’ See also e.g. Nolland, *Luke: 1–9:20* (1989), 50.

1. Here, in ‘the Messenger’s’ *second* direct speech, the clause of reason confirms the implication raised by the vocative used to address ‘Mariam’ in his *first* direct speech (‘eminently favoured one’; 1:28d) that she is favoured by *someone*. ‘Mariam’s’ title, therefore, implies a relationship with *someone*.
2. The clause of reason also reveals that the passive voice of this vocative is a divine passive: it is ‘God’ (1:30d) who favours ‘Mariam’.
3. Despite the active voice of the verbal form of which ‘Mariam’ is the subject, εὑρες (*you have found*; 1:30d), the full clause of reason reaffirms the lack of agency that ‘Mariam’ has so far had in the research-text.

The clause of reason (1:30d) offers a possible *answer* to ‘Mariam’s indirect question ‘what kind this greeting could be’ (1:29c). However, the following should be noted: the character ‘the Messenger’ does not know that ‘Mariam’ has posed a question. That she has done so, is only reported at the level of communication between the TIA and the TIR. The only character to know that this question has been posed is ‘Mariam’ herself. This means that ‘the Messenger’s’ words ‘for you have found favour with God’ are not spoken by him to her as an *answer*. ‘The Messenger’ speaks these words to ‘Mariam’ strictly to give her the *reason* not to fear. ‘Mariam’, however, can use clause of reason 1:30d not only as the intended reassurance, but also as giving information that can help answer her question.⁴⁷⁹ She is, thus, reassured by ‘the Messenger’ that she has no need to fear, because his greeting to her is formulated the way it is (‘rejoice! eminently favoured one: the Lord is with you’; 1:28c–e) due to the fact that she has ‘found favour with God’ (1:30d). The semantic link between ‘the Messenger’s’ greeting in his *first* direct speech and the clause of reason in his *second* direct speech via the verbal root χαριτώω (*to eminently favour*),⁴⁸⁰ lends weight to the clause of reason indeed providing the information with which ‘Mariam’ can answer her question (1:29c). However, nowhere does the TIA divulge whether ‘Mariam’

479 Although they are not his answer to ‘Mariam’s’ question (reported by the TIA as indirect open question 1:29c), ‘the Messenger’s’ words in clause of reason 1:30d, can be interpreted by both ‘Mariam’ and the TIR as epexegetical of ‘the Messenger’s’ first direct speech to ‘Mariam’ (1:28c–e), especially of κεχαριτωμένη (*eminently favoured one*; 1:28d). Cf. footnote 462.

480 See footnote 467.

considers this to be in fact so. The TIR, who in various ways has been invited by the TIA to reflect upon ‘the Messenger’s’ greeting to ‘Mariam’ (see paragraph 5.7), can himself use the information provided in clause of reason 1:30d (‘you have found favour with God’) to form his own opinion as to whether her question (and his) has been answered.

As already noted above, the start of the second text-unit of ‘the Messenger’s’ second direct speech is marked by the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:31a). Just like the negative imperative ‘do not fear’ (1:30b), found at the start of the first text-unit of this same direct speech, draws both ‘Mariam’s’ and the TIR’s attention to ‘the Messenger’s’ greeting, this second imperative also functions, from a communicative point of view, in drawing the attention of the addressee ‘Mariam’ (and of the TIR) to ‘the Messenger’s’ immediately following words (1:31b–d).⁴⁸¹ These three clauses can, thus, be considered as lying at the heart of his message. Step by step, they climactically introduce a new character in the research-text, concluding with his name ‘Iēsous’.

1. Clause 1:31b starts with a reference to the addressee (‘Mariam’), but only by using a second person singular verbal form and not using a personal pronoun, let alone her name. ‘The Messenger’ thereby starts the heart of his message by now ‘playing down’ the character ‘Mariam’. She ‘will conceive’, alluding to her carrying a child, although the child is not explicitly mentioned as such.
2. The same clause 1.31b then zooms in to the location where the conceived child is to be found, by using the locational phrase ‘in the belly’. This locational phrase is, from a semantic perspective superfluous (where else would a woman *conceive* a child?), and is employed to gradually shift the focus onto the child, without actually mentioning it.
3. Clause 1:31c, still using a second person singular verbal form, communicates that ‘you will give birth to a son’, now indeed explicitly mentioning the child, while specifying its male gender.

⁴⁸¹ Cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 74, regarding clause 1:31a: ‘Καὶ ἰδοὺ ist Signal des beginnenden, hier prophetisch vorausgesehenen Geschehens. Empfängnis, Geburt und Namengebung sind die menschliche Entsprechung der göttlichen Absicht.’

4. Clause 1:31d, still using a second person singular verbal form, communicates that the addressee will name her son ‘Iēsous’.⁴⁸²

These three clauses each mention one of the three biblical stages involved in bearing a child: conception (1:31b), bearing (1:31c), and naming (1:31d).⁴⁸³ Although in New Testament times, it is the father who traditionally names the child,⁴⁸⁴ ‘the Messenger’ informs the *mother* ‘Mariam’ that it is she who will name her son.⁴⁸⁵ In fact, the research-text does not exactly state who actually names ‘Iēsous’ during his circumcision eight days after his birth. Clauses 2:21c–e read καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ (*his name was called Iēsous, which it was called by the Messenger before he was conceived in the womb*). The passive voice of the verbal form ἐκλήθη (*was called*; 2:21c) can be interpreted as a divine passive (supported by its subject being ‘the Messenger (of the Lord)’), by which ‘God’ would here be the subject of the action of ‘calling’ the child’s name.⁴⁸⁶ The child’s familial titles ‘son of the Highest’ (1:32b)⁴⁸⁷ and ‘son of God’ (1:35e)⁴⁸⁸ indeed both imply that ‘God’ is the child’s father who, as father, would traditionally be the one to give the child its name. Whatever the case may be, the TIA avoids connecting the character ‘Iōsēph’ to the naming of ‘Iēsous’.⁴⁸⁹

482 See for the meaning of the name ‘Iēsous’ e.g. Fitzmyer, *According to Luke I–IX* (1981), 347: ‘The name *Iēsous* is a Greek form of the late development of the Hebrew name for Joshua. In Hebrew the latter is *Yēhōšū‘a*’ (Josh 1:1), a theophoric name, the first element of which is a form of *Yāhū* (=Yahweh) and the last the impv. of *šw*, ‘help.’ The name would mean, ‘Yahweh, help!’, expressing the cry of the mother in childbirth. In time *Yēhōšū‘a* was contracted to *Yōšū‘a* and then to *Yēšū‘a* (e.g. Ezra 2:6), transcribed in the LXX as *Iēsous*. But because the name *Yēšū‘a* sounds like *yēšū‘āh*, which is from a different root *yš*, and means ‘salvation’, Jesus’ name came to be popularly understood as a form of *yš*, ‘save.’ It is this popular etymology to which Matt 1:21 alludes. But the real root of the name of Jesus/Joshua is *šw*, ‘help.’ Cf. Brown, *Birth of the Messiah* (1993), 130–131.

483 Regarding the three stages (conception, bearing, and naming) surrounding pregnancy and birth in the biblical tradition, see footnote 124.

484 Cf. Brown, *Birth of the Messiah* (1993), 369: ‘In patriarchal times the child could be named by either father or mother (...), but in NT times it is generally thought that naming was the right of the father.’

485 See Brown, *Birth of the Messiah* (1993), 289, who notes: ‘(...) there are many OT antecedents for the naming of children by divinely favored women, e.g., Hagar (Gen 16:11), Leah (Gen 30:13), the mother of Samson (Judg 13:24), and the mother of Samuel (1 Sam 1:20).’ See also footnote 125.

486 See regarding the further use of the divine passive in the research-text, footnote 292, footnote 316, footnote 414, and footnote 432.

487 For *υἱὸς ὑψίστου* (*son of the Highest*; 1:32b), see Green, *Gospel of Luke* (1997), 89: ‘According to the angel’s words, Jesus will be “Son of the Most High,” a designation synonymous with “Son of God” (see the parallel – vv 32, 35).’

488 See for eleven points that can help illuminate the meaning of ‘son of God’ (1:35e), Kilgallen, ‘The Conception of Jesus (Luke 1:35)’ (1997).

489 In contrast, Matthew (1:21, 25) goes to great measures to emphasise the character ‘Iōsēph’ as naming the character ‘Iēsous’. See for the same view also Van Wieringen, ‘The Immanu-El in Isaiah and Matthew’ (2023), 20, footnote 39: ‘While Matthew puts all emphasis on Joseph giving the name, Luke puts all emphasis on the fact that Joseph does not give the name.’

The TIR, who with the reintroduction of ‘the Messenger Gabriēl’ in 1:26a–27d, is reminded of ‘the Messenger’s’ message to ‘Zacharias’ (1:13b–17d) about ‘Elisabet’ conceiving and bearing a son, and ‘Zacharias’ naming him, has had time to deliberate on whether ‘the Messenger’s’ second appearance could mean a new message – perhaps also about conceiving a child –, this time to ‘Mariam’. The TIR’s speculations are now indeed confirmed by ‘the Messenger’ in clauses 1:31b–d, boosting the TIR’s confidence and whetting his appetite to find out how this new message will be implemented. For, he has also heard that ‘Mariam’ is not yet married, but is ‘a virgin’ (1:27a=26a, 27d), who is ‘betrothed to a man’ (1:27b).

After clauses 1:31b–31d have gradually introduced the child to be born, ‘the Messenger’ then fully focusses upon the new character ‘Iēsous’. Clauses 1:32a–33b, therefore, no longer use the second person singular verbal form, addressing ‘Mariam’. These five clauses, making up the remainder of ‘the Messenger’s’ second direct speech, immediately start with the masculine demonstrative pronoun οὗτος (*he*; 1:32a), and then consistently use third person singular verbal forms together with third person pronouns, referring to ‘Iēsous’ as being ‘great’ (1:32a), as being called ‘son of the Highest’ (1:32b), as receiving from ‘the Lord God’ ‘the throne of his father David’ (1:32c), as being ‘king over the House of Jakōb’ (1:33a), and finally, the last clause 1:33b states that there will be ‘no end’ to ‘his kingdom’. Much is said here about the new character ‘Iēsous’. From a communicative perspective, the use by ‘the Messenger’ of two expressions containing familial nouns, υἱὸς ὑψίστου (*son of the Highest*; 1:32b) and Δαυὶδ τοῦ πατρὸς αὐτοῦ (*of his father David*; 1:32c), is interesting. ‘Mariam’ and the TIR know that she is betrothed to ‘Iōsēph’ (1:27b–c), while she has just been told that she will conceive, bear, and name a son. It seems obvious that her betrothed, ‘Iōsēph’ will, once he has married her, beget and be the father of the promised child.⁴⁹⁰ However, immediately after the central part of the message (1:31b–31d), ‘Mariam’ confusingly hears that her son ‘Iēsous’ will be called ‘son of the Highest’, implying that ‘God’ will beget the child, and be the child’s father. Furthermore,

490 Cf. Lincoln, “A Case of Double Paternity?” (2013), 643, where he refers to ‘Mariam’ as ‘She’: ‘She is betrothed to Joseph (1:27) and therefore should be expected to think that, although they have not been intimate yet, that will occur and the child who is to be the Davidic king will be the fruit of their future union.’; Green, *Gospel of Luke* (1997), 89, where he refers to ‘Mariam’ as ‘a betrothed virgin’: ‘What is more natural than for a betrothed virgin to expect to conceive and bear a child in the near future?’

she also hears that the child's father is Daudid. The TIR is barely given time to reflect on matters before 'Mariam' indeed asks for clarification of matters: 'How will this be?' (1:34b), her first words in the research-text.

5.11 Direct open question 1:34b–c: 'Mariam's' first words

'Mariam', at least from her position as being betrothed to 'Iōsēph (1:27b–c), has been confronted with confusing information from 'the Messenger' in his second direct speech to her (1:30b–33b). She now speaks for the first time, asking 'the Messenger' an open question in the hope of receiving extra information in order to clear things up. Her question is found in the first clause (1:34b) of her first direct speech to 'the Messenger' (1:34b–c). This entire direct speech is made up of two clauses: the question proper (the interrogative clause 1:34b), followed by a clause of reason (1:34c). 'Mariam's question follows immediately upon 'the Messenger's' second direct speech to her (1:30b–33b), with the TIA making only a brief return to the narrative world in order to supply the TIR with information regarding the speaker, the addressee and the verbal action: εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον (*then Mariam said to the Messenger: 1:34a*).⁴⁹¹ The speaker of the *verbum dicendi* εἶπεν (*she said; 1:34a*) is introduced as 'Mariam', and her addressee is referred to as 'the Messenger'. The use of the proper noun Μαριάμ (*Mariam, 1:34a*) accentuates 'Mariam' as speaker, as well as her first words. The renominationalisation of her addressee as 'the Messenger' immediately after his second direct speech to her, again accentuates his role as being a *messenger*, marking his second direct speech as being a *message*. His second direct speech (1:30b–33b) is, in fact, framed as a message by the narrative world surrounding it (1:30a; 1:34a), namely through first using the noun 'the Messenger' for the speaker in its own narrative introduction (see paragraph 5.8), and secondly for the addressee in the narrative introduction to 'Mariam's' direct speech immediately responding to it. 'Mariam's' question is clearly a reaction to 'the Messenger's' *message*.

⁴⁹¹ See for the use of δὲ (*then; 1:34a*) in the narrative introduction to 'Mariam's' first direct speech, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 32: 'δὲ. Although the context is analogous, Mary's question is introduced with δέ, while Zechariah's (v. 18) is introduced with καί. The choice of conjunction suggests that Mary's question is a significant development in the narrative, precipitating the important declaration by the angel in verse 35, while Zechariah's question does not contribute to the advancement of the primary storyline. In other words, the choice of conjunctions reflects the fact that Mary should have asked her question, while Zechariah should not have done so.'

The syntax of ‘Mariam’s’ first direct speech (1:34b–c) is described in detail in paragraph 5.1: clause 1:34b, πῶς ἔσται τοῦτο (*how will this be?*), is an interrogative clause. Positioned immediately before the statement ἔσται τοῦτο (*this will be*), it converts it into a question: ‘How will this be?’ This question is followed by a clause of reason (1:34c), linked to the question proper by ἐπεὶ (*since*). In full, ‘Mariam’s’ first direct speech reads: πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω,⁴⁹² (*how will this be, since a man I do not know?*; 1:34b–c).⁴⁹³

‘Mariam’ is given a lot of information in ‘the Messenger’s’ second direct speech (see paragraph 5.10). The following points can be made regarding ‘Mariam’s’ reaction (1:34b–c) to all this information:

1. Firstly, it should again be noted that ‘Mariam’s’ direct open question with its clause of reason (1:34b–c) constitute her first words in the research-text. Up until now ‘Mariam’ has played a silent role in the narrative. Although her (unspoken) reactions to ‘the Messenger’s’ greeting indeed mark her first real actions (1:29a–c), now in speaking, she for the first time becomes an explicitly communicating character in the narrative.⁴⁹⁴
2. ‘Mariam’s’ reaction (1:34b–c) to ‘the Messenger’s’ message (1:30b–33b) communicates with an addressee (‘the Messenger’). In contrast, ‘Mari-

492 See for my translation of οὐ γινώσκω (*I do not know*; 1:34c), Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 23.61: ‘γινώσκω (a figurative extension of meaning of γινώσκω ‘to know,’ [...]); συνέρχομαι (a figurative extension of meaning of συνέρχομαι ‘to come together,’ [...])—‘to have sexual intercourse with.’ γινώσκω: πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; ‘how can this happen, for I have not had sexual intercourse with a man?’ Lk 1:34

συνέρχομαι: πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ‘before they had sexual intercourse, she was found to be pregnant’ Mt 1:18.

In almost all languages there are euphemistic ways of speaking about sexual intercourse, and the use of γινώσκω and συνέρχομαι is illustrative of this in the Greek NT. It is possible to translate γινώσκω in Lk 1:34 as simply ‘for I am not married to a man,’ and likewise, συνέρχομαι in Mt 1:18 may be rendered as ‘before they were married.’ Cf. Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 76, regarding 1:34c: ‘Daß γινώσκω semitisch die intime Ehebeziehung bezeichnet, bezweifelt niemand.’ Fitzmyer, *According to Luke I–IX* (1981), 348, regarding 1:34c: ‘since I have no relations with a man. Lit. “since I do not know a man (or a husband [Greek *andra*, not *anthrōpon*]).” The verb *ginōskēin* is used euphemistically of marital relations, a usage well attested in Hellenistic Greek and in the LXX (e.g. Judg 11:39; 21:12; Gen 19:8); cf. Matt 1:25. Mary’s words explain the description of her in 1:27: The character ‘Zacharias’ uses the same verb γινώσκω in his direct open question (1:18b) to ‘the Messenger’, however in the sense of ‘having information’; cf. Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 28.1: ‘γινώσκω; οἶδα; γνωρίζω; γνώσις, εὐσις f: to possess information about—to know, to know about, to have knowledge of, to be acquainted with, acquaintance.”

493 For discussions regarding ‘Mariam’s’ direct open question and its clause of reason (1:34b–c), see e.g. Estes, *Questions and Rhetoric* (2017), 182–183; Brown, *Birth of the Messiah* (1993), 298–309; Fitzmyer, *According to Luke I–IX* (1981), 348–350; Gewiess, “Die Marienfrage Lk 1:34” (1961).

494 For the importance of the first words spoken by a character see footnote 293.

am's' unspoken reaction 'to 'the Messenger's' earlier *greeting* in 1:28c–e, did not explicitly communicate with 'the Messenger', or for that matter, with any other addressee (than herself). In other words: 'Mariam's' reaction to 'the Messenger's' *message* now initiates a new turn in what has, up until now, been one-way communication (in two direct speeches) from 'the Messenger' to 'Mariam'. In fact, her reaction, being exactly a *question* and not a statement, invites a further *response* by 'the Messenger'. 'Mariam's' question can, therefore, be characterised as promoting and prolonging the communication between both characters.⁴⁹⁵

3. 'Mariam's direct open question (1:34b–c) articulates the same question that the TIR is also left with after being confronted with the information contained in 'the Messenger's' message to 'Mariam' (1:30b–33b). Her question also offers the TIR a short pause in the flow of information being communicated by 'the Messenger'.⁴⁹⁶
4. 'The Messenger's' *greeting* (1:28c–e) and his *message* (1:30b–33b) are interrupted by 'Mariam's' being 'extremely troubled' and by her 'pondering' on the meaning of his greeting. This narrative break offers the TIR the opportunity to reflect upon 'the Messenger's' greeting (see paragraph 5.4). However, the continuation of the communication between 'the Messenger' and 'Mariam' – his message (1:30b–33b), followed by her question (1:34b–c) – are *not* interrupted by any narrative action, except for the brief introduction to 'Mariam's' direct speech. Indeed, after 'the Messenger' has rounded off his message in 1:33b, 'Mariam' *immediately* poses her question. This immediacy leaves the TIR no real opportunity (besides the short pause offered by her question itself) to digest the great amount of information 'the Messenger' has just supplied in his message. The TIR is, thus, ushered along by 'Mariam's' immediate reaction (with her question) and his attention is, thereby, diverted away

⁴⁹⁵ See Estes, *Questions and Rhetoric* (2017), 332, where he discusses the function of questions in narrative dialogue: 'Thus, questions in narrative dialogue will greatly contribute to the flow of information – not only between characters, but also between the narrator and the reader.' See also footnote 68, where I cite Estes, *Questions and Rhetoric* (2017), 289.

⁴⁹⁶ See Estes, *Questions and Rhetoric* (2017), 332: 'When a reader reads statement after statement, their attention drops as the monotony begins to inhibit the flow of information. In contrast, when the text regularly prompts the reader to answer questions (even if the questions are intended for the characters), it wakes the reader and improves their understanding of what they are reading.'

from what he has just heard about the new character 'Iēsous' and is focussed upon what 'Mariam' wants to know and why. 'Mariam's' immediate reaction has consequences for the TIR: it is she who remains in his focus, and it is she who sets the agenda regarding the further communicative development.

5. 'Mariam's' question only pertains to a small part of the large amount of information she has been given by 'the Messenger' in 1:30b–33b. The demonstrative pronoun τοῦτο (*this*; 1:34b) contained in her question 'how will *this* be?' is narrowed down through her use of a connected clause of reason 'since a man I do not know' (1:34c). By posing a question concerning 'knowing' a man, 'Mariam' asks for information regarding one single aspect of 'the Messenger's' message, namely about her conceiving in the belly.⁴⁹⁷ The various elements of 'the Messenger's' message given in clauses 1:31c–33b, however, do *not* assume her 'knowing' a man. It is only the information given in the first clause 1:31b that does do so: 'you will conceive in the belly'. 'Mariam's' conceiving in the belly (1:31b) will of course, over time, lead on to the information communicated in 1:31c–33b, but it is only her 'conceiving' that requires 'knowing' a man. By posing her question 'how will *this* be' in connection with the clause of reason, she, therefore, asks 'the Messenger' how she, not 'knowing' a man, will all the same 'conceive'. 'Mariam's' (indirect) specification of 'this' as referring to her conceiving in the belly, through her addition of the clause of reason 'since a man I do not know', is important for her addressee 'the Messenger' because it enables him to give her the correct information she requires. Regarding the TIR, 'Mariam's' use of this clause of reason confirms the information already given to him twice by the TIA in his narrative introduction to text-unit 1:26a–38d, namely that 'Mariam' is a 'virgin' (1:27a=26a, 27d) i.e., having no sexual relations with a man.⁴⁹⁸ This confirmation of matters reaffirms the TIR's confidence in veracity of the TIA's information.

497 The information given to 'Mariam' by 'the Messenger' συλλήμψη ἐν γαστρὶ (*you will conceive in the belly*; 1:31b) supposes sexual intercourse between her and a man: it supposes her 'knowing' a man; cf. footnote 492 for the figurative extension of the meaning of γινώσκω (*to know*) as 'to have sexual intercourse with'.

498 See regarding παρθένος (*virgin*) as conveying the meaning of having had no sexual relations with a man, footnote 422, where I refer to Green, *Gospel of Luke* (1997), 86; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 72–73; Fitzmyer, *According to Luke I–IX* (1981), 343.

6. I have pointed out that ‘the Messenger’s’ second direct speech (1:30b–33b) initially gradually builds up to the new character ‘Iēsous’, and then remains focussed on him (see paragraph 5.10). However, ‘Mariam’s’ reaction to ‘the Messenger’ does not at all refer to what he has just told her about ‘Iēsous’, but is rather focussed upon her how she herself will conceive.⁴⁹⁹
7. ‘Mariam’s’ question (1:34b–c), asking *how* she will conceive, does not in fact ask *who* will beget (be the father of) the child she is to conceive. Her question as to *how* she will conceive is quite understandable from the fact that she does not ‘know’ a man. Although the question as to ‘*who* will beget?’ her child is never asked, there are indeed two reasons for ‘Mariam’ to pose it.
- Firstly, ‘the Messenger’s’ message, in communicating that ‘Iēsous’ will be called ‘son of the Highest’ (implying ‘God’ being his *father*),⁵⁰⁰ and that ‘Iēsous’ will receive the throne of ‘his *father* David’,⁵⁰¹ seems to be at odds with her being betrothed to ‘Iōsēph’ (betrothal implying future sexual relations with *him* and, therefore, ‘Iōsēph’ being the father of her first child). Even if ‘Mariam’ understands ‘his father David’ (1:32c) as referring to her conceiving a child by ‘Iōsēph’, who is of the ‘House of David’ (1:27b),⁵⁰² she is still left with the information that her child will be called ‘son of the Highest’ (implying ‘God’ being her son’s father).

499 See Estes, *Questions and Rhetoric* (2017), 182, where he refers to ‘the Messenger’s’ second direct speech (1:30b–33b) as ‘this weighty pronouncement’: ‘Upon hearing this weighty pronouncement, Mary raises a practical question: “How will this be, since I am a virgin?” Mary’s question turns the dialogue away from the epic toward the need for a simple explanation to a complex question.’ Pace Fitzmyer, *According to Luke I–IX* (1981), 335, who refers to ‘Mariam’s’ question (1:34b–c) as ‘Mary’s objection’.

500 See for *υἱὸς ὑψίστου* (*son of the Highest*; 1:32b) and *υἱὸς θεοῦ* (*son of God*; 1:35e), footnote 487, and footnote 488.

501 In referring to Mariam’s’ child as receiving *τὸν θρόνον Δαυιδ τοῦ πατρὸς αὐτοῦ* (*the throne of his father David*; 1:32c), ‘the Messenger’ implies that her child will receive the messianic title ‘son of David’. Cf. Fitzmyer, *According to Luke I–IX* (1981), 338: ‘In the two-stage declaration made to Mary, Jesus and his future role are set forth. In the first stage (vv. 32–33) his extraordinary character is set forth in terms of his Davidic and messianic role with clear allusions to the dynastic oracle of Nathan in 2 Samuel 7.’ See also Nolland, *Luke: 1–9:20* (1989), 52, where he remarks: ‘In vv 32–33 there is a strong affirmation of Davidic messianism, an affirmation which Luke sustains consistently (cf. Acts 1:6) despite the fact that he understands the fulfillment in terms that transcend traditional Jewish messianism (cf. Luke 19:14, 27, 38; 23:2, 3, 37–38; Acts 2:30–36; 13:34–37).’

502 See for *ἐξ οἴκου Δαυιδ* (*from the House of David*; 1:27b) and the familial origins of ‘Iōsēph’, footnote 421.

- Secondly, ‘the Messenger’s’ message contains an internal contradiction, implying that both ‘God’ as well as Daud⁵⁰³ (or via Daud, ‘Iōsēph’) will be the child’s father. However, ‘Mariam’ (as well as the TIR) can also opt to take ‘the Messenger’s’ message at face value and understand the child as simultaneously being ‘son of the Highest’ (1:32b) and having a ‘father Daud’ (1:32c).⁵⁰⁴

Despite these two reasons for warranting a clarification of matters as to who exactly will be the father of her son, ‘Mariam’ does *not* ask who will beget her child.⁵⁰⁵ The TIR is, of course, also confronted with the question as to who will be the father of ‘Mariam’s’ son. The TIR is additionally confronted by a further question: why does ‘Mariam’ indeed not ask ‘the Messenger’ who will be the father of her son? The ambiguity regarding the child’s father here, prepares the TIR for main text-unit 2:41–2:52b, where once again the identity of ‘Iēsous’ father is at issue.

8. Finally, there are similarities as well as differences between ‘Mariam’s’ first direct speech containing her question (1:34b–c) and ‘Zacharias’ first direct speech containing his question (1:18b–d).⁵⁰⁶ The TIA, thereby, invites the TIR to compare ‘Zacharias’ and ‘Mariam’s’ reactions (and questions) to ‘the Messenger’s’ message.

- Both ‘Zacharias’ and ‘Mariam’s’ first direct speeches are a reaction to a *message* by ‘the Messenger’ that opens with three syntactically similar clauses, namely the negative imperative ‘do not fear’ + a vocative proper name (‘Zacharias’ or ‘Mariam’) + a clause of reason (see paragraph 5.9). Both these messages by ‘the Messenger’ concern the birth (conception, giving birth, and naming) of a first child, a son,

⁵⁰³ Because Δαυιδ (Daud; 1:32c) is not a character (a participant in the verbal or non-verbal communication on the textual stage), I do not bracket Daud between single apostrophes; cf. paragraph 1.3.4, and footnote 74.

⁵⁰⁴ Cf. Fitzmyer, *According to Luke I–IX* (1981), 339, where he refers to ‘Mariam’s’ child as ‘he’: ‘If he is the Davidic Messiah (as vv. 32–33 seem to suggest), he is not simply “Son of God” in a messianic sense. That is the point of the second stage of the angel’s announcement: he is not only the Davidic Messiah, he is also God’s Son.’

⁵⁰⁵ Cf. Green, *Gospel of Luke* (1997), 89, where he refers to ‘Mariam’ as ‘her’ and ‘she’: ‘What her question does not account for fully, however, is the information that she was betrothed to Joseph. As such, and since Joseph is “of the house of David,” it might have been evident how she would conceive and bear a son of David to whom God could give the throne.’

⁵⁰⁶ See for a comparison of ‘Zacharias’ first direct speech (1:18b–d) and ‘Mariam’s’ first direct speech (1:34b–c), Green, *Gospel of Luke* (1997), 82–85.

to the addressee, and give further information about who this son will grow up to be. However, the *implicit* presence of the father of ‘Mariam’s’ son in ‘the Messenger’s’ direct speech to ‘Mariam’ contrasts with the *explicit* role of the mother of ‘Zacharias’ son in ‘the Messenger’s’ direct speech to ‘Zacharias’.

- Despite receiving a great deal of information about their respective sons to be born (‘Iōannēs’ and ‘Iēsous’), both ‘Zacharias’ and ‘Mariam’ focus on *themselves* in their reaction to ‘the Messenger’, using first person singulars: ‘for I, I am an old man’; ‘since a man I do not know’. Their sons to be are not mentioned by them in their reaction.
- The reactions by ‘Zacharias’ and ‘Mariam’ to ‘the Messenger’s’ message both start with an interrogative clause, followed by a clause of reason: both ‘Zacharias’ and ‘Mariam’s’ first words in the research-text are, therefore, a question. Their question and the reason they give for it, together constitute their entire first direct speech.
- The clause of reason used by ‘Zacharias’ is not sufficiently exact to clarify what he is referring to with his question ‘by what shall I know *this*?’, resulting in a temporary information discrepancy for the TIR (see paragraph 4.7). In contrast, the clause of reason used by ‘Mariam’ does clarify exactly what she is referring to with her question ‘how shall *this* be?’.
- While ‘Zacharias’ asks for *confirmation* about part of the message he has received (‘your prayer has been heard’), ‘Mariam asks about the *implementation* of part of the message she has received (‘you will conceive in the belly’).⁵⁰⁷

The TIR’s comparison of ‘Zacharias’ first direct speech (1:18b–d) and ‘Mariam’s’

507 For how ‘Zacharias’ question asks for *confirmation*, while ‘Mariam’s’ question asks for *implementation*, see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 32: Ἦὼς ἔσται τοῦτο. Zechariah questions the veracity of the angel’s announcement (Κατὰ τί γνώσομαι τοῦτο, v. 18); Mary merely asks how the announcement will come about: ‘Estes, *Questions and Rhetoric* (2017), 182: ‘Mary does not actually ask how *this is possible* but how *this will proceed*.’

first direct speech (1:34b–c) leads to three considerations regarding what he can expect in the unfolding narrative:

1. The *similarities* between the two messages and the reactions by the two addressees to them can lead the TIR to entertain certain expectations as to ‘the Messenger’s’ reaction to ‘Mariam’s’ direct open question: will ‘Mariam’, just like ‘Zacharias’, perhaps now also be temporarily struck mute?
2. The TIR can consider whether the two *differences* between the two reactions will perhaps lead to a *different* reaction to ‘Mariam’s’ question by ‘the Messenger’.
3. The TIR can ask himself whether the two messages are connected in any way besides being communicated by the same ‘Messenger’. Will a connection between the two messages be revealed in ‘the Messenger’s’ response to ‘Mariam’s’ question?

In contrast to the TIR, the character ‘Mariam’ can, of course, not compare ‘the Messenger’s’ message and her own reaction to the earlier communication between ‘the Messenger’ and ‘Zacharias’. Although both communications take place at the level of the characters, they take place at different times (six months separating them) and at different locations (in the temple in Jerusalem, and in Nazareth). Besides this, ‘Mariam’ is not informed by ‘the Messenger’ about his earlier communication with ‘Zacharias’.

After posing her question, the character ‘Mariam’ and the TIR both expect a response from ‘the Messenger’.⁵⁰⁸ How will he answer her request for information as to how she will conceive in the belly since she does not know a man? The TIR, through his comparison with ‘the Messenger’s’ earlier communication with ‘Zacharias’, is additionally interested to see whether ‘Mariam’ will be struck mute, and whether there is a connection between ‘the Messenger’s’ messages to ‘Zacharias’ and ‘Mariam’.

⁵⁰⁸ Regarding the objective of ‘Mariam’s’ question (1:34b–c), see Estes, *Questions and Rhetoric* (2017), 182: ‘Mary’s goal is to elicit whatever information she can of a practical nature. Any information that the angel would be willing to provide would be well received by Mary.’

5.12 Clauses 1:35c–37: ‘the Messenger’s’ third direct speech to ‘Mariam’

‘The Messenger’s’ third direct speech to ‘Mariam’ is found in clauses 1:35c–37. It is introduced by clauses 1:35a–b, reading *καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ* (and answering, the Messenger said to her).⁵⁰⁹ The speaker is here again renominialised as ‘the Messenger’, accentuating his function as a messenger. His addressee (= ‘Mariam’) is only referred to using a feminine pronoun. It is noteworthy that the *verbum dicendi* εἶπεν is preceded and qualified by the participle ἀποκριθεὶς (answering), describing ‘the Messenger’s’ imminent words as an answer and, therefore, confirming ‘Mariam’s’ immediately preceding direct speech (1:34b–c) as indeed containing a question (see also paragraph 3.3.3).

‘The Messenger’s’ direct speech is rounded off by a clause of reason (1:37), pertaining to the rest of the direct speech (1:35c–36d), which itself is divided into two text-units (1:35c–e; 1:36a–d) by the *Aufmerksamkeitserreger* ἰδοὺ (behold!; 1:36a).

The first part of ‘the Messenger’s’ direct speech describes ‘Mariam’ as the indirect object⁵¹⁰ of future action by πνεῦμα ἅγιον (holy spirit; 1:35c) and δύναμις ὑψίστου (power of the Highest; 1:35d).⁵¹¹ Clause of result 1:35e, introduced by διὸ καὶ (and therefore; 1:35e),⁵¹² explains that it is the qualification of ‘spirit’ as ‘holy’ and ‘power’ as connected to ‘the Highest’ that will lead τὸ γεννώμενον (the one

509 See for the communicative consequences of the two *verba dicendi* in 1:35a–b, footnote 45, footnote 311, and footnote 312, where I quote Runge, *Discourse Grammar* (2011), 114–129.

510 For ‘Mariam’ as the object of the agency of both πνεῦμα ἅγιον (holy spirit; 1:35c) and δύναμις ὑψίστου (power of the Highest; 1:35d), see Brown, *Birth of the Messiah* (1993), 312: ‘But the way these ideas are combined in 1:35 takes us out of the realm of Jewish expectation of the Messiah into the realm of early Christianity. The action of the Holy Spirit and the power of the Most High come not upon the Davidic king but upon his mother.’

511 Being Hebraisms, the constructions πνεῦμα ἅγιον (holy spirit; 1:35c) and δύναμις ὑψίστου (power of the Highest; 1:35d) can be translated as ‘the holy spirit’ and ‘the power of the Highest’; cf. for the Hebrew construction with its *nomen rectum* and *nomen regens*, paragraph 2.2.8. See also Brown, *Birth of the Messiah* (1993), 289, regarding πνεῦμα ἅγιον (1:35c): ‘The Holy Spirit. This expression is anarthrous as it was in the Matthean annunciation (1:18).’ I have, however, opted to omit the article in my working-translation (see the Appendix).

512 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 33: ‘διὸ. The inferential conjunction is an emphatic marker usually denoting that the inference is self-evident (...).’ See also e.g. Brown, *Birth of the Messiah* (1993), 291: ‘Therefore. Of the nine times *διο και* occurs in the NT, three are in Luke/Acts. It involves a certain causality; (...).’; Nolland, *Luke: 1–9:20* (1989), 55: ‘The διὸ και, “therefore,” spans more than one logical step, and the text does not allow us to give it a precisely determined sense. The use of κληθήσεται (“will be called”; cf. at v 32) suggests a reading of διὸ και along the lines “from what God here begins will flow consequences leading to ...” rather than as the “therefore” of a strictly logical inference.’

born; 1:35e)⁵¹³ to be called ἅγιον (*holy*; 1:35e)⁵¹⁴ and υἱὸς θεοῦ (*son of God*; 1:35e). Therefore, strictly speaking, it is only clauses 1:35c–d that form the answer to ‘Mariam’s’ question as to how she will conceive a son seeing that she has no sexual relations with a man. She will apparently conceive through ‘holy spirit’ actively coming upon her and ‘the power of the Highest’ actively overshadowing her.⁵¹⁵ The initiative here lies with ‘the spirit’ and ‘the Highest’; ‘Mariam’ has no agency.⁵¹⁶

The clause of result 1:35e offers ‘Mariam’ *extra* unasked for information by ‘the Messenger’. He communicates that ‘Mariam’s’ son will be called ‘holy’ and ‘son of God’. From a communicative perspective, this surplus information is important in two ways:

1. It consolidates previous information supplied to ‘Mariam’:
 - It confirms in different and clear terms, by employing the title ‘son of God’, what ‘Mariam’ has already heard in ‘the Messenger’s’ second direct speech to her, where he tells her that the son that she will give birth to will be called υἱὸς ὑψίστου (*son of the Highest*; 1:32b). The ‘power of the Highest’ (1:35d) causes ‘Mariam’ to bear the ‘son of the Highest’.
 - It reaffirms that the action described in 1:35c–d will indeed lead to the conception and birth described in 1:31c–d (‘you will conceive in the belly and you will give birth to a son’).

513 Regarding the translation of the determined participle τὸ γεννώμενον (*the one born*; 1:35e), see e.g. Brown, *Birth of the Messiah* (1993), 291; Fitzmyer, *According to Luke I–IX* (1981), 351.

514 For ἅγιον (*holy*; 1:35e), see Fitzmyer, *According to Luke I–IX* (1981), 351: ‘*holy*. The function of the adj. *hagion* is not easily determined. I have taken it as the predicate of a verbless clause preceding the naming clause, “will be holy; he will be called Son of God.” But it could also be rendered, “will be called holy, Son of God” (as predicate of the verb *klēthēsetai*), or even substantively, “the Holy One to be born will be called Son of God” (as the subj. of the verb *klēthēsetai*).’ Cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 76–77.

515 For the verbal forms ἐπελεύσεται (*he will come upon*; 1:35c) and ἐπισκιάσει (*he will overshadow*; 1:35d), see Nolland, *Luke: 1–9:20* (1989), 54, where he suggests that, influenced by the Septuagint, the verbs respectively refer to the ‘eschatological coming of the Spirit that will cause the wilderness to become a fruitful field’ (cf. Isaiah 32:15), and associate Mary’s experience with ‘the dramatic way in which God’s glory and the cloud marking his presence came down upon the completed tabernacle’ (cf. Exodus 40:35). Nolland also argues that neither verb ‘has ever been used in relation to sexual activity or even more broadly in connection with the conception of a child (...).’ Cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 76; Fitzmyer, *According to Luke I–IX* (1981), 351.

516 Cf. Nolland, *Luke: 1–9:20* (1989), 56: ‘The emphasis of the text is on the total initiative of God (...).’

2. Secondly, this extra information explaining that ‘Mariam’s’ son will be called ‘holy’ and ‘son of God’ refocuses ‘Mariam’s’ attention (as well as that of the TIR) back onto the son she will conceive and give birth to.

‘The Messenger’s’ third direct speech continues in text-unit 1:36a–d, which starts with the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:36a), drawing ‘Mariam’s’ attention to the words to come. These buttress ‘the Messenger’s’ message about how ‘Mariam’ will conceive and give birth to a son. ‘The Messenger’, namely, offers the example of ‘Elisabet’, who has conceived a son in her ‘old age’ (1:36b) and who is now in her sixth month: Ἐλισάβητ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στειρᾷ (*Elisabet your relative, also she has conceived a son in her old age and this month is the sixth for her, who is called barren*; 1:36b–d).⁵¹⁷ The TIR can make note of the following:

1. ‘The Messenger’ describes the character ‘Elisabet’ as being ‘Mariam’s’ relative (ἡ συγγενίς σου *your relative*; 1:36b). This is new information for the TIR. The parallels the TIR has already drawn regarding the communication between ‘the Messenger’ and ‘Zacharias’ and the communication between the same ‘Messenger’ and ‘Mariam’ (see paragraph 5.11) are herewith further strengthened:⁵¹⁸ apparently ‘the Messenger’s’ two addressees both belong to the same family.
2. This new information also prepares the TIR for ‘Mariam’s’ visit to ‘Elisabet’, and for the communication between the two women (1:39a–56b). ‘Mariam’, therefore, does not travel to ‘Elisabet’ as a mere stranger or acquaintance, but as a family member.⁵¹⁹

⁵¹⁷ The layout of NA28 suggests that clauses 1:36a–d are not part of ‘the Messenger’s’ third direct speech (1:35c–37), but rather belong to the narrative world of the research-text. Cf. Aland, et al., *Novum Testamentum Graece* (2013), 180. The research-text is based on the Koine Greek of NA28, including its division into verses and its punctuation; however, I do not take into consideration the implications that the layout of NA28 sometimes suggests (see paragraph 1.1, and footnote 16).

⁵¹⁸ Cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 77: ‘Die Annäherung der Überlieferungen bringt eine Verwandtschaft zwischen beiden Müttern mit sich: Der Hinweis auf die “Verwandte” schlägt eine Brücke, ohne dabei zu präzisieren.’; Fitzmyer, *According to Luke I–IX* (1981), 352.

⁵¹⁹ Besides the two narrative functions of introducing ‘Elisabet’ as a relative of ‘Mariam’ (see my points 1 and 2 here), Green, *Gospel of Luke* (1997), 91, offers a third function: ‘The description of Elizabeth as “your relative” serves three functions. Most obviously, it is one more way in which the stories of John and Jesus are interwoven. Second, it serves as a bridge back to the story of Elizabeth, preparing for the encounter between Elizabeth and Mary (vv 39–56) and John’s birth (v 57). Finally, it is a further indication of how

3. Although the TIR already knows that ‘Elisabet’ is pregnant, it is not made clear to him whether the information offered by ‘the Messenger’ (1:36b–d) is new for ‘Mariam’.
4. ‘Elisabet’s’ ‘old age’ (1:36b) is here again referred to by ‘the Messenger’, reconfirming the information that the TIR has already been given directly by the TIA in 1:7c, and via ‘Zacharias’ in 1:18d.⁵²⁰ This confirmation advances the TIR’s confidence in the credibility and consistency of the TIA, strengthening their communicative relationship. It also does the same for the communicative relationship of the characters: ‘Zacharias’, ‘Mariam’, and ‘the Messenger’ all know that ‘Elisabet’ is ‘old’. The TIR knows that all three characters are aware that ‘Elisabet’ is old.
5. ‘The Messenger’ also communicates that ‘Elisabet’ ‘is called barren’ (despite having already conceived).⁵²¹ ‘Elisabet’s’ pregnancy, now in its sixth month (1:26a, 36c) is apparently still not public knowledge, and she is thus still called ‘barren’. ‘The Messenger’, thereby, offers ‘Mariam’ information that is not yet known by those who still call ‘Elisabet’ ‘barren’. The fact that the wider public does not yet know that ‘Elisabet’ has conceived is also new information for the TIR.
6. ‘The Messenger’ also refers to the fact that ‘Elisabet’ is in her ‘sixth month’ (1:36c). The TIR can, thereby, corroborate that the temporal phrase ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ (*in the sixth month*; 1:26a) used by the TIA in his introduction to the communication between ‘the Messenger’ and ‘Mariam’ (1:26a–38d), indeed implicitly refers to the communication between ‘the Messenger of the Lord’ and ‘Zacharias’, as well as to ‘Elisa-

carefully Luke has staged his characterization of Mary. Only at the end of this scene do we learn that she belongs to the family of Elizabeth and may thus share her ancestral heritage; the timing of this disclosure is significant, for the most memorable quality of Mary for Luke is her relation to God, a relationship God initiated.’

⁵²⁰ Cf. e.g. Brown, *Birth of the Messiah* (1993), 292.

⁵²¹ For the present tense of the feminine participle καλουμένη (*she who is called*; 1:36d), see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 35: ‘καλουμένη. Pres pass ptc fem dat sg καλέω (attributive).’ Despite the present tense used here, some exegetes translate the participle using a past tense, without offering a reason for doing so; cf. e.g. Brown, *Birth of the Messiah* (1993), 286: ‘who was deemed barren’; Nolland, *Luke: 1–9:20* (1989), 40: ‘who was called barren’; Fitzmyer, *According to Luke I–IX* (1981), 334: ‘who has been called barren’. However, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 26, do translate the present tense of the participle: ‘who is called barren’; cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 64, who does the same: ‘die unfruchtbar genannt wird’.

bet's' pregnancy, both of which are reported in main text-unit 1:5a–25c. The TIR now knows for certain that he here, during the communication between 'the Messenger' and 'Mariam', finds himself on a time-line about half a year after the start of the TIA's narrative.

'The Messenger's' final words to 'Mariam' are ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα (*because not will be impossible for God every matter*; 1:37). This clause of reason pertains to both the first part (regarding 'Mariam') and the second part (regarding 'Elisabet') of 'the Messenger's' direct speech. After explaining to 'Mariam' how she will conceive without knowing a man, and stating that 'Elisabet' has conceived in her old age, 'the Messenger' turns away from the two women and refocuses on 'God': nothing is impossible 'for God'. 'The Messenger's' final statement indicates two things:

1. He implicitly alludes to 'God's' *power*: the noun δύναμις (*power*; 1:35d) is namely linked to the verb (οὐκ) ἀδυνατήσῃ ([*not*] *will be impossible*; 1:37).⁵²² The use of the negative particle οὐκ (*not*; 1:37) with the negative prefix in ἀ-δυνατήσῃ (*im-possible*; 1:37), together reading 'not will be impossible', anticipates a tentative, though unspoken, reaction of 'impossible!' by 'Mariam'. The double negative indeed strengthens the information that the δύναμις ὑψίστου (*power of the Highest*; 1:35d) is capable of πᾶν ῥῆμα (*every matter*; 1:37).⁵²³
2. 'The Messenger' accentuates the extraordinary circumstances of 'Elisabet's' and 'Mariam's' pregnancies, again by using the verb ἀδυνατήσῃ (*will be impossible*; 1:37), however negating the action with the negative particle οὐκ (*not*; 1:37).

522 Cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 24, for ἀδυνατέω, which they translate as 'lack strength', 'powerless', 'to be unable', 'impossible'; 452, for δύναμις, which they translate as 'strength, power, ability'. See also footnote 313, where I refer to Winter, "Language in the Birth and Infancy Stories of the Third Gospel" (1954), 115, who points out that 'the Messenger's' name 'contains his message' δύναμις ὑψίστου ἐπισκιάσει σοι (1:35d).

523 For ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα (1:37), see Winter, "Language in the Birth and Infancy Stories of the Third Gospel" (1954), 115.

5.13 Clauses 1:38a–d: ‘Mariam’s’ second direct speech to ‘the Messenger’

‘Mariam’ reacts to ‘the Messenger’s’ information without asking a further question, but by making a short statement, her second direct speech to ‘the Messenger’ (1:38b–c). ‘Mariam’s’ communication is introduced in 1:38a with the *verbum dicendi* εἶπεν (*she said*), and she is referred to by the TIA with her proper name ‘Mariam’. Her addressee ‘the Messenger’ is not mentioned, neither using a noun, nor a pronoun. ‘Mariam’s’ second direct speech starts with the *Aufmerksamkeitsreger* ἰδοὺ (*behold!*; 1:38b) marking that what she has to say is important. The first part of ‘Mariam’s’ statement consists of a clause containing no predicate: ἡ δούλη κυρίου (*the maidservant of the Lord*; 1:38b).⁵²⁴ This is followed by a clause expressing desire γένοιτό μοι κατὰ τὸ ῥῆμά σου (*may it come to pass to me according to your utterance*; 1:38c).⁵²⁵ The female gender of the speaker (= ‘Mariam’), the female gender of the singular noun ‘the maidservant’ (1:38b), and the lack of a predicate, all taken together in light of the deictic character of the *Aufmerksamkeitsreger* (1:38b),⁵²⁶ characterise clause 1:38b as a self-presentation by ‘Mariam’. She manages, thereby, to present herself in a relationship with ‘the Lord’ (as ‘the maidservant of the Lord’), without reference to her person.⁵²⁷ In the following clause 1:38c, ‘Mariam’ gives substance to her relationship with ‘the Lord’ as his maidservant. She refers to herself as the indirect object (μοι) of the verbal form γένοιτό (*may it come to pass to me*; 1:38c), and refers to her addressee ‘the Messenger’ with a second person singular κατὰ τὸ ῥῆμά σου (*according to your utterance*; 1:38c). As ‘the maidservant of the Lord’ she will undergo what ‘the Messenger of the Lord’ (= ‘Gabriël’) has communicated to her in 1:35c–d (‘your utterance’). This ‘utterance’ by ‘the Messenger’ communicates that ‘holy spirit’ will come over her, and ‘power of the Highest’ overshadow her.

524 For my translation of ἰδοὺ ἡ δούλη κυρίου (1:38b), cf. e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 36: “Ἰδοὺ ἡ δούλη κυρίου. Lit. “Behold! The servant of the Lord.”” See for an interpretation of ἰδοὺ ἡ δούλη κυρίου (1:38b) in the context of slavery and prostitution, Hoke, “Slavery, Prostitution, and Luke 1:38” (2018).

525 Regarding the use of the optative mood γένοιτό (*may it come to pass*; 1:38c), cf. Brown, *Birth of the Messiah* (1993), 292: ‘An element of wishing is involved.’; Grosvenor and Zerwick, *Grammatical Analysis* (1993), 172: ‘γένειτό aor. opt. expressing a desire’.

526 See for the deictic function of an *Aufmerksamkeitsreger*, paragraph 1.2.2, footnote 34.

527 See regarding ‘Mariam’s’ use here of ἡ δούλη (*the maidservant*; 1:38b) as referring to herself, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 36: ‘When used for self-identification this term highlights the speaker’s acknowledgment of his or her humble status vis-à-vis the addressee.’ For an exposition called ‘Mary as Handmaid (1:38)’, see Brown, *Birth of the Messiah* (1993), 316–319. ‘Mariam’ also refers to herself as ‘his (= ‘God’s’) maidservant’ in clause 1:48a.

The lack of a direct reference to ‘Mariam’ in clause 1:38b, as well as her syntactic status as an indirect object in clause 1:38c, are both consistent with ‘Mariam’ so far being reactive, rather than proactive (see paragraphs 5.4 and 5.9).⁵²⁸ In fact, so far in the narrative ‘Mariam’ is only the subject of the passive *διεταράχθη* (*she was extremely troubled*; 1:29a), of *διελογίζετο* (*she kept pondering*; 1:29b), and of her two direct speeches (1:34b–c; 1:38b–c), all of which are reactions to ‘the Messenger’s’ communication. ‘The Messenger’ does not reply to ‘Mariam’s’ second direct speech.

Text-unit 1:26a–38d, containing the communication between ‘the Messenger’ and ‘Mariam’ is concluded in clause 1:38d with a return to the narrative world after ‘Mariam’s’ second direct speech. The TIR is informed by the TIA: *καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος* (*and the Messenger departed from her*). Once again it is not ‘Mariam’, but rather ‘the Messenger’ who is proactive. It is he who ends the communication with her by departing from her (1:38d), just as it is he who initiated the communication with her after ‘having entered (to) her’ (1:28a).⁵²⁹

5.14 ‘Elisabet’s’ direct speech to ‘Mariam’: its introduction and her first words

Text-unit 1:39a–56b deals with the communication between the characters ‘Mariam’ and ‘Elisabet’.⁵³⁰ This text-unit is one of the three ways the TIA links the two series of text-units dealing with respectively ‘Iōannēs’ and ‘Iēsous’ in order to mould the research-text into a single narrative (see paragraph 2.3, and Scheme IV).⁵³¹

⁵²⁸ See Herman and Vervaeck, *Handbook of Narrative Analysis* (2005), 52, where they deal with ‘the two fundamental roles’ (active and passive) of ‘actants’.

⁵²⁹ Cf. Nolland, *Luke: 1–9:20* (1989), 49: *ἔεισελθὼν πρὸς*, “going into,” is Lukan idiom (Acts 11:3; 16:40; 17:2; 28:8; and cf. esp. 10:3) and is balanced by the *ἀπῆλθεν ἀπ’ αὐτῆς*, “he departed from her,” of v 38. Welzen, “Exegetical Analyses and Spiritual Readings of the Story of the Annunciation” (2011), 28, remarks upon a ‘chiasmic structure’ framed by 1:28a and 1:38d: ‘It is striking that after the introduction of the acting characters in the story (God, Gabriel and Mary), a chiasmic structure follows. In this chiasmic structure, God disappears as an acting character. The extreme poles of this sandwich structure are formed by the movements of coming in (*ἔεισελθὼν* in verse 28) and departing (*ἀπῆλθεν* in verse 38). Within these two poles, the communication between Gabriel and Mary takes place.’

⁵³⁰ Regarding the name ‘Elisabet’, see Brown, *Birth of the Messiah* (1993), 258: ‘The only Elizabeth mentioned in the OT was Elisheba, the wife of the high priest Aaron (Exod 6:23); (...).’

⁵³¹ Cf. Green, *Gospel of Luke* (1997), 92: ‘The scene of Mary’s visit to Elizabeth is Luke’s most obvious affirmation of the way the two stories of these women are intertwined within the singular story of God’s

It starts with ‘Mariam’ for the first time in the research-text taking the initiative (1:39a). Up until now, she has been reactive rather than proactive (see paragraph 5.4, paragraph 5.9, and paragraph 5.13). Now, however, a renominalised ‘Mariam’ is first connected to the active participle ἀναστᾶσα (*having risen*; 1:39a) and is then consecutively the subject of three active verbs ἐπορεύθη (*she went*; 1:39b), εἰσῆλθεν (*she entered*; 1:40a), and ἠσπάσατο (*she greeted*; 1:40b). The semantics of the participle ‘having risen’ marks the transition from a reactive to a proactive ‘Mariam’.⁵³² Her rising takes place ἐν ταῖς ἡμέραις (*in these days*; 1:39a), indicating that her action takes place not long after the departure of ‘the Messenger’ (1:38d).⁵³³ ‘Mariam’s’ action of ‘going’ (1:39b) after having risen is μετὰ σπουδῆς (*with haste*; 1:39b), accentuating her transition to action.⁵³⁴ She zooms in to her destination⁵³⁵ via first τὴν ὄρεινὴν (*the hill country*; 1:39b), here mentioned without a toponym,⁵³⁶ to the more specific ‘the city of Iouda’

-
- redemption.’; Nolland, *Luke: 1–9:20* (1989), 40, where (referring to ‘Iōannēs’ and ‘Iēsous’ as ‘the two heroes’) he describes text-unit 1:39a–56b as: ‘(...) an encounter scene between the two mothers which marks the intertwining of the destinies of the two heroes (...)’
- 532 For a functional rather than semantic value of ἀναστᾶσα (1:39a), see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 37: Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς. Lit. “getting up . . . went . . . with haste.” Culy and Parsons (161) have suggested that when ἀνίστημι is used with πορεύομαι, it may reflect “a common Semitic construction. The Hebrew verb קָם (lit. “arise”; Greek, ἀνάστηθι) was sometimes used as a helping verb. In the phrase קָם לך (lit. “arise, go!”) in Jonah 1:2, for example, קָם appears to carry functional rather than semantic value, adding a connotation of urgency to the second verb (...).” This may be the case here as well, particularly given the use of μετὰ σπουδῆς. It is also possible, though, that the function is not to convey haste but rather to highlight the onset of a journey.’ In the above, they refer to Culy and Parsons, *Acts: A Handbook on the Greek Text* (2003), 161. Cf. Mueller, “Nature and Purpose of Mary’s Travel” (2023), 287; Brown, *Birth of the Messiah* (1993), 332; Nolland, *Luke: 1–9:20* (1989), 65; Fitzmyer, *According to Luke I–IX* (1981), 362. Even if ἀναστᾶσα only has a functional value, it still marks ‘Mariam’s’ transition to proactiveness.
- 533 Regarding ἐν ταῖς ἡμέραις (*in these days*; 1:39a), see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 38: ‘ἐν ταῖς ἡμέραις ταύταις. Temporal. The phrase sets the broad temporal context for what follows within the general time frame of the preceding events.’ Cf. Green, *Gospel of Luke* (1997), 94, who translates the temporal phrase as ‘about that time’; Fitzmyer, *According to Luke I–IX* (1981), 356, who translates it as ‘About the same time’.
- 534 Green, *Gospel of Luke* (1997), 95, also notes ‘Mariam’s’ proactiveness here: ‘Moreover, Mary’s journey is apparently unmotivated. She does not go in obedience to the angel, who gave her no such instructions.’ See, however, Brown, *Birth of the Messiah* (1993), 341, who is of the opinion that ‘Mariam’s’ journey to ‘Elisabet’ is not proactive, but reactive, and made ‘under a divine imperative’ (referring to ‘the Messenger’ with ‘His’): ‘His words, “Nothing said by God can be impossible,” were an implicit directive to Mary, with the result that the visitation comes under a divine imperative.’ See for a discussion on the ‘nature’, ‘motivation’, and ‘purpose’ of ‘Mariam’s’ action of going to ‘Elisabet’, Mueller, “Nature and Purpose of Mary’s Travel” (2023).
- 535 Cf. Nolland, *Luke: 1–9:20* (1989), 65: ‘The three εἰς, “into,” phrases indicate with increasing degrees of precision Mary’s destination (...) and help to mark the duration of a considerable journey.’
- 536 For the ΤΙΡ, τὴν ὄρεινὴν (*the hill country*; 1:39b) evokes the hills of Galilaia, where ‘Mariam’ begins her journey, as well as the hills of Iouda, ‘Mariam’s’ destination in 1:39b. If ‘Mariam’ were to travel the most direct route between Galilaia and Iouda, ‘hill country’ would also evoke the hills of Samaria. See regarding τὴν ὄρεινὴν (*the hill country*; 1:39b), Brown, *Birth of the Messiah* (1993), 331, where he also notes: ‘Some scholars have found Luke’s geographical description too telescopic to do justice to a journey of several days from the Galilean hills south across the plain of Esdraelon, through the mountains of Samaria, into the Judean hills.’

(1:39b)⁵³⁷ and ‘the house of Zacharias’ (1:40a), and she finally arrives at ‘Elisabet’ (1:40b), whom she greets. The mention of ‘the house of Zacharias’ here refreshes the TIR’s memory by evoking ‘Zacharias’ communication with ‘the Messenger’ and its follow-up: ‘Zacharias’ muteness and the conception by ‘Elisabet’ of ‘Iōannēs’ (1:5a–25c).

Directly after the communication between ‘the Messenger’ and ‘Mariam’ (text-unit 1:26a–38d), the TIR hears from the TIA that ‘Mariam’ goes to ‘Elisabet’ (1:39a–40b). Nowhere is the TIR informed that ‘Iōsēph’, to whom ‘Mariam’ is betrothed (1:27b), learns of ‘the Messenger’s’ message to ‘Mariam’. In fact, in ‘the Messenger’s’ communication with ‘Mariam’, he does not refer to ‘Iōsēph’, but only mentions ‘Mariam’s’ relative ‘Elisabet’, and the fact that ‘Elisabet’ herself has ‘conceived a son in her old age’ (1:36b). Having arrived at ‘Elisabet’, ‘Mariam’ greets her, thereby consolidating the link between the two series of text-units regarding ‘Iōannēs’ and ‘Iēsous’ respectively (see paragraph 2.3, and Scheme IV).

This link is made evident in 1:41b where the mothers of both boys, ‘Elisabet’ and ‘Mariam’, are mentioned together in a single clause: ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλισάβετ (*when Elisabet heard the greeting of Mariam*; 1:41b). It is important to note that the TIR himself does not hear ‘Mariam’s’ greeting to ‘Elisabet’, creating a discrepancy between his knowledge and the knowledge of the characters ‘Mariam’ and ‘Elisabet’.⁵³⁸ The TIR does, however, hear that ‘Mariam’s’ greeting has an effect on the baby in ‘Elisabet’s’ womb: the baby leaps (1:41c). Furthermore, the TIR is informed that ‘Elisabet’ ‘was filled with holy spirit’ (1:41d), and then makes ‘a loud sound with a great cry’ (1:42a). Being presented with the *effects* of ‘Mariam’s’ greeting by the TIA, but not with its *content*, stimulates the TIR to look back at the only other time in the research-text that a ‘greeting’ is explicitly mentioned. This is the greeting of ‘Mariam’ by ‘the

537 Besides three times using forms of the toponym Ἰουδαίας (*Ioudaia*; 1:5; 1:65c; 2:4a), the research-text only once uses the similar toponym Ἰουδα (*Iouda*; 1:39b), both referring to the region where Jerusalem is located. See also footnote 151, where I cite Brown, *Birth of the Messiah* (1993), 332. Cf. Fitzmyer, *According to Luke I–IX* (1981), 363.

538 Cf. Mueller, “Nature and Purpose of Mary’s Travel” (2023), 283: “That Elizabeth hears Mary’s greeting is mentioned by the narrator and spoken of by Elizabeth (Luke 1:41, 44). Mary’s own greeting to Elizabeth is absent. The narrator is concerned with Elizabeth’s reaction, not Mary’s confirmation of Elizabeth’s condition.”; Fitzmyer, *According to Luke I–IX* (1981), 363, regarding ‘Mariam’s’ greeting of ‘Elisabet’: ‘Luke does not tell us what the greeting was or how it was phrased.’

Messenger' (1:29c–e), a greeting that causes her to keep pondering and to ask herself a question as to its meaning. Could 'Mariam' perhaps have used the same or a similar greeting to greet 'Elisabet'? The TIR's reflections remain conjectural and cannot help him resolve the information discrepancy, but he has been stimulated by the TIA to once again reflect on the greeting contained in 'the Messenger's' first direct speech to 'Mariam' (1:28c–e): 'Rejoice! eminently favoured one: the Lord (is) with you.'

The syntax of clauses 1:41b–42b makes it clear that six actions occur either simultaneously or consecutively in four steps during and directly after 'Mariam's' greeting of 'Elisabet':

1. The particle ὡς (*when*; 1:41b) temporally connects 'Elisabet's' action of hearing to 'the baby's' action of leaping in her womb. The object of 'Elisabet's' action of *hearing* (= 'Mariam's' greeting), implies 'Mariam's' action of *greeting*: therefore, all three actions ('Mariam's' greeting, 'Elisabet's' hearing and 'the baby's' leaping) occur at the same time (1:41b–c).
2. 'Elisabet' is then 'filled with holy spirit' (1:41d).
3. 'Elisabet' then makes 'a loud sound with a great cry' (1:42a).
4. 'Elisabet' then starts speaking: εἶπεν (*she said*; 1:42b).

In distinguishing these four steps, the TIR understands that 'Elisabet's' action of speaking her direct speech (1:42c–44b) is separate from her preceding action of making 'a loud sound with a great cry'. The verb used here ἀνεφώνησεν (*she made a loud sound*; 1:42a) is a *hapax legomenon* in the New Testament⁵³⁹ and is

539 Cf. Bauer, *Wörterbuch zu den Schriften* (1963), c. 126, for the verb ἀναφωνέω occurring in the New Testament only here in 1:42a. The verb appears five times in the Septuagint (1 Chronicles 15:28; 16:4, 5, 42; 2 Chronicles 5:13); cf. Hatch and Redpath, *Concordance to the Septuagint* (1897; repr. 1987), 85. See Bauer, et al., *Greek-English Lexicon* (2021), 66, who translate ἀναφωνέω as 'cry out'; Muraoka, *Lexicon of the Septuagint* (2009), 48, who translates ἀναφωνέω as 'to make a loud sound: + dat. (musical instrument)'. In all five instances in the Septuagint, the context for the 'making of a loud sound' is either the presence of 'the ark of the covenant' (1 Chronicles 15:28; 16:42), 'the ark of the Lord' (1 Chronicles 16:4, 5), or 'the Lord' (2 Chronicles 5:13). See regarding the use of ἀναφωνέω in 1:42a, Kozłowski, "Mary as the Ark of the Covenant" (2018), 110: '(...) we should note that the verb ἀνεφώνησεν (1:42), which expresses the cry of the mother of John the Baptist, is used [scil. in the Septuagint] exclusively for liturgical exclamations, and more precisely for those which accompany the transport of the Ark of the Covenant; (...); Nolland, *Luke: 1–9:20* (1989), 67: ἀναφωνέω,

intensified here using κραυγῆ μεγάλη (*with a great cry*; 1:42a).⁵⁴⁰ Only after making this loud sound with a great cry does ‘Elisabet’ start speaking. Her direct speech is introduced by the *verbum dicendi* εἶπεν (*she said*; 1:42b). Her addressee (= ‘Mariam’) is not explicitly mentioned. ‘Elisabet’s’ first words to ‘Mariam’ contain two blessings, the first concerning her addressee, while the second concerns the fruit of her addressee’s womb (1:42c–d). It is important to point out that at this stage in the narrative, only ‘Mariam’ and ‘the Messenger of the Lord’ (as well as the TIR) know that ‘Mariam’ ‘will conceive in the belly’ (1:31b). However, nowhere has the TIR been informed that this has actually taken place.⁵⁴¹ ‘Elisabet’s’ blessing of the fruit of ‘Mariam’s’ womb, however, presupposes her knowledge of ‘Mariam’s’ pregnancy. Confronted with this unexpected fact, the TIR can deduce that either ‘Mariam’s’ greeting of ‘Elisabet’, or ‘the baby’s’ (= ‘Iōānēs’) leaping in ‘Elisabet’s’ womb, or ‘Elisabet’s’ being filled with holy spirit, or all of these together, have communicated the fact of ‘Mariam’s’ pregnancy to ‘Elisabet’.

‘Elisabet’s’ first words to her addressee (1:42c–d) can,⁵⁴² from a communicative perspective, be considered her own *greeting* of ‘Mariam’.⁵⁴³ The TIR, who has just pondered on the possible content of ‘Mariam’s’ greeting of ‘Elisabet’

“to cry out,” is used in the LXX (5 times) only in connection with the loud noise of worship, but that is probably not in view here.’; Laurentin, *Structure et Théologie de Luc* (1957), 79–80: ‘(...)’; on notera dans le même sens que le verbe ἀνεφώνησεν (1:42) qui exprime le cri de la mère de Jean Baptiste est exclusivement employé pour designer les exclamations liturgiques (...) et plus spécialement celles qui accompagnent le transport de l’arche d’alliance (...).’

540 For ἀνεφώνησεν κραυγῆ μεγάλη (*she made a loud sound with a great cry*; 1:42a), cf. e.g. Fitzmyer, *According to Luke I–IX* (1981), 364: ‘Luke makes use of an exaggerated expression to stress the importance of the event.’

541 See Fitzmyer, *According to Luke I–IX* (1981), 364: ‘blest is the fruit of your womb! An OT phrase is used here (see Gen 30:2; Lam 2:20; cf. Deut 7:13; 28:4) to convey to the reader that Mary’s conception has already taken place. Luke has not mentioned this, whereas he did in the case of Elizabeth (1:24).’ See Kavin Rowe, *The Lord in Luke* (2006), 36, regarding the narrative ‘silence’ surrounding ‘Mariam’s’ conceiving (which he unfortunately refers to as ‘Mariam’s’ ‘conception’): ‘There follows absolutely no narration of Mary’s conception. Instead, the narrative suddenly shifts. From her closeted encounter with the angel Gabriel, Mary is next seen hastening to a small Judean town. The shift is from private to public, and its effect is to create a profound silence regarding what has happened or not yet happened in the secret of Mary’s womb.’ For a detailed analysis of the various options offered by Luke 1–2 regarding the moment at which ‘Mariam’ conceives, see Wolter, ‘Wann Wurde Maria Schwanger?’ (1987).

542 See Wilson, ‘Jael, Judith, and Mary in Luke 1:42’ (2006), for how she explores the communicative function of ‘Elisabet’s’ greeting (1:42c–d) when viewed in conjunction with allusions to Judges 5:24 and Judith 13:18.

543 See Green, *Gospel of Luke* (1997), 94, where he gives his paragraph 2.3.1. the heading ‘*Mary and Elisabeth Exchange Greetings* (1:39–45)’; and where he notes regarding 1:42c–d: ‘What is surprising, then, is Elizabeth’s greeting to Mary.’; see also 96, where he states: ‘Elizabeth’s first words are reminiscent of the greeting and praise given to a superior in recognition of her or his advanced status and of the fact that God had blessed this person.’ Cf. Brown, *Birth of the Messiah* (1993), 341: ‘And Elizabeth is now given in turn a revelation of Mary’s status, so that she can return Mary’s greeting.’

(1:41b), is hereby now offered a second possibility regarding its content. Could ‘Mariam’ have greeted ‘Elisabet’ using the same or similar words with which ‘Elisabet’ now greets ‘Mariam’: εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου (*blessed are you among women and blessed is the fruit of your womb*; 1:42c–d)?⁵⁴⁴ ‘Elisabet’s’ greeting introduces the character ‘Iēsous’ (= ‘the fruit’) onto the textual stage.⁵⁴⁵ ‘Mariam’ has of course heard from ‘the Messenger’ that ‘Elisabet’ is in the sixth month of her pregnancy (1:36c).⁵⁴⁶ If ‘Mariam’ indeed greets ‘Elisabet’ with these or similar words, then this would be the moment that ‘Elisabet’ realises that ‘Mariam’ knows of her (‘Elisabet’s’) pregnancy. However, from *whom* ‘Mariam’ has received this information, would constitute a discrepancy between the information at ‘Elisabet’s’ disposal and that at ‘Mariam’s’. ‘Elisabet’s’ greeting of ‘Mariam’ (1:42c–d) invites the TIR to ponder once again what the undivulged content of ‘Mariam’s’ greeting of ‘Elisabet’ could be, returning his attention once again to the moment that ‘Mariam’s’ greeting, ‘Elisabet’s’ hearing, and ‘Iōannēs’ leaping all coincide (1:41b–c).

To sum up:

1. The fact that the content of ‘Mariam’s’ greeting of ‘Elisabet’ (1:40b, 41b) is not communicated by the TIA, invites the TIR to reflect on what this content could be, and refocuses him on the explicit content of ‘the Messenger’s’ greeting of ‘Mariam’ (1:28c–e) as being a possible option for ‘Mariam’s’ greeting of ‘Elisabet’;
2. ‘Elisabet’s’ explicit greeting of ‘Mariam’ (in the form of two blessings presupposing her knowledge of ‘Mariam’s’ pregnancy) invites the TIR to again reflect on the possible content of ‘Mariam’s’ greeting of ‘Elisabet’.
3. The TIR’s two moments of reflection link the three greetings: ‘the Mes-

⁵⁴⁴ See for the participial form of both εὐλογημένη (1:42c) and εὐλογημένος (1:42d), Brown, *Birth of the Messiah* (1993), 333.

⁵⁴⁵ See, regarding the introduction of ‘Iēsous’ onto the textual stage, Kavin Rowe, *The Lord in Luke* (2006), 43 (where he refers to text-unit 1:39a–56b as ‘this scene’): ‘Prior to this scene, we have heard great things about the baby to be born, but only through angelic pronouncement: Jesus himself does not yet exist in the narrative because he has not been conceived. But now, in 1:42 we learn that Mary is pregnant, (...) Jesus himself now actually exists in the narrative.’

⁵⁴⁶ See Mueller, “Nature and Purpose of Mary’s Travel” (2023), 283: ‘Certainly, Mary did see Elizabeth’s pregnancy and was able to corroborate Gabriel’s words, though such action is left unnarrated.’

senger's' greeting of 'Mariam' (1:28c–e), 'Mariam's' greeting of 'Elisabet' (1:40b;41b), and 'Elisabet's' greeting of 'Mariam' (1:42c–d).⁵⁴⁷

4. The connection of these three greetings, made at the communicative level between the TIA and the TIR, functions in two ways from a communicative perspective:
 - Firstly, it consolidates the narrative for the TIR (while linking the three characters 'the Messenger', 'Mariam', and 'Elisabet');
 - Secondly, it indicates to the TIR the importance of these three greetings.
5. 'Elisabet's' explicit greeting of 'Mariam' introduces the character 'Iē-sous' onto the textual stage as 'the fruit' of 'Mariam's' womb.

5.15 Clauses 1:43a–b: 'Elisabet's' direct open question

After greeting 'Mariam', 'Elisabet' poses 'Mariam' a direct open question (1:43a). This question is in fact extended into the following subordinate clause (1:43b), which is used epexegetically to explain the content of the demonstrative pronoun used in the question proper. I deal with the syntax of both the question and its subordinate clause in more detail in paragraph 5.1. Taken together, the question and its subordinate clause read: *καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ* (*and from where to me is this that the mother of my Lord should come to me?*; 1:43a–b). To understand 'Elisabet's' question, the TIR must ascertain to whom the nominal phrase 'the mother of my Lord' refers, as well as to whom the question is addressed.

1. The immediate context makes clear that 'Elisabet' refers to 'Mariam' as 'the mother of my Lord' (1:43b). 'The mother' is namely the subject of the verb 'to come' (1:43b), which has as its indirect object 'to me' (= 'Elisabet'), and 'Mariam' has indeed just arrived and greeted 'Elisabet'.

⁵⁴⁷ Various ancient witnesses extend 'the Messenger's' greeting of 'Mariam' (1:28c–e) with words found in 'Elisabet's' greeting of 'Mariam' (1:42c–d): *εὐλογημένη σὺ ἐν γυναιξίν* (*blessed are you among women*; 1:42c). These witnesses, thereby, link 'the Messenger's' greeting of 'Mariam' with 'Elisabet's' greeting of 'Mariam' at an additional *semantic* level. See for these witnesses, Aland, et al., *Novum Testamentum Graece* (2013), 179; see in addition, footnote 435.

Besides this, directly before posing her question, ‘Elisabet’ has already implied that ‘Mariam’ is a ‘mother’ in blessing ‘the fruit’ (1:42d) of ‘Mariam’s’ ‘womb’ (1:42d).⁵⁴⁸ The TIR can thus conclude that ‘Elisabet’s’ direct open question (1:43a–b) communicates information about ‘Mariam’ (‘the mother of my Lord’), as well as about ‘Mariam’s’ child (‘my Lord’). ‘Elisabet’s’ question confirms the information supplied by ‘the Messenger’ to ‘Mariam’ in text-unit 1:26a–38d.

2. The TIR can then consider who the addressee is of ‘Elisabet’s’ question. There are three options:⁵⁴⁹

- ‘Elisabet’ could be addressing herself with her question.⁵⁵⁰ An argument in support of this is that after addressing ‘Mariam’ using second person singular pronouns in 1:42c–d,⁵⁵¹ ‘Elisabet’ uses a third person singular (in the form of the nominal phrase ‘the mother of my Lord’) in 1:43a–b, thereby speaking not *to* ‘Mariam’, but *about* ‘Mariam’. Because there is no other character on the textual stage to whom ‘Elisabet’ can pose a question besides ‘Mariam’, ‘Elisabet’ must be addressing herself. In this case, the addressee of ‘Elisabet’s’ direct speech (1:42c–44c) changes twice: ‘Elisabet’ first addresses ‘Mariam’ (1:42c–d), then herself with her question about ‘Mariam’ (1:43a–b), and then again addresses ‘Mariam’ (1:44a–c). In her question, ‘Elisabet’ refers to herself three times, using first person singular pronouns,⁵⁵² thereby accentuating herself as the addressee of her question. From a communicative perspective, ‘Mariam’ (without being addressed) all the same hears the question that ‘Elisabet’ poses to herself, including the information it contains about her (= ‘Mariam’ = ‘the mother of my Lord’), and about her child.

548 See for how *καρπός* (*womb*; 1:42d) is identified with *κυρίου* (*of the Lord*; 1:43b) via ‘a sophisticated chiasmic construction’, Kozłowski, “Luke 1:42 as Judith 13:18” (2017), 340–341, as well as his footnote 7, and his footnote 9.

549 See Estes, *Questions and Rhetoric* (2017), 173, who, regarding the addressee of ‘Elisabet’s’ question in 1:43a–b, suggests: ‘Elizabeth asks her question to herself and to Mary and to her “audience” at large.’ Estes, however, does not further clarify to whom he refers with ‘her “audience”’.

550 See Kozłowski, “Mary as the Ark of the Covenant” (2018), 112, where he notes that ‘Elisabet’ directs her question to herself: ‘Both in Luke 1:43 and in 2 Sam 6:9 we are dealing with a rhetorical question directed to oneself, (...)’

551 These second person singular pronouns used by ‘Elisabet’ in referring to ‘Mariam’ are: *σὺ* (*you*; 1:42c); *σου* (*your*; 1:42d); *σου* (*your*; 1:44b).

552 These first person singular pronouns used by ‘Elisabet’ are: *μοι* (*to me*; 1:43a), *μου* (*my*; 1:43b), and *ἐμέ* (*me*; 1:43b).

- ‘Elisabet’ could be addressing ‘Mariam’ with her question. An argument in support of this is that ‘Elisabet’ also addresses ‘Mariam’ in the clauses immediately *preceding* her question (1:42c–d), as well as in the clauses immediately *following* her question (1:44a–c), using second person singular pronouns.⁵⁵³ ‘Elisabet’s’ use of the unexpected third person singular (the nominal phrase ‘the mother of my Lord’) in 1:43a–b, can be considered as ‘Elisabet’ using a title for ‘Mariam’. If this is the case, from a communicative point of view, the nominative ‘the mother of my Lord’ takes on a certain *vocative* sense here. There is indeed a syntactic argument supporting a vocative sense of the nominal phrase ‘the mother of my Lord’. The conjunction of reason γὰρ (for; 1:44a)⁵⁵⁴ links clause 1:43a–b, in which the phrase ‘the mother of my Lord’ occurs, to clause 1:44b, in which the second person pronoun σου (*your*; 1:44b) is used by ‘Elisabet’ in referring to ‘Mariam’. In this case, ‘Elisabet’s’ addressee remains ‘Mariam’ throughout her direct speech (1:42c–44c). In view of the above, ‘the mother of my Lord’ can be termed a programmatic designation that is used to address ‘Mariam’: it communicates information about ‘Mariam’ (and her child) while addressing her as ‘the mother of my Lord’.⁵⁵⁵
- ‘Elisabet’ could be addressing both ‘Mariam’ and herself simultaneously with her question. In this case, the syntactic arguments mentioned above, as well as the vocative sense of the programmatic designation ‘the mother of my Lord’, are all considered. ‘Mariam’ remains the addressee of ‘Elisabet’s’ direct speech (1:42c–44c) throughout, while ‘Elisabet’ herself becomes an additional addressee for the question she poses in 1:43a–b. Besides the communicative consequences described for the two options above, the fact that ‘Elisabet’s’ question is directed to both ‘Mariam’ and herself, also strengthens the narrative link between the two pregnant women.

553 See for these second person singular pronouns, footnote 551.

554 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 40: ‘γὰρ. Causal (...), introducing the reason that Elizabeth knew that Mary was pregnant with the Messiah.’

555 See footnote 157, where I refer to Robertson, *Grammar of the Greek New Testament* (1919), 462, regarding the programmatic use of the vocative.

- Besides ‘Elisabet’ and ‘Mariam’, there are two other characters present on the textual stage here: the unborn ‘Iōannēs’ (= ‘the baby’ in 1:41c, 44c), and the unborn ‘Iēsous’ (= ‘the fruit’ in 1:42d; ‘Lord’ in 1:43b).⁵⁵⁶ The shared reference paradigm,⁵⁵⁷ however, includes the fact that children *in utero* can neither understand words spoken to them, nor speak. ‘Elisabet’ can, all the same, *address* one or both of the two boys (together or without addressing ‘Mariam’ and/or herself) with her direct open question. Because ‘Elisabet’ knows that the boys both cannot understand nor answer her question, her addressing them functions here, from a communicative perspective, as supplying information to ‘Mariam’ (who can hear her question).
3. By using the programmatic designation ‘the mother of my Lord’ instead of a second person singular pronoun to refer to ‘Mariam’, ‘Elisabet’ designates ‘Mariam’ as being a ‘mother’ with some emphasis.⁵⁵⁸ This programmatic designation of ‘Mariam’ as a ‘mother’ broadens the TIR’s perception of ‘Mariam’, who has so far been described:
 - Directly by the TIA as ‘betrothed to Iōsēph’ (1:27b–c);
 - Directly by the TIA as ‘a virgin’ (1:27a = 26a’; 1:27d);
 - Indirectly by the TIA via the character ‘the Messenger’, who addresses ‘Mariam’ as ‘eminently favoured one’ (1:28d);
 - Indirectly by the TIA via the character ‘the Messenger’, who while addressing ‘Mariam’ with the words ‘Elisabet your relative’ inversely implies ‘Mariam’ as being ‘Elisabet’s’ ‘relative’ (1:36b).
 4. The programmatic designation ‘the mother of my Lord’ (1:43b) and the words used in ‘Elisabet’s’ greeting, ‘the fruit of your womb’ (1:42d), both

⁵⁵⁶ A character is any participant in the verbal or non-verbal communication on the textual stage of the research-text. Cf. paragraph 1.3.4, and footnote 74. The character ‘Iōannēs’ is addressed in 1:76a–79c by the character ‘Zacharias’. The character ‘Iēsous’ is addressed in 2:48d–g’ by the character ‘Mariam’; he himself addresses the characters ‘Mariam’ and Iōsēph in 2:49b–e’; he is described by the TIA as communicating with the character ‘the teachers’ in 2:46d–e. Pace Wolter, *Lukasevangelium* (2008), 97, who states regarding text-unit 1:41a–55: ‘Jesus ist szenisch überhaupt nicht präsent (...)’.

⁵⁵⁷ For the function of the shared reference paradigm at the different communication levels belonging to a text, see paragraph 1.3.5.

⁵⁵⁸ Cf. Green, *Gospel of Luke* (1997), 96, regarding 1:42c–43b: ‘Employing language reminiscent of Judg 5:24 and Jdt 13:18, Elizabeth keeps Mary’s motherhood in primary focus.’

describe the link between ‘Mariam’ and her child, though the former first names ‘Mariam’ (‘the mother’), while the latter first names the child (= ‘the fruit’).

5. The words ‘my Lord’ (1:43b) and the words used in ‘Elisabet’s’ greeting, ‘the fruit of your womb’ (1:42d), both refer to ‘Iēsous’. ‘Elisabet’s’ greeting and question together introduce ‘Iēsous’ (= ‘the fruit’) onto the textual stage as the ‘Lord’.
6. In conferring the programmatic designation ‘the mother of my Lord’ on ‘Mariam’, while at the same time speaking to her, ‘Elisabet’ communicates four things to her addressee:
 - Having first blessed the fruit of ‘Mariam’s’ womb (1:42d), ‘Elisabet’ now, by using the noun ‘the mother’ in referring to ‘Mariam’, reaffirms that she knows that ‘Mariam’ is pregnant. This confronts the TIR for a second time with the question as to how ‘Elisabet’ knows ‘Mariam’ is pregnant. In contrast to ‘Elisabet’ being in her sixth month, and thus in all probability visibly pregnant, ‘Mariam’ has, namely, only just conceived (see paragraph 5.14).⁵⁵⁹
 - In qualifying ‘the mother’ with ‘of my Lord’ ‘Elisabet’ establishes a relationship between ‘Mariam’ and ‘the Lord’.
 - In qualifying ‘the Lord’ with ‘my’, ‘Elisabet’ establishes a relationship between herself and ‘the Lord’.
 - By establishing relationships between ‘Mariam’ and ‘the Lord’, and herself and ‘the Lord’, ‘Elisabet’ establishes a relationship between herself and ‘Mariam’, via ‘the Lord’. This relationship is of a different order than the relationship described by ‘the Messenger’ in his words to ‘Mariam’ ‘Elisabet your relative’ (1:36b).

⁵⁵⁹ See especially footnote 543, footnote 546, and footnote 554.

7. The programmatic designation ἡ μήτηρ τοῦ κυρίου μου (a feminine noun qualified as being in a relationship with ‘the Lord’) with which ‘Elisabet’ refers to ‘Mariam’, is similar to how ‘Mariam’ refers to herself as ἡ δούλη κυρίου (*the maidservant of the Lord*; 1:38b), which also uses a feminine noun qualified as being in a relationship with ‘the Lord’. While communicating with ‘the Messenger’ (1:38b–c), ‘Mariam’ managed to present herself in a relationship with ‘the Lord’, without reference to her person (see paragraph 5.13). Here, ‘Elisabet’, manages to communicate the points dealt with in point 6 (see above) to ‘Mariam’ in a brief and direct way, without having to revert to more elaborate explanations. ‘Elisabet’s’ use of this programmatic designation summarises in five words who ‘Mariam’ is in her relation to ‘the Lord’ and to ‘Elisabet’ herself, as well as her own relationship to ‘Mariam’s’ child.⁵⁶⁰
8. ‘Elisabet’s’ blessing of the fruit of ‘Mariam’s’ womb and her use of the programmatic designation ‘the mother of my Lord’ communicate three things to the TIR:
- They confirm that the message that ‘the Messenger’ gave to ‘Mariam’ regarding her conceiving ‘in the belly’ (1:31b) has indeed been implemented: ‘Mariam’ is pregnant;
 - They inform the TIR that the child that ‘Mariam’ is pregnant with is considered by ‘Elisabet’ to be her ‘Lord’ and *ipso facto* a male child;
 - They twice confront the TIR with the question as to how ‘Elisabet’ knows that ‘Mariam’ is not only pregnant, but pregnant with a son (see point 6 above).
9. The programmatic designation ‘the mother of my Lord’ contains the title κύριος (*Lord*; 1:43b), with which ‘Elisabet’ refers to ‘Mariam’s’ unborn son. Regarding this title, the TIR has the following information at his disposal:

⁵⁶⁰ See for ‘Elisabet’s’ direct open question in 1:43a–b as having a ‘phatic’ function (maintaining or establishing social relationships), Estes, *Questions and Rhetoric* (2017), 173.

- So far in the narrative, the title κύριος has been used by the TIA (1:6b, 9d, 11a), as well as by the characters ‘the Messenger’ (1:15a, 16, 17d, 28e, 32c), ‘Elisabet’ (1:25a) and ‘Mariam’ (1:38b) to refer exclusively to the character ‘God’.⁵⁶¹
- The use of the title κύριος to refer to ‘Mariam’s’ son is not only used by ‘Elisabet’ *before* his birth (1:43b), but also by the character ‘the Messenger of the Lord’ in a direct speech *after* his birth. This occurs later in the narrative (2:11b), where ‘the Messenger’ uses κύριος in conjunction with a second title χριστός (*Anointed*; 2:11b), both of which he directly connects to a third title σωτήρ (*Saviour*; 2:11a) while referring to ‘Mariam’s’ newly born son: ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ ὃς ἐστὶν χριστός κύριος (*that there was given birth for you (plural) today a Saviour who is (the) Anointed Lord*; 2:11a–b).
- In the remainder of the research-text the noun ὁ κύριος is used an additional fifteen times, exclusively in reference to ‘God’.⁵⁶²
- Nowhere else in the research-text is this title used for any other character than ‘Mariam’s’ son.
- The use of the title κύριος (twenty-five times for ‘God’, twice for ‘Mariam’s’ son (= ‘Iēsous’), and never for any other character), by the TIA in his direct or indirect communication with the TIR, strongly links the characters ‘God’ and ‘Iēsous’.⁵⁶³ The link between these two

⁵⁶¹ See Kavin Rowe, *The Lord in Luke* (2006), 34, where he notes the following instances of ὁ κύριος in Luke 1:5–2:52: ‘The divine identity as narrated in the opening of the Gospel is one in which to be God is to be κύριος ὁ θεὸς τοῦ Ἰσραὴλ (1:16, 32, 68), or simply and more frequently, ὁ κύριος (1:6, 9, 11, 17, 25, 28, 38, 45, 46, 58, 66, 76; 2:9 [2], 15, 22, 23, 24, 26, 39).’ In his tally, Kavin Rowe omits the occurrence of ὁ κύριος in clauses 1:15a and 2:9c, where it is also omitted by some ancient witnesses; cf. for these ancient witnesses, Aland, et al., *Novum Testamentum Graece* (2013), 178, 184. However, ὁ κύριος is indeed included in clauses 1:15a and 2:9c of the research-text. See regarding ‘Luke’s use of “Lord”’, Dawsey, ‘Characterization in Luke’ (1986), 145–146.

⁵⁶² These instances are: eleven times by the TIA (1:45c, 58b, 66d; 2:9a, 9b, 22c, 23a, 23c, 24b, 26c, 39a), twice by the character ‘Zacharias’ (1:68a, 76c), once by the character ‘Mariam’ (1:46b), and once by the character ‘the shepherds’ (2:15g). Cf. Kavin Rowe, *The Lord in Luke* (2006), 34.

⁵⁶³ See Kavin Rowe, *The Lord in Luke* (2006), 31–32 (where he refers to 1:5–2:52 as ‘the birth-infancy narrative’): ‘In the birth-infancy narrative alone κύριος is used approximately twenty-five times. Of these twenty-five uses, only two refer directly to Jesus (1:43; 2:11). Yet these two instances carry such weight that they shape profoundly the interpretation of the rest of the narrative. Indeed, if one misses the significance of these two verses, the distinctive features of the Lukan κύριος phenomenon will go undetected. In order to comprehend precisely in what way 1:43 and 2:11 can bear such weight, it is necessary first to grasp certain aspects of

characters is further strengthened for the TIR by his knowledge that ‘the Messenger’ has explained to ‘Mariam’ that her son will be called ‘son of the Highest’ (1:32b), ‘holy’ (1:35e), and ‘son of God’ (1:35e).

- Finally, in his introduction to ‘Elisabet’s’ direct speech, the TIA describes ‘Elisabet’ as ‘making a loud sound’, employing a verb that is only used in connection to ‘(the ark of) the Lord’, thus evoking the presence of ‘the Lord’ (= ‘God’) in the communication between ‘Elisabet’ and ‘Mariam’ for the TIR, though not at the level of the characters themselves.⁵⁶⁴

5.16 Clauses 1:44a–c: the reason for ‘Elisabet’s’ direct open question

After posing her direct open question, ‘Elisabet’ continues her direct speech to ‘Mariam’ by giving her the reason for this question. She accentuates her reason by opening with the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:44a), and then follows with the conjunction γὰρ (*for*; 1:44a), which syntactically connects the reason she is about to give, to her question. Her reason proper starts with the temporal adverb ὡς (*when*; 1:44b), which connects two actions (‘to come’ and ‘to leap’) and one implied action (‘to greet’) as all occurring simultaneously (see paragraph 5.14). These actions are described in clauses 1:44b–c. All together this reads ὡς ἐγένετο ἡ φωνὴ τοῦ ἁσπασμοῦ σου εἰς τὰ ὠτά μου ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου (*when the sound of your greeting came in my ears, the baby leaped in exultation in my womb*; 1:44b–c). This reason that ‘Elisabet’ gives ‘Mariam’, is a repetition of the information the TIR has received from the TIA in his narrative introduction to ‘Elisabet’s’ direct speech: ὡς ἤκουσεν τὸν ἁσπασμὸν τῆς Μαρίας ἡ Ἐλισάβητ ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς (*when Elisabet heard the greeting of Mariam the baby leaped in her womb*; 1:41b–c). The repetition of this information lends it extra weight.⁵⁶⁵ ‘Elisabet’s’ words

Luke’s reading of Jewish Scripture.’ See footnote 561 for why Kavin Rowe mentions κύριος being used ‘approximately twenty-five times’ in 1:5–2:52, instead of the twenty-seven times it occurs in the research-text.

564 See for ‘the ark of the covenant’ and text-unit 1:39a–56b, Kozłowski, “Mary as the Ark of the Covenant” (2018). See also paragraph 5.14, and footnote 539.

565 See regarding 1:44a–c, Brown, *Birth of the Messiah* (1993), 345: ‘In vs. 44 Elizabeth goes on to express in her own words what was already told the reader in the introduction – a Lucan technique that we have seen in

mention ‘Mariam’s’ greeting for the third time, confirming the veracity of the TIA’s narration to the TIR.⁵⁶⁶ So, despite not knowing the *content* of ‘Mariam’s’ greeting, the TIR now does know that an important aspect of ‘Mariam’s’ greeting lies in the fact that it indirectly leads to ‘Elisabet’s’ direct open question (1:43a–b): for it is indeed the sound of ‘Mariam’s’ greeting to which ‘Elisabet’s’ baby reacts,⁵⁶⁷ which itself is the reason ‘Elisabet’ gives ‘Mariam’ for her direct open question. The repetition in 1:44b–c of the information communicated by the TIA in 1:41b–c also frames ‘Elisabet’s’ greeting (1:42c–d) and her direct open question (1:43a–b), and, thereby, additionally draws the TIR’s attention to them.⁵⁶⁸

The *differences* between the information given in the narrative world by the TIA (1:41b–c), and the discursive world of ‘Elisabet’s’ direct speech (1:44b–c), can also be noted by the TIR, increasing his knowledge of what has occurred:

1. The TIA uses the proper nouns ‘Elisabet’ and ‘Mariam’ in referring to the two characters; he also uses the third person pronoun *αὐτῆς* (*her*; 1:41c) to refer to ‘Elisabet’. ‘Elisabet’ uses two first person personal pronouns in referring to herself, and a second person pronoun in referring to her addressee ‘Mariam’.
2. The TIA describes ‘Elisabet’s’ action of hearing (1:41b), but ‘Elisabet’ herself circumscribes this action in a rather technical fashion: she makes ‘the sound of your (= ‘Mariam’s’) greeting’ the subject of ‘to come in’, and uses the two hearing organs ‘my ears’ as a *pars pro toto* to refer to herself (1:44b).

the two annunciations (1:7 and 18; 1:27 and 34; [...]). The repetition is designed to underline that it is through the prophetic action of JBap in Elizabeth’s womb that she knows Mary as “the mother of my Lord.”

566 Cf. Green, *Gospel of Luke* (1997), 94: ‘Luke places great emphasis on Mary’s greeting, mentioning it three times (vv 40, 41, 44).’

567 See Green, *Gospel of Luke* (1997), 94 (where he refers to ‘Mariam’s’ greeting of ‘Elisabet’ using ‘its’): ‘Since we are not privy to its contents, its primary significance seems to be on the response of Elizabeth’s unborn child to it, mentioned twice (vv 41, 44).’ Cf. Nolland, *Luke: 1–9:20* (1989), 75: ‘The importance of the action of the unborn John is underlined by the extra attention drawn to it in v 44.’

568 For the framing of ‘Elisabet’s’ greeting (1:42c–d) and direct open question (1:43a–b) by clauses 1:41b–c and 1:44b–c, see Green, *Gospel of Luke* (1997), 95: ‘Both from the hand of the narrator and the mouth of Elizabeth we have evidence of the remarkable character of this encounter. In fact, the report of Mary’s greeting + the child leaping in Elizabeth’s womb, repeated in vv 41, 44, forms an *inclusio* around Elizabeth’s opening greeting and query. This draws our attention to Elizabeth’s words and underscores the supramundane quality of this encounter by creating a pause in the narrative action.’

3. In ‘Elisabet’s’ communication of events, she – compared to the TIA’s communication – additionally describes her child’s action of ‘leaping’ as being ἐν ἀγαλλιάσει (*in exultation*; 1:44c).

The TIR can also note that in clauses 1:44b–c ‘Elisabet’ resumes her use of the second person singular in addressing ‘Mariam’, in this case employing the second person singular pronoun σου (*your*; 1:44b). Her direct speech to ‘Mariam’ started out by doing so in clauses 1:42c–d, where she uses two second person singular pronouns.⁵⁶⁹ ‘Elisabet’s’ use of the noun ‘the mother of my Lord’ in addressing ‘Mariam’ in the middle of her direct speech in 1:43b is, therefore, framed by her use of second person singular pronouns. This framing does three things:

1. It supports the vocative sense of ‘Elisabet’s’ programmatic designation of ‘Mariam’ as ‘the mother of my Lord’, as is described above in paragraph 5.15 point 2;
2. It accentuates the role of ‘mother’ that ‘Elisabet’ attributes to ‘Mariam’ (see paragraph 5.15 point 3);
3. It confirms to the TIR that the question posed at the centre of ‘Elisabet’s’ direct speech is in any case posed to ‘Mariam’ (who is clearly ‘Elisabet’s’ addressee in 1:42:c–d and in 1:44a–c); there is indeed no other character than ‘Mariam’ on the textual stage from whom ‘Elisabet’ can expect an answer to her question (see paragraph 5.15, point 2).⁵⁷⁰

Besides the relationships established by ‘Elisabet’ between:

1. ‘Mariam’ and ‘the Lord’ (= ‘Iēsous’);
2. ‘Elisabet’ and ‘the Lord’ (= ‘Iēsous’);
3. ‘Elisabet’ and ‘Mariam’ with her pragmatic designation of her addressee ‘Mariam’ as ‘the mother of my Lord’ in 1:43b (see 5.15 point 6);

⁵⁶⁹ These second person singular pronouns are: σὺ (*you*; 1:42c); σου (*your*; 1:42d).

⁵⁷⁰ Because the characters ‘Ἰωάννης’ and ‘Iēsous’ are present on the textual stage at this stage of the narrative *in utero*, they cannot yet communicate; cf. footnote 556, and footnote 557.

‘Elisabet’s’ reason (1:44b–c) for her direct question (1:43a–b) establishes a fourth, a fifth, and even a sixth relationship. It does so twice within itself (1:44b–c), establishing a relationship between:

4. ‘Elisabet’s’ unborn child ‘Iōannēs’ and ‘Mariam’, by linking ‘Mariam’s’ greeting to the leaping of ‘the baby’ in her own womb using ὡς (*when*; 1:44b);
5. ‘Elisabet’ and her own child ‘Iōannēs’, through speaking of ‘the baby’ in ‘my womb’.

Furthermore, a relationship is established between:

6. ‘Elisabet’s’ unborn child ‘Iōannēs’ and ‘Mariam’s’ unborn child ‘Iēsous’ (= ‘the Lord’),

through the clauses of reason (1:44b–c), which mention ‘the baby’ (= ‘Iōannēs’) being syntactically linked by γὰρ (*for*; 1:44a) to the preceding direct question (1:43a–b) mentioning ‘my Lord’ (= ‘Iēsous’).

‘Elisabet’s’ question (1:43a–b) and the clauses of reason (1:44b–c), therefore, together function as a mechanism for establishing and strengthening relationships between the characters ‘Elisabet’, ‘Mariam’, ‘Iōannēs’, and ‘Iēsous’ (= ‘the Lord’).⁵⁷¹ In doing so, they strengthen the link between the two parallel series regarding the annunciation, conception, birth, naming and circumcision of, respectively, ‘Iōannēs’ and ‘Iēsous’.⁵⁷² Nowhere in Luke do ‘Iōannēs’ and ‘Iēsous’ ever directly interact.⁵⁷³ The meeting here between their respective mothers

571 See regarding the entrance of ‘Iēsous’ onto the textual stage (1:42d) and the different relationships established by ‘Elisabet’s’ question (1:43a–b) and its reason (1:44b–c), Kavin Rowe, *The Lord in Luke* (2006), 42–43: ‘Literarily speaking, it would be hard to overstress the importance of a character’s first introduction into what Harvey called “the web of human relationships.”’ Kavin Rowe refers here to Harvey, *Character and the Novel* (1965), 52.

572 See regarding this, Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 67–68: ‘The rhetoric of Luke 1–2, however, goes beyond differentiating between John and Jesus. The intersection of the birth stories is the symbolic meeting of the two protagonists *in utero*. Because it breaks the pattern of parallel scenes, the tale of Mary’s trip to see Elizabeth (1:39–56) commands attention.’

573 The TIA nowhere explicitly informs the TIR that ‘Iōannēs’ baptizes ‘Iēsous’. It is only after ‘Hērōdēs’ has shut up ‘Iōannēs’ ‘in prison’ (Luke 3:20), that the TIR is informed in Luke 3:21 that ‘Iēsous’ has been baptised, via the genitive absolute construction Ἰησοῦ βαπτισθέντος (*after he had been baptised*; 3:21); cf. Aland, et al., *Novum Testamentum Graecum* (2013), 190. In contrast, Matthew 3:13–16 and Mark 1:9–10 both explicitly mention that ‘Iōannēs’ baptizes ‘Iēsous’. In Luke 7:18–23, ‘Iōannēs’ and ‘Iēsous’ communicate with each other, though solely through intermediaries.

‘Elisabet’ and ‘Mariam’ is indeed the closest the two will ever come to each other on the textual stage of Luke, and even so, during this meeting they are both, as of yet, unborn and unnamed.⁵⁷⁴

In these last words of her direct speech, ‘Elisabet’ communicates to ‘Mariam’ that she herself is also pregnant. ‘Mariam’ has in fact already received this information from ‘the Messenger’ (1:36b–c), and the TIR has also heard so directly from the TIA in 1:24a and in 1:41c, but now matters are out in the open between the two mothers. ‘Elisabet’ mentions both ὁ καρπὸς τῆς κοιλίας σου (*the fruit of your [= ‘Mariam’] womb*; 1:42d), and τὸ βρέφος ἐν τῇ κοιλίᾳ μου (*the baby in my womb*; 1:44c). The two women are not only linked via being related in a familial way (1:36b), and via ‘Elisabet’s’ ‘my Lord’ being carried in ‘Mariam’s’ womb (1:43b), but they also share in both being pregnant.

The following points can be made in addition regarding the reason ‘Elisabet’ gives for her direct question:

1. The noun φωνή (*sound*; 1:44b) is used by ‘Elisabet’ to describe ‘Mariam’s’ greeting. This could imply that ‘Mariam’s’ greeting is wordless. Indeed, ‘Elisabet’s’ initial reaction to ‘Mariam’s’ greeting is described by the TIA as wordless, only consisting of making ‘a loud *sound* with a great cry’ (1:42a). Her baby’s reaction of leaping to the ‘*sound*’ of ‘Mariam’s’ greeting entering ‘Elisabet’s’ ears is also wordless.
2. The fact that ‘Elisabet’s’ baby reacts to ‘Mariam’s’ greeting, means that, besides ‘Elisabet’, her baby is the only other character who hears ‘Mariam’s’ greeting. Like ‘Iōannēs’, the character ‘Iēsous’ is also present *in utero*, however, the TIR has no information at his disposal regarding whether he has also heard ‘Mariam’s’ greeting of ‘Elisabet’.
3. ‘Elisabet’ informs ‘Mariam’ that her baby’s leaping is made ἐν ἀγαλλιάσει (*in exultation*; 1:44c), conveying that the child has a *positive* reaction to the sound of ‘Mariam’s’ greeting (see further in paragraph 5.17).

574 Cf. Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 67–68, where he refers to text-unit 1:39a–56b as ‘It’: ‘It provides the setting for the only fully dramatized encounter between Jesus and John in the Lukan corpus (...)’

Despite all the above information, the TIR is still confronted with two information discrepancies, which he cannot resolve:

1. What is the content of ‘Mariam’s’ greeting? (a discrepancy between what the characters ‘Mariam’ and ‘Elisabet’ know, and what the TIR knows).
2. How does ‘Elisabet’ know that ‘Mariam’ is pregnant with a son? (a discrepancy between what ‘Elisabet’ knows, and what the TIR knows).

Furthermore, the TIR is still not clear on why the reason ‘Elisabet’ gives for her question, indeed leads her to pose it. In paragraph 5.17 I deal with the steps the TIR can take, using the information at his disposal, in order to clarify matters.

5.17 Understanding the reason ‘Elisabet’ gives for her direct open question

Although the *syntactic* link between ‘Elisabet’s’ question (1:43a–b) and its clauses of reason (1:44b–c) is clear, namely the conjunction γάρ (*for*; 1:44a), the *semantic* link between ‘Elisabet’s’ question and the reason she gives for it is not. Why does the leaping ‘in exaltation’ by the baby in ‘Elisabet’s’ womb lead ‘Elisabet’ to ask ‘Mariam’ why ‘the mother of my Lord’ has come to her? The TIR is thus set the task of trying to uncover the semantic link between 1:43a–b and 1:44a–c, in order to better come to grips with the content of the TIA’s communication to him. The TIR has the following information at his disposal:

1. The TIR has noted that, compared to the TIA’s description of events regarding the moment of ‘Mariam’s’ greeting of ‘Elisabet’ (1:41b–c), ‘Elisabet’ herself qualifies her ‘baby’s’ action ἐσκίρτησεν (*he leaped*; 1:44c)⁵⁷⁵ with the nominal phrase ἐν ἀγαλλιάσει (*in exaltation*; 1:44c).⁵⁷⁶

575 See for the connotation of the verb σκίρτάω (*to leap*) with ‘joyful’ and ‘joy’, Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 25.134; ‘σκίρτάω: (a figurative extension of meaning of σκίρτάω ‘to jump for joy,’ [...]) to be extremely happy, possibly implying in some contexts actually leaping or dancing for joy—‘to be extremely joyful, to dance for joy.’”

576 See for the connection between the noun ἀγαλλίασις (*exultation*) and body movement, Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 25.132: ‘ἀγαλλίασις, εὐς f: a state of intensive joy and gladness, often implying verbal expression and body movement (for example, jumping, leaping, dancing)—‘to be extremely joyful, to rejoice greatly, extreme gladness.’”

2. The noun ἀγαλλίασις (*exaltation*) is rarely used in profane settings.⁵⁷⁷ It is connected to the verb ἀγαλλιάω (*to exalt*),⁵⁷⁸ which is mostly used to denote religious exaltation.⁵⁷⁹
3. ‘Mariam’ herself indeed uses the verbal form ἠγαλλίασεν (*it exalts*; 1:47) in her direct speech (1:46b–55)⁵⁸⁰ when describing how her ‘spirit’ ‘exalts’ ἐπὶ τῷ θεῷ τῷ σωτηρῇ μου (*in God my Saviour*; 1:47), thereby also linking this verb with ‘God’ (= ‘the Lord’).
4. Being the ideal reader, the TIR can verify that the verb ἀγαλλιάω (*to exalt*) is used in LXX Psalm 131 to describe the action of ‘the pious’ regarding ‘the Lord’ and his ‘ark’.⁵⁸¹
5. For the TIR, the presence of ‘the Lord’ and ‘the ark of the Lord’ have already been evoked by the TIA through his use of the verb ἀνεφώνησεν (*she made a loud sound*; 1:42a) to describe ‘Elisabet’s’ reaction to hearing ‘Mariam’s’ greeting in his introduction to ‘Elisabet’s’ direct speech (see paragraph 5.14).
6. In view of the above points, the TIR can speculate on how the leaping ‘in exaltation’ by ‘the baby’ in ‘Elisabet’s’ womb (1:44c) at the sound of ‘Mariam’s’ greeting, evokes the presence of ‘the Lord’ and his ark for ‘Elisabet’ in her meeting with ‘Mariam’.

At the communication level of the TIA and the TIR, the use of the noun ἀγαλλίασις (*exaltation*) by ‘Elisabet’ to describe her ‘baby’s’ reaction to the preg-

577 Bauer, *Wörterbuch zu den Schriften* (1963), c. 6: ‘Nicht b. Profanen (...) d. Jubel (v. lauten Freudenbezeugungen) (...)’ The noun ἀγαλλίασις is also used by ‘the Messenger of the Lord’ in his communication with ‘Zacharias’ in 1:14a: Ἰωάννης will be for ‘Zacharias’ ‘joy’ and ‘exaltation’, for his son will ‘be great before the Lord’ (1:15a).

578 Cf. Muraoka, *Lexicon of the Septuagint* (2009), 3.

579 Regarding the use of ἀγαλλιάω, cf. Muraoka, *Lexicon of the Septuagint* (2009), 3: ‘used mostly of religious ecstasy’. See also Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 5, for the translation and use of ἀγάλλω: ‘glorify, exalt (...) esp. pay honour to a god (...)’; Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 25.133; ἀγαλλιάω: to experience a state of great joy and gladness, often involving verbal expression and appropriate body movement—‘to be extremely joyful, to be overjoyed, to rejoice greatly.’

580 See for an overview of the discussion about whether ‘Mariam’ or ‘Elisabet’ is the speaker of the direct speech in 1:46b–55, Benko, ‘The Magnificat: A History of the Controversy’ (1967). See also the notes in Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 51–52.

581 These two instances are ἀγαλλιάσονται (*they exalt*; LXX Psalm 131:9) and the Hebraism ἀγαλλιάσει ἀγαλλιάσονται (*in exaltation they exalt*; LXX Psalm 131:16).

nant ‘Mariam’s’ greeting, especially in the context of the verb ἀνεφώνησεν (*she made a loud sound*; 1:42a) used by the TIA, evokes the presence of ‘the Lord’ (and his ark) for the TIR in the meeting and greeting of ‘Mariam’ and ‘Elisabet’.

At the communication level of the characters, ‘Elisabet’ interprets her ‘baby’s’ reaction to the greeting of the pregnant ‘Mariam’ as a ‘leaping in exultation’ that signals the presence of ‘the Lord’, and she therefore asks ‘Mariam’: ‘and from where to me is this that the mother of *my Lord* should come to me?’

5.18 Is ‘Elisabet’s’ direct open question (1:43a–b) answered?

In determining whether ‘Elisabet’ receives an answer to her direct open question (1:43a–b),⁵⁸² the TIR can consider the following three points:

1. The character ‘Elisabet’s’ direct speech (1:42c–44c) containing her direct open question is directly followed by an ‘aside’ (1:45a–c).⁵⁸³ This ‘aside’ returns from the communication between the characters, to the communication level from the TIA to the TIR. I summarize here the syntactic reasons to consider clauses 1:45a–c as an ‘aside’:
 - Clauses 1:45a–c no longer employ the first and second persons singular that are found in ‘Elisabet’s’ direct speech (1:42c–44c);
 - They discuss a third person singular in the form of the feminine participle ἡ πιστεύουσα (*she who had faith*; 1:45a);
 - The aorist tense used in this participle cannot be used by the character ‘Elisabet’ to describe action taking place in the now-moment of the textual stage.

⁵⁸² See Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 86, who reads 1:43a–b as an exclamation that, therefore, does not require an answer: ‘VV 43–44: Auf die Frage πῶθεν (“weshalb”, nicht “woher”) ... τοῦτο (durch ἵνα expliziert) folgt keine Antwort, da es sich um eine Exklamation handelt, die mit dem Unterschied zwischen der Würde Johannes’ und Jesu spielt.’ Cf. for how the question ‘who will feed us meat?’ in Numbers 11:4 can also be read as the exclamation ‘would that we had meat to eat!’, Barter, “Questions in Numbers 11” (2022), 26.

⁵⁸³ See paragraph 2.2.9 for the syntactic arguments for considering clauses 1:45 a–c being an ‘aside’ to the narrative of the research-text. See also especially footnotes 161–167.

The narrative flow of the research-text is briefly broken off by this ‘aside’, creating a syntactic and communicative distance between ‘Elisabet’s’ direct speech (1:42c–44b) *before* the ‘aside’, and ‘Mariam’s’ direct speech (1:46b–55) *after* it. This distance makes it difficult to interpret ‘Mariam’s’ direct speech as being an answer to ‘Elisabet’s’ question. ‘Mariam’s’ direct speech rather prolongs the halt in narrative action initiated by the TIA’s ‘aside’, offering the TIR a further pause to reflect upon what ‘Elisabet’ has communicated.⁵⁸⁴

2. ‘Mariam’s’ direct speech (1:46b–55), which is introduced directly after the ‘aside’ (1:45a–c) by renominalising ‘Mariam’ (1:46a), does not have an addressee. Nowhere in text-unit 1:46b–55 does ‘Mariam’ use a vocative, a second person pronoun, or a second person verbal form.⁵⁸⁵ ‘Mariam’s’ direct speech, therefore, has a general audience that is not further specified. ‘Elisabet’, being present on the textual stage, does hear ‘Mariam’s’ direct speech.
3. The content of ‘Mariam’s’ direct speech (1:46b–55) offers no information with which ‘Elisabet’ can answer her direct open question. Nowhere does she refer to ‘Elisabet’. In clause 1:49a ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός (*because the Mighty One has done great things for me*; 1:49a), ‘Mariam’ could be referring to herself as being ‘the mother of my (= ‘Elisabet’s’) Lord’ (1:43b), but she offers no reason as to *why* she then came to ‘Elisabet’.

Based on the above, the TIR can conclude that ‘Elisabet’ receives no answer to her direct open question.

584 See for how ‘Mariam’s’ direct speech (1:46b–55) brings the narrative action to a standstill, Tannehill, “The Magnificat as Poem” (1974), 265, where he refers to ‘Mariam’s’ direct speech as ‘the Magnificat’: ‘Viewed in its narrative context, the Magnificat is like an aria in opera. The artistic conventions of opera allow the composer to stop the action at any point so that, through a poetic and musical development exceeding the possibilities of ordinary life, a deeper awareness of what is happening may be achieved.’ See, for the poetic form of ‘Mariam’s’ direct speech, especially regarding clauses 1:46a–47 and 1:55, Mendéz, “Semitic Poetic Techniques in the Magnificat” (2016).

585 None of the commentaries I have consulted interprets the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 1:48b) as being an imperative singular, addressing ‘Elisabet’.

The TIR can also study the information given by the TIA in the ‘aside’ (1:45a–c), and consider whether this offers information with which he himself can answer ‘Elisabet’s’ question.

1. The three clauses making up the ‘aside’ that separates ‘Elisabet’s’ direct speech from ‘Mariam’s’ direct speech read as follows: *καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου* (and happy is she who had faith that there will be a completion to the things spoken to her from the Lord; 1:45a–c). In directly addressing the TIR, the TIA draws the TIR’s attention to the fact that this extra information is important.
2. In the ‘aside’ (1:45a–c), the TIA discusses the female character ‘she who had faith’ (1:45a), and the character ‘the Lord’ (1:45c). It is not immediately clear to the TIR who this female character is, but the only female characters who have been introduced by the TIA are ‘Elisabet’ and ‘Mariam’. Besides this, they have both just communicated in the narrative world preceding the ‘aside’. The TIR must, therefore, decide whether the TIA is referring to ‘Elisabet’ or to ‘Mariam’.
3. The TIA describes how things ‘from the Lord’ have been spoken ‘to her’ (= ‘she who had faith’). The TIR knows that it is ‘Mariam’ (and not ‘Elisabet’) who has been spoken to *παρὰ κυρίου* (from the Lord; 1:45c), however only *via* ‘the Messenger (of the Lord)’ (1:26a–38d).⁵⁸⁶ The TIA must, therefore, be referring to ‘Mariam’. It is in fact *only* the TIR who knows that ‘Mariam’ has been ‘spoken to (...) from the Lord’ (1:45c) via ‘the Messenger’. ‘Elisabet’ does not know this, and, therefore, she cannot state: ‘the things spoken to her from the Lord’ (1:45c). Besides the strictly syntactic reasons described in paragraph 2.2.9 and here above, this is an additional (semantic) reason to consider 1:45a–c as being an ‘aside’.
4. In his ‘aside’, the TIA describes ‘she who had faith’ (= ‘Mariam’) to the TIR as being *μακαρία* (happy; 1:45a), and this fact is indeed confirmed at

⁵⁸⁶ Cf. Brown, *Birth of the Messiah* (1993), 334, regarding 1:45c, where he refers to the TIA as ‘Luke’: ‘Although the “words” were actually spoken to Mary by an angel of the Lord, Luke can refer to them as spoken by the Lord (...).’

the communication level of the characters on the textual stage, where ‘Mariam’ in her direct speech communicates to her unspecified audience that all the generations μακαριοῦσίν (*will call me happy*; 1:48c).⁵⁸⁷ The ‘aside’ by the TIA, therefore, positions the TIA himself as belonging to ‘all the generations’ who will call ‘Mariam’ ‘happy’.

5. With his ‘aside’, the TIA implicitly invites the TIR to become part of ‘all the generations’ (1:48c) who will call ‘Mariam’ ‘happy’, and to share in ‘Mariam’s’ faith.⁵⁸⁸
6. In his ‘aside’ to the TIR, the TIA communicates that ‘there *will be* a completion to the things spoken to her from the Lord’ (1:45b–c). The future tense ἔσται (*there will be*; 1:45b) used at this communication level, conveys to the TIR that ‘the things spoken’ to ‘Mariam’ ‘from the Lord’ have not yet all been completed.⁵⁸⁹
7. However, in his ‘aside’, the TIA does not offer information to the TIR with which he can answer the direct open question posed by ‘Elisabet’.

The following points summarise the communicative consequences of the TIA’s ‘aside’ (1:45a–c) for the TIR:

1. From a syntactic, semantic, and communicative perspective, the ‘aside’ creates a clear narrative break between ‘Elisabet’s’ direct speech to ‘Mariam’ (including ‘Elisabet’s’ direct open question), and ‘Mariam’s’ direct speech; this break is a reason that the TIR cannot view ‘Mariam’s’ direct speech as an answer to ‘Elisabet’s’ question.
2. The ‘aside’ draws the attention of the TIR to ‘Mariam’ and to ‘the things spoken to her from the Lord’.

587 Cf. Johnson, *The Gospel of Luke* (1991), 41: ‘(...) notice, for example, how the “all generations will call me blessed” (1:48) picks up the “blessed is the woman” of 1:45.’

588 Without explicitly mentioning the TIR, in discussing the use of the third person in referring to ‘Mariam’ in clauses 1:45a–c, Green, *Gospel of Luke* (1997), 97, notes: ‘Thus are others invited to respond, like Mary, with faith.’

589 See Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 86: ‘Trotz der in diesem Kapitel herrschenden Atmosphäre der Erfüllung erinnert das futurische ἔσται diskret daran, daß der Plan Gottes bei weitem noch nicht verwirklicht ist.’

3. By referring indirectly to ‘Mariam’, the ‘aside’ prepares the TIR for the ensuing direct speech, which is spoken by ‘Mariam’.
4. The ‘aside’ does not offer information with which the TIR can answer ‘Elisabet’s’ direct open question.

The TIR can also study the information given by the TIA in the narrative proper of the research-text and consider whether this offers information with which he himself can answer ‘Elisabet’s’ question.

1. In contrast to ‘Elisabet’, the TIR indeed does have the information at his disposal to figure out why ‘Mariam’ travels to ‘Elisabet’. The TIR is, namely, privy to the communication between ‘the Messenger’ and ‘Mariam’, and in it he hears how ‘the Messenger’ communicates to ‘Mariam’ that her relative ‘Elisabet’ has conceived in her old age (1:36b). ‘The Messenger’ gives ‘Mariam’ this information as an example of ‘God’s’ power. He concludes his communication with ‘Mariam’ with the words ‘because not will be impossible for God every matter’ (1:37), thus implying that ‘God’s’ power is behind both ‘Mariam’s’ as well as her relative ‘Elisabet’s’ pregnancy. Directly after ‘Mariam’s’ reply to ‘the Messenger’ that ‘may it come to pass to me according to your utterance’ (1:38c), ‘the Messenger’ departs from her, and ‘Mariam’ then travels to ‘Elisabet’.
2. With the above information, the TIR can attempt to answer ‘Elisabet’s’ direct open question to ‘Mariam’: ‘and from where to me is this that the mother of my Lord should come to me?’ ‘Mariam’ travels to ‘Elisabet’ because she has heard that ‘Elisabet’ has unexpectedly also conceived and that, as also in her own case, ‘God’s’ power is behind ‘Elisabet’s’ pregnancy.⁵⁹⁰

⁵⁹⁰ See Kozłowski, “Intertextuality of Luke 1:28” (2021), 131, footnote 2.

CHAPTER 6

A COMMUNICATION ANALYSIS:

THE ACT OF QUESTIONING IN 2:46E,
THE NOUN 'ANSWERS' IN 2:47, DIRECT
OPEN QUESTION 2:48E, DIRECT OPEN
QUESTION 2:49B, AND DIRECT YES-
NO QUESTION 2:49C-E'

6.1 Preliminary syntactic remarks

In this chapter I deal with the following three questions, all of which occur in main text-unit 2:41–52b:

- the *direct open* question posed in 2:48e;
- the *direct open* question posed in 2:49b;
- the *direct yes–no* question posed in 2:49c–e’.

In addition, I deal here with:

- the occurrence of one act of questioning in 2:46e (implying one or more questions being posed by the subject of this action);
- the occurrence of the noun ‘answers’ in 2:47 (implying one or more questions being answered).

In Chapter 2, I point out why main text-unit 2:41–52b can, for syntactic reasons, be considered as an extra ‘panel’ following upon main text-unit 1:5a–2:4od, which itself has a triptych structure describing the annunciation, conception, birth, naming, and circumcision of ‘Iōannēs’ and ‘Iēsous’ (see especially paragraph 2.3 and Scheme IV). The action in main text-unit 2:41–52b takes place twelve years after the events described in main text-unit 1:5a–2:4od. This time-lapse is referred to using the age (twelve years) of ‘Iēsous’ (2:43c).

The reasons that I deal with these three direct questions, with the act of questioning, and with the noun ‘answers’ together, is the fact that they all occur in main text-unit 2:41–52b, and are also either otherwise syntactically, or semantically closely linked to each other:

- the act of questioning in 2:46e, and the noun ‘answers’ in 2:47 both occur in the narrative world, which describes the context in which the three direct questions are posed;
- direct open question 2:49b and direct yes–no question 2:49c–e’ together constitute an entire direct speech and are a reaction to direct open question 2:48e.

Clause 2:48e, *τί ἐποίησας ἡμῖν οὕτως*; (*why have you done like this to us?*), is an interrogative clause containing the *π*-word (an interrogative pronoun) *τί* (*why?*) in first position, and is indeed punctuated as a question by NA28, UBS5, and SBLGNT. Positioned immediately preceding the statement *ἐποίησας ἡμῖν οὕτως* (*you have done like this to us*), the interrogative pronoun *τί* converts it into the direct open question: ‘Why have you done like this to us?’.⁵⁹¹ Clause 2:48e is found in the discursive world and is part of a direct speech made by ‘Mariam’, with ‘Iēsous’ as her addressee.

Clause 2:49b, *τί ὄτι ἐζητεῖτέ με*; (*why is it that you [plural] were searching for me?*), is an interrogative clause containing the *π*-word (an interrogative pronoun) *τί* (*why?*) in first position, and is indeed punctuated as a question by NA28, UBS5,

⁵⁹¹ Cf. e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 92, who translate direct open question 2:48e as ‘why did you act this way towards us?’; Brown, *Birth of the Messiah* (1993), 471, who translates it as ‘why have you done this to us?’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 152, who translates it as ‘weshalb hast du uns so getan?’.

and SBLGNT. The combination of τί (*why?*) with the conjunction ὅτι (*that*)⁵⁹² is a construction equivalent to τί ἐστὶν ὅτι (eliding the verbal form ἐστὶν), and can be translated as ‘why is it that’.⁵⁹³ Positioned immediately preceding the statement ἐζητεῖτέ με (*you [plural] were seeking me*), τί (ἐστὶν) ὅτι converts it into the direct open question: ‘why is it that you (plural) were seeking me?’.⁵⁹⁴ Clause 2:49b is found in the discursive world and is part of a direct speech made by ‘Iēsous’, with ‘the parents’ (= ‘Mariam’ and ‘Iōsēph’) as his addressee.

Clauses 2:49c–e’, which immediately follow upon the direct open question in clause 2:49b, are not marked by a π-word, but are all the same punctuated as a question by NA28, UBS5, and SBLGNT.⁵⁹⁵ Punctuated interrogatively, these clauses form the only instance of a direct yes–no question in the research-text: οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; (*you [plural]) had, had you not, known that at my father’s it is necessary that I be?*).⁵⁹⁶ However, because the syntax does not compel an interrogative reading of clauses 2:49c–e’, they can also be read as a statement: ‘You [plural] had, had you not, known that at my father’s it is necessary that I be.’ I deal with both these reading-options in my communication analysis. Clauses 2:49c–e’ are found in the discursive world and are part of a direct speech made by ‘Iēsous’, with ‘the parents’ (= ‘Mariam’ and ‘Iōsēph’) as his addressee.

Clause 2:46e contains one act of questioning, namely ἐπερωτῶντα (*while he was questioning*; 2:46e), a masculine singular present participle in the accusative

592 See for the exegetical function of ὅτι here, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 97: ‘ὅτι. Introduces a clause that is exegetical to τί (...).’

593 See for τί ὅτι in clause 2:49b, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 97: ‘Τί ὅτι. This same construction occurs in Acts 5:4, 9 and is probably a shortened form of τί γέγονεν ὅτι: “Why has it happened that . . .”; cf. Culy and Parsons, *Acts: A Handbook on the Greek Text* (2003), 87. However, Grosvenor and Zerwick, *Grammatical Analysis* (1993), 181, views τί ὅτι in clause 2:49b as a shortened form of τί ἐστὶν ὅτι: ‘τί ὅτι = τί ἐστὶν, ὅτι; why is it that? why?’. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 160, mentions the elision of either ἐστὶν or γέγονεν: ‘Τί ὅτι (V 49) ist selten (vgl. Apg 5:4, 9) und fordert eine Ergänzung durch ein unausgesprochenes Verb (ἐστὶν oder γέγονεν [vgl. Joh 14:22]).’

594 Cf. e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 92, who translate direct open question 2:49b as “‘Why is it that you were searching for me?’”; Brown, *Birth of the Messiah* (1993), 471, who translates it as ‘Why were you looking for me?’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 152, who translates it as ‘Wieso suchtet ihr mich?’.

595 See footnote 270, where I discuss a possible reason for the interrogative punctuation of clauses 2:49c–e’ by NA28, UBS5, and SBLGNT.

596 Cf. e.g. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 92, who translate direct yes–no question 2:49c–e’ as ‘Were you not aware that I have to be in my father’s (house)?’; Brown, *Birth of the Messiah* (1993), 471, who translates it as ‘Did you not know that I must be in my Father’s house?’; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 152, who translates it as ‘Wußtet ihr nicht, daß ich im Bereich meines Vaters sein muß?’. See for the translation, meaning, and narrative function of clause 2:49c–e’, Sylva, “The Cryptic Clause” (1987).

case. This participle refers to the masculine singular personal pronoun in the accusative case αὐτὸν (*him*; 2:46b) (= ‘Iēsous’), who is, therefore, the subject of this act of questioning. The prefix ἐπί (*on; at*) of the verb ἐπερωτάω can be interpreted as focussing the action of ‘questioning’ onto its object.⁵⁹⁷ ‘Iēsous’ action of ‘questioning’ is found in the narrative world and has as its object the masculine plural personal pronoun in the accusative case αὐτούς (*them*; 2:46e). The antecedent of this personal pronoun is τῶν διδασκάλων (*of the teachers*; 2:46c). ‘Iēsous’ action of ‘questioning’ thus implies one or more questions being posed by him to the character ‘the teachers’.

Clause 2:47 contains the feminine plural noun ταῖς ἀποκρίσειςιν (*the answers*; 2:47), which is part of the construction ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσειςιν αὐτοῦ (*at his comprehension and answers*; 2:47).⁵⁹⁸ This noun is qualified by the masculine singular personal pronoun in the genitive case αὐτοῦ (*his*; 2:47), which itself refers to the masculine singular pronoun αὐτὸν (*him*; 2:46b) (= ‘Iēsous’). These ‘answers’ are, therefore, the answers of the character ‘Iēsous’. They are the object of the third person plural subject of the verb ἐξίσταντο (*they were astounded*; 2:47), which is in the imperfect tense, describing continuous action in the past. The subject of this action of being astounded is the masculine plural noun οἱ ἀκούοντες (*the hearers*; 2:47) in the nominative case. This noun is qualified twice: once by the corresponding masculine plural adjective πάντες in the nominative case, and once by the masculine singular personal pronoun in the genitive case αὐτοῦ (*his*; 2:47), which itself refers to the masculine singular pronoun αὐτὸν (*him*; 2:46b) (= ‘Iēsous’): ‘all his (= ‘Iēsous’) hearers were astounded at his (...) answers’.⁵⁹⁹ These answers of ‘Iēsous’ imply one or more questions having been posed to ‘Iēsous’.

597 In their discussion on composita made with the preposition ἐπί, Moulton, Howard, and Turner, *Grammar of New Testament Greek* (1976), vol. 2, 312, deal with this preposition’s function of concentrating the verb’s action on its object: ‘Closely akin to these are the composita in which the preposition may be described as directive, indicating the concentration of the verb’s action upon some object: in these cases the simplex will be general and the compositum special in its force, the one may be abstract and the other concrete.’ For the possible intensifying sense of the preposition ἐπί in verbal compositions, see Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 623: ‘to give force or intensity to the Verb’.

598 See for how this construction can be viewed as a hendiadys, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 96: ‘ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσειςιν. Cause. The phrase could be taken as a hendiadys or doublet (...): “his intelligent answers” (...).’ See also Bovon, *Evangelium nach Lukas 1:1–9:50* (1989), 157: “Sein Verständnis und seine Antworten” ist insofern Hendiadyoin, als das Verständnis sich in den Antworten zeigt, doch will Lukas mit σύνεσις nicht nur die Antworten, sondern auch die Person Jesu beschreiben.’

599 Regarding the noun ἀπόκρισις used in clause 2:47, see Nolland, *Luke: 1–9:20* (1989), 130: ‘Luke 20:26 has Luke’s only other use of ἀπόκρισις, “answer,” and there also in connection with the language of amazement.’

My communication analysis first deals with the narrative world of text-units 2:41–45c and 2:46a–47 (paragraph 6.2). In paragraph 6.3, I analyse the mainly discursive world of text-unit 2:48a–50b (including its short narrative introductions, and its conclusion).

6.2 The narrative world containing ‘Iēsous’ act of questioning and his ‘answers’: clauses 2:41–47

Main text-unit 1:5a–2:40d ends with the TIA communicating (albeit implicitly) to the TIR that ‘Iēsous’, while continuing to grow, to become strong, and to be filled with wisdom (2:40a–c), continues to be in the temple in Jerusalem until the day of his appearance to Israēl. I deal with the syntactic context of this implicit communication at the level of the TIA and the TIR in paragraph 2.3 and Scheme IV. In 2:39b, the TIR is informed by the TIA that a third person plural (with antecedent ‘the parents’) turns back to ‘their own city Nazareth’ in Galilāia. ‘Iēsous’ is not mentioned as being a subject of this action. It is with this information in mind, that the TIR starts reading main text-unit 2:41–52b.

It can be noted that, in main text-unit 2:41–52b, ‘Mariam’ and ‘Iōsēph’ are no longer referred to with their names, but are designated by their familial relationship to ‘Iēsous’ (‘his parents’, ‘his mother’, ‘your father’), thereby focussing the TIR on the character ‘Iēsous’.⁶⁰⁰ In clauses 2:41–47, the TIA first informs the TIR that οἱ γονεῖς αὐτοῦ (*his parents*; 2:41) γο κατ’ ἔτος εἰς Ἱερουσαλὴμ τῆ ἑορτῆ τοῦ πάσχα (*every year to Ierousalēm for the feast of the Passover*; 2:41). The imperfect tense of the verbal form ἐπορεύοντο (*they went*; 2:41), especially in view of the temporal phrase ‘every year’, describes this action of ‘the parents’ as habitual.⁶⁰¹

600 These instances are: οἱ γονεῖς αὐτοῦ (2:41, 43d), ἡ μήτηρ αὐτοῦ (2:48c, 51d), ὁ πατήρ σου (2:48g). Cf. Choi, *Luke’s Thematic Characterization* (2014), 230.

601 Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 92–93, view only the temporal phrase κατ’ ἔτος (*every year*; 2:42) as conveying that ἐπορεύοντο (*they went*; 2:47) is habitual action, while they view the imperfect tense of the action itself as marking the action as background information to the pending narrative: ‘ἐπορεύοντο. Impf mid ind 3rd pl πορεύομαι. This verse provides a helpful example of why it is inappropriate to argue that the imperfect signals a series of events or a customary event (...). The imperfect portrays the event as a past/remote process, here background information for what follows, while the phrase κατ’ ἔτος specifies that it was a customary process.’ See, however, regarding the imperfect tense of ἐπορεύοντο (2:47) as conveying customary action, Fitzmyer, *According to Luke I–IX* (1981), 439: ‘The impf. of πορεύεσθαι here has iterative force; (...); cf. Brown, *Birth of the Messiah* (1993), 471, who translates ἐπορεύοντο (2:47) as ‘used to go’, implying customary action in the past.’

After offering this background information, the TIA then informs the TIR about the time at which the first new action of main text-unit 2:41–52b takes place. The TIA does this in three steps:

1. Temporal clause 2:42a ὅτε ἐγένετο ἐτῶν δώδεκα (*when he was twelve years*; 2:42a) connects the time of this new action to the age of ‘Iēsous’,⁶⁰² who is here not yet referred to with his proper name, but only with the third person singular ἐγένετο (2:42a), as well as with the personal pronoun αὐτοῦ (2:41).
 - By mentioning the age of ‘Iēsous’, the TIA confirms the information that he gives the TIR in 2:40a: ‘the little boy continued to grow’.
 - By linking the time of action to ‘Iēsous’ age, the TIA draws the TIR’s attention to ‘Iēsous’, suggesting that this character will in some way be involved in the coming action.
 - By linking the time of action to ‘Iēsous’ age, the TIA situates *all* the new action (even action of which ‘Iēsous’ is not the subject) in the context of ‘Iēsous’ being twelve years old.
 - By mentioning the age of ‘Iēsous’, the TIA positions the new action on a narrative time-line: the new action that is about to unfold takes place *twelve years after* the birth of ‘Iēsous’ (2:7a).
 - By mentioning the age of ‘Iēsous’, the TIA evokes for the TIR the past events of the annunciation, conception, circumcision, naming, birth, and presentation of ‘Iēsous’ (1:26a–56b; 2:1–39).
2. After first establishing that the events that are about to unfold take place when ‘Iēsous’ is twelve years old (2:42a), the TIA further refines the time at which this new narrative action takes place by stating in clauses 2:42b–43a that it occurs *after* ‘the parents’ have, as usual, gone up (to Jerusalem) and have completed the days (of the feast of the Passover).⁶⁰³

602 See for ‘Iēsous’ being ‘twelve years’ old (2:42a) and contemporary customs and Mishnaic regulations regarding boys of about that age, e.g. Brown, *Birth of the Messiah* (1993), 472–473; Nolland, *Luke*: 1–9:20 (1989), 129; Fitzmyer, *According to Luke I–IX* (1981), 440–441; Van der Horst, “Aramaic Background of Luke 2:41–52” (1980), 61–62; De Jonge, “Sonship, Wisdom, Infancy” (1978), 319–321. See for a detailed exposition on the probable connection between ‘Iēsous’ here being described as ἐτῶν δώδεκα (*twelve years*; 2:42a), and the *bios* of the Roman Emperor Caesar Augustus, Billings, “The Boy Jesus, the Emperor Augustus” (2009).

603 See for the use of the present participle ἀναβαίνοντων (*going up*; 2:42b), followed by the aorist participle τελεωσάντων (*having completed*; 2:43a), Bovon, *Evangelium nach Lukas*: 1:1–9:50 (1989), 156: ‘Αναβαίνοντων

Having also described how ‘the parents’ go up to Jerusalem every year for the feast of the Passover (2:41), the TIA situates all the new action in the context of this feast.

3. Clause 2:43b then gives the exact time of the first new action in main text-unit 2:41–52b: this action occurs ἐν τῷ ὑποστρέφειν αὐτοὺς (*on their returning*; 2:43b). The plural personal pronoun αὐτοὺς refers to the character ‘his (= ‘Iēsous’) parents (= ‘Mariam’ and ‘Iōsēph’).

By leading up to the new narrative action with a step-by-step specification of the time of this action, as it were ‘zooming in’ on the action in a temporal sense (2:42a–43b), the TIA delays revealing the new action and whets the TIR’s interest as to what this new action will be. In fact, two new actions, both in the aorist tense, and both with renominalised subjects, then take place simultaneously (2:43c–d):⁶⁰⁴

1. In clause 2:43c, the TIA describes action with ‘Iēsous the boy’ (renominalised from ‘the little boy’ in 2:40a) as its subject: ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ (*Iēsous the boy remained behind in Ierousalēm*; 2:43c).
2. In clause 2:43d the TIA describes action with ‘the parents’ (renominalised from 2:41) as its subject: καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ (*and his parents knew not*; 2:43d).

I deal with these two simultaneous actions in the following seven points:

und τελειωσάντων stehen nicht im gleichen Tempus. Das erste Partizip bezeugt im Präsens die Dauer, das zweite faßt im Aorist eine abgeschlossene Handlung zusammen und eröffnet die Episode (...).’ Cf. Nolland, *Luke: 1–9:20* (1989), 129: ‘The participle ἀναβαινόντων, “going up,” is probably in the present tense to mark reiteration.’

⁶⁰⁴ See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 93, where, in discussing the temporal setting of 2:41–52b, they also remark upon this zooming-in technique and its communicative function: ‘(...) The temporal setting for this pericope is located using a complex series of temporal constructions. The first one, ὅτε ἐγένετο ἐτῶν δώδεκα (v. 42), provides the broad temporal setting. This is then narrowed with two conjoined genitive absolute constructions (vv. 42–43), which are followed by a fourth temporal construction: ἐν τῷ ὑποστρέφειν (v. 43). All of these background temporal elements serve to raise increasingly the question for the reader: What’s going to happen? In the middle of verse 43, we finally find out, as Luke resumes the storyline with two conjoined aorist verbs (ὑπέμεινεν, ἔγνωσαν): This account is about Jesus being left behind and his parents not knowing it had happened.’

1. Clause 2:43c (‘Iēsous the boy remained behind in Ierousalēm’) is the first time in the research-text (and in Luke) that the character ‘Iēsous’ is the subject of *completed active* action in the narrative (see paragraph 2.2.16).⁶⁰⁵
2. By describing ‘Iēsous’ action of ‘remaining behind’ in 2:43c, and then stating in 2:43d that ‘the parents’ do not know about this, the TIA, in his direct communication with the TIR, makes sure that the TIR is aware of a discrepancy between the TIR’s knowledge and ‘the parents’ knowledge as to ‘Iēsous’ whereabouts. The TIR, thus, shares in the TIA’s knowledge, and this strengthens their relationship. This information discrepancy lasts until clause 2:46b, where the TIA describes how ‘they’ (‘the parents’) found him (‘Iēsous’) in the temple’.
3. In clause 2:43c, the TIA describes ‘Iēsous’ for the first and only time in the research-text as ὁ παῖς (*the boy*; 2:43c).⁶⁰⁶ The TIA’s switch from the diminutive τὸ παιδίον (*the little boy*; 2:17, 27b, 40a) to the standard form of the noun, confirms to the TIR that twelve years indeed separate the events of main text-unit 1:5–2:40 and main text-unit 2:41–2:52.⁶⁰⁷
4. The information given by the TIA in clause 2:43c (‘Iēsous’ the boy re-

605 See Green, *Gospel of Luke* (1997), 156, where he refers to text-unit 2:41–52b as ‘the scene’: ‘As the scene opens, Mary and Joseph are the subjects of the action, but as it unfolds Jesus takes on an active role – for the first time in the Gospel.’; cf. Tannehill, *Narrative Unity of Luke–Acts* (1986), 53: ‘Jesus takes an active role in 2:41–52, the story of the boy Jesus in the temple.’ Earlier on in the narrative, ‘the little boy’ [= ‘Iēsous’] is once the subject of *continuous* active and passive action in the past (2:40a–c), and once of middle voice action: ἐγένετο ἐτῶν δώδεκα (*he was twelve years*; 2:42a). Furthermore, ‘Iēsous’ is the subject of active and passive action in embedded clauses contained in two direct speeches by ‘the Messenger’ to ‘Mariam’: ἔσται μέγας (*he will be great*; 1:32a), κληθήσεται (*he will be called*; 1:32b), βασιλεύσει (*he will be king*; 1:33a), κληθήσεται (*he will be called*; 1:35e), and in one embedded clause contained in a direct speech by ‘Symeōn’ to ‘Mariam’: κεῖται (*he is appointed*; 2:34b). The character ‘Elisabet’ introduces the character ‘Iēsous’ (= ‘the fruit’) onto the textual stage in clause 1:42d, where ὁ καρπὸς (*the fruit*; 1:42d) is the nominative subject of a verbless equative clause; cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 40.

606 In the Septuagint and the New Testament, the noun παῖς can also convey the meaning of ‘servant’ or ‘slave’. Cf. Bauer, et al., *Greek-English Lexicon* (2021), 666–667, who offer the following meanings for παῖς: ‘a young pers. normally below the age of puberty, w. focus on age rather than social status, boy, youth’, ‘one’s own immediate offspring, child’, ‘one who is committed in total obedience to another, slave, servant’; Muraoka, *Lexicon of the Septuagint* (2009), 520, who translates παῖς, besides as ‘child’ and as ‘a period of life when one is a child’, also as ‘person of servile status’; Bauer, *Wörterbuch zu den Schriften* (1963), c. 1198–1200, who translates παῖς as ‘Knecht’, ‘Jüngling’; when it refers to people in general in relation to God as ‘Diener, Knechte, Sklaven’; and when it refers to ‘Christus in seiner Beziehung zu Gott’ as ‘Knecht’ and ‘Sohn’.

607 Cf. Riemersma, “Een Noodzakelijke Breuk” (2009), 20; Nolland, *Luke: 1–9:20* (1989), 129: ‘The diminutive form παιδίον, “[little] child,” used in vv 17, 27, 40 gives way now as Jesus gets older to παῖς, “child”/“boy”/“servant.”’

mained behind in Jerousalēm’), supports the TIR’s understanding that the infant ‘Iēsous’ indeed remained in Jerusalem after having been presented to the Lord there (2:22c), and did not turn back to Galilaia (2:39b) with his parents (see paragraph 2.2.14 and Scheme IV). The TIR goes about confirming this in the following steps:

- From a semantic point of view, the fact that ‘Iēsous’ remains in Jerusalem (2:43c) means that he is in Jerusalem when the action of ‘remaining’ starts.
- From a semantic point of view, the fact that ‘Iēsous’ remains in Jerusalem (2:43c) means that he is not part of the third person plural personal pronoun αὐτοῦς (*them*) forming an *accusativus cum infinitivo* construction with the verb ὑποστρέφειν (*to turn back*) in the temporal clause 2:43b.⁶⁰⁸ ‘Iēsous’ can, namely, not ‘remain’ (in Jerusalem) and ‘turn back’ (to Galilaia) at the same time.
- Because ‘Iēsous’ indeed remains in Jerusalem (2:43c), it is, therefore, ‘the parents’ who constitute the third person plural in the temporal clause ἐν τῷ ὑποστρέφειν αὐτοῦς (*on their returning*; 2:43b).
- If ‘the parents’ are the subject of the infinitive in clause 2:43b, then it is only ‘the parents’ who can be referred to by the two plural participles, ἀναβαινόντων with αὐτῶν (*going up*; 2:42b), and τελειωσάντων (*after having completed*; 2:43a), forming the two *genitivus absolutus* constructions in 2:42b–43a. The fact that there is no renominialisation of ‘the parents’ (2:41) in clause 2:43b, supports this.⁶⁰⁹
- It is, therefore, only ‘the parents’ (thus without ‘Iēsous’), who ‘go up’ (to Jerusalem) in 2:42b. This information confirms the habitual action by ‘the parents’ of yearly ‘going up’ to Jerusalem (2:41). Clause 2:41 indeed explicitly mentions only ‘the parents’ as the subject of this action of ‘going up’ to Jerusalem.
- If only ‘the parents’ travel to Jerusalem annually (2:41), and if only ‘the parents’ ‘go up’ (to Jerusalem) in 2:42b when ‘Iēsous’ is twelve

608 See for αὐτοῦς (*them*; 2:43b), Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 94: ‘αὐτοῦς. Accusative subject of ὑποστρέφειν.’

609 See Green, *Gospel of Luke* (1997), 154, where he discusses ‘the feast of the Passover’ (2:41): ‘Did Jesus attend with his parents each year? Luke does not say so explicitly, but neither does he document explicitly in 2:43a that Jesus went with his parents at age 12; (...)’

years old (2:42a), then ‘Iēsous’ must have remained in Jerusalem for twelve years after having been presented there as an infant (2:22b–c), for the twelve-year-old boy is present in Jerusalem in clause 2:43c, where he remains behind.

5. The two actions described in 2:43c–d (‘Iēsous’ remaining in Jerusalem and ‘the parents’ not knowing this) occur simultaneously ‘on their (= ‘the parents’) returning’.⁶¹⁰ These actions are not only connected in time, but are also linked semantically: the action of ‘not knowing’ by ‘the parents’ means ‘not knowing’ the action of ‘remaining behind’ by ‘Iēsous’.
6. In contrast to clause 2:42a, where the TIA only uses a third person singular verbal form to refer to ‘Iēsous’ (‘and when he was twelve years’), when describing ‘Iēsous’ first *completed active action* in the research-text (2:43c), the TIA explicitly uses his proper name ‘Iēsous’, and in doing so he accentuates this new verbal development regarding the character ‘Iēsous’ to the TIR.
7. The first time that ‘Iēsous’ is the subject of completed active action in the research-text (‘he remained behind’), this action explicitly concerns Jerusalem (2:43c). One other clause in the research-text, clause 2:22b, mentions ‘Iēsous’ in connection with Jerusalem (spelled ‘Hierosolyma’), but without using his proper name, and not as the subject of action: he is here rather the object of ‘the parents’ action of ‘bringing’: ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα (*they brought him up to Hierosolyma*; 2:22b). In clause 2:43c, the TIA, therefore, uniquely combines the proper name of ‘Iēsous’ with his first completed active action and links these both to Jerusalem. This accentuates the connection that the character ‘Iēsous’ has with Jerusalem.⁶¹¹ From a semantic point of view, the action of ‘re-

⁶¹⁰ Regarding how ἐν τῷ functions in the temporal clause ἐν τῷ ὑποστρέφειν αὐτοὺς (2:43b), Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 94: ‘ὑποστρέφειν. Pres act inf ὑποστρέφω. Used with ἐν τῷ to denote contemporaneous time (...)’.

⁶¹¹ In his discussion of ‘the idea that Jerusalem lies at the heart of the narrative flow of Luke’s gospel’, Fay, ‘Temple in Luke-Acts’ (2006), 264, notes: ‘The story of Jesus remaining at the temple when his parents had left uses Jerusalem three times, giving it a near-poetic feel, driving home the emphasis in Luke 2 on the city.’

maintaining behind’ suggests a durative connection between ‘Iēsous’ and Jerusalem.⁶¹²

The TIA continues the narrative, describing the further actions of ‘the parents’ in clauses 2:44a–46b. At the communication level between the TIA and the TIR, these actions are all described within the context of two information discrepancies between ‘the parents’ and the TIR:

1. In the first case, the TIR knows that ‘Iēsous’ remains behind in Jerusalem, while ‘the parents’ do not know that ‘Iēsous’ has done so;
2. In the second case, it is rather ‘the parents’ who know something that the TIR does not know. What is not clear to the TIR, namely, is why ‘the parents’ presume that ‘Iēsous’, age twelve, would now accompany them to Galilaia, after his having remained in Jerusalem since being presented there twelve years before (2:22b–c). The only information the TIR has at his disposal that could help resolve this information discrepancy is the age of ‘Iēsous’. The TIR can consider that it was presumed by ‘the parents’ that ‘Iēsous’, having indeed reached the age of twelve, should thus leave Jerusalem and travel with them to Galilaia.

Confronted with these two information discrepancies, and whether they will be resolved, the TIR’s interest in the unfolding of the narrative is whetted by the TIA.

The TIR can observe the development of ‘the parents’ from (1) ‘not knowing’ that ‘Iēsous’ has remained in Jerusalem, via (2) becoming aware of not knowing where he is, to (3) ‘finding him’.⁶¹³

1. First, the TIA *confirms* ‘the parents’ action of ‘not knowing’ that ‘Iēsous’ remained behind in Jerusalem (2:43d) by describing where they pre-

612 Cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 1888–1889, who, beside ‘*stay behind*’, offer as possible translations of ὑπομένειν the intransitive ‘to be permanent’, and the transitive ‘*abide or await another*’.

613 See for a discussion on three intratextual links between clauses 2:44a–46b and Luke 24:13–35, James, “Intratextuality in Luke” (2020), 65–66.

sume him to be: νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ (*because they supposed him to be in the company*; 2:44a–b).⁶¹⁴ This also confirms the first information discrepancy between ‘the parents’, who do not know that ‘Iēsous’ has remained in Jerusalem,⁶¹⁵ and the TIR, who indeed knows that ‘Iēsous’ is in Jerusalem (2:43c).

2. Secondly, by describing that ‘they were searching for him’ (2:44d),⁶¹⁶ that they did not find him (2:45a), and again that ‘they returned to Jerusalem, searching for him’ (2:45b–c),⁶¹⁷ the TIA three times again accentuates the first information discrepancy between what ‘the parents’ know and what the TIR knows. The TIR, however, can discern a development here: although ‘the parents’ still do not know where ‘Iēsous’ is, they are now aware that they do not know, hence their second action of ‘searching for him’. By highlighting this three times, the TIA makes sure the TIR perceives this growing awareness on the part of ‘the parents’.⁶¹⁸

Clause 2:45b explains that ‘the parents’ ὑπέστρεψαν εἰς Ἱερουσαλήμ (*they returned to Ierousalēm*; 2:45b). The TIR knows that ‘the parents’ are now ‘searching’ in the right direction, but he can still ask himself whether they will indeed find ‘Iēsous’ in Jerusalem, thus ending the first information discrepancy between them.

614 See, regarding the use of the same verb νομίζω (2:44a) in Luke 3:23, Green, *Gospel of Luke* (1997), 189: ‘Other appearances of the verb “to think” or “to assume” in Luke–Acts show that Luke has in mind an assumption, wrongly made, that leads to persons acting as if it were true.’ See also Frilingos, “Parents Just Don’t Understand” (2016), 35, who, in discussing text-unit 2:41–52b remarks: ‘The Lukan story revolves around what others know (or think they know) and do not know about the child Jesus.’

615 Cf. Nolland, *Luke: 1–9:20* (1989), 129; ‘V 44 will explain how it was possible for the parents not to know that Jesus had stayed behind.’

616 See for the imperfect tense of ἀνεζήτησαν (*they were searching*; 2:44d), Nolland, *Luke: 1–9:20* (1989), 130: ‘The imperfect tense ἀνεζήτησαν, “they were looking for,” may suggest that the parents spent the day looking for him.’

617 The compound verb ἀνεζητέω is used in clauses 2:44d and 2:45c, while in 2:48g’ and 2:49b the verb ζητέω (without the prefix) is used. Cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 160: ‘Lukas verwendet in den VV 44 und 45 ἀνεζητέω, da die Eltern ihren Sohn auf dem Weg zurück (ἀνὰ) suchen, in den VV 48 und 49 hingegen, wo sie sich in Jerusalem befinden, notiert er das einfache ζητέω.’ See Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 104, who translate ἀνεζητέω as ‘investigate’, ‘search out, discover’; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 756, who translate ζητέω as ‘seek’, ‘inquire for’, ‘search or inquire into, investigate, examine’. I have opted to translate ἀνεζητέω as ‘search for’ and ζητέω as ‘seek’ in my working-translation (see the Appendix).

618 See for the communicative function of specifically clauses 2:44c–d, Brown, *Birth of the Messiah* (1993), 486: ‘(…) the fact that “they had gone a day’s journey before they began to search for him among their relatives and acquaintances” needs no historical explanation: it is a literary device to heighten for the reader the anxiety of the parents.’

3. By using the macrosyntactic sign *καὶ ἐγένετο* (*and it came to pass*; 2:46a) in the temporal clause ‘and it came to pass after three days’ (2:46a),⁶¹⁹ the TIA gives a strong signal to the TIR that important new action is about to begin, making sure that his attention is drawn to this action. Clause 2:46b then describes how ‘the parents’ indeed find ‘Iēsous’, and they find him ἐν τῷ ἱερῷ (*in the temple*; 2:46b). With the finding of ‘Iēsous’ by ‘the parents’, the first information discrepancy between the TIR and ‘the parents’ is indeed resolved. Now both the TIR, as well as ‘the parents’ know that ‘Iēsous’ is in Jerusalem. However, the second information discrepancy between ‘the parents’ and the TIR has not been resolved: the TIR still does not know why ‘the parents’ presumed that ‘Iēsous’ would now, after twelve years, accompany them to Galilaia.

In describing that ‘the parents’ find ‘Iēsous’ ‘in the temple’, the TIA not only resolves the first information discrepancy between ‘the parents’ and the TIR, but he also reveals *new information* to the TIR. Although the TIR indeed did know that ‘Iēsous’ had ‘remained behind in Ierousalēm’ (2:43c), he had not yet been explicitly informed by the TIA that ‘Iēsous’ remained behind *in the temple*. This new information should, however, not come as a complete surprise to the TIR, because τὸ ἱερόν (*the temple*) is mentioned twice (2:27a, 37b) earlier on in the TIA’s narrative, both times in connection to ‘Iēsous’.⁶²⁰

1. The first time that the TIA offers a connection between ‘Iēsous’ and the temple is in 2:27a–b. The TIA describes how ‘Symeōn’ came εἰς τὸ ἱερόν (*into the temple*; 2:27a), ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν (*when the parents had brought in the little boy Iēsous*; 2:27b). Here, ‘the parents’, ‘Iēsous’, and ‘Symeōn’ are all simultaneously inside the temple.⁶²¹

619 See for an exposition on the temporal phrase μετὰ ἡμέρας τρεῖς (*after three days*; 2:46a), De Jonge, “Sonship, Wisdom, Infancy” (1978), 324–327.

620 The noun τὸ ἱερόν (*the temple*) should not be confused with ὁ ναός (*the sanctuary*), which occurs three times (1:9, 21b, 22e) in main text-unit 1:5a–25c, where it is always connected to the character ‘Zacharias’, and never directly connected to ‘Iēsous’.

621 ‘Symeōn’ receives ‘Iēsous’ in his ‘bent arms’ (2:28b); the TIR is, however, never informed that ‘Iēsous’ is handed back. See for ‘Symeōn’, and ‘the little boy Iēsous’ being brought into the temple, Lanier, “Luke’s Distinctive Use of the Temple” (2014), 450–451. See also Aletti, *L’Évangile selon Saint Luc: Commentaire* (2022), 81–82.

2. This first connection is linked to the second connection by the temporal phrase αὐτῇ τῇ ὥρᾳ (*in that hour*; 2:38b).⁶²² This time the TIA offers a connection between ‘Iēsous’ and the temple via the character ‘Hanna’ (2:37b–c): Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ (*Hanna a prophetess*,⁶²³ *daughter of Phanouēl*,⁶²⁴ *of the tribe Asēr*;⁶²⁵ 2:36a). ‘Hanna’ is, therefore, also in the temple while ‘the parents’, ‘Iēsous’, and ‘Symeōn’ are inside. The TIA describes that ‘Hanna’ ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ (*she did not leave the temple*; 2:37b),⁶²⁶ while ‘Iēsous’ has just been brought into the temple (2:27b). Besides this information, the TIA offers the TIR a summary of ‘Hanna’s’ life,⁶²⁷ in which the numbers ‘seven’ and ‘eighty-four’ are mentioned. The first number describes how many years ‘Hanna’ was married: ἔτη ἑπτὰ (*seven years*; 2:36c). The second describes how many years she has been a widow: ἕως ἐτῶν ὀγδοήκοντα τεσσάρων (*for eighty-four years*; 2:37a).⁶²⁸ The TIA’s relatively extensive biography of

- 622 Cf. García Serrano, “Anna’s Characterization” (2014), 475: ‘Finally, there is a formal indicator that underlines the simultaneity of Simeon and Anna’s reaction: καὶ αὐτῇ τῇ ὥρᾳ (“and at the same time”). Because narrative is sequential, simultaneous actions must be recounted consecutively.’
- 623 See García Serrano, “Anna’s Characterization” (2014), 468: ‘The most important description of Anna is the first one given by the narrator: she was a prophetess (Luke 2:36a). Apart from Jesus, only Anna is called “a prophet” in the Gospel of Luke.’ See also, Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 149: ‘Besonders interessant ist die Beschreibung der Hanna als Prophetin. Das Alte Testament kennt nur vier solche Gestalten, und das Neue verhält sich der prophetischen Aktivität der Frauen gegenüber wortkarg.’ For ‘Symeōn’ and ‘Hanna’ as ‘prophetic figures in the Temple’, see Koet, “Holy Place and Hannah’s Prayer” (2006), 137–138. See for how ‘Symeōn’ and ‘Hanna’ evoke characters found in the Hebrew Bible and the Septuagint, e.g. Derrett, “The Hidden Context” (1993); Visser, “Waarom Hanna Trekken van Judit Meekreeg” (1992); Wilcox, “Anna bat Phanuel” (1992); Visser, “Laatsten die Eersten Zullen Zijn” (1987); Visser, “Hier is Meer dan Jozua” (1986). For narrative similarities between text-unit 2:41–52 and 1 Samuel 1–3, see Aus, *Samuel, Saul and Jesus* (1994).
- 624 See García Serrano, “Anna’s Characterization” (2014), 468: ‘Phanuel is the Greek form of Penuel or Peniel, “face of God,” “for he has seen God face to face” (Gen 32:31; Judg 8:8; 1 Kgs 12:25). In addition to Jacob (Gen 32:31), Moses (Exod 33:11; Num 12:7–8; Deut 34:10) and Elijah (1 Kgs 19:11–12) are prophets because they have seen God face to face. The name Phanuel recalls those prophets who could speak about their vision of God.’ See also e.g. Fitzmyer, *According to Luke I–IX* (1981), 431.
- 625 See for a detailed exposition of ‘Hanna’ belonging to the tribe of Asēr, Bauckham, “Anna of the Tribe of Asher” (1997). See also e.g. Brown, *Birth of the Messiah* (1993), 441–442; Fitzmyer, *According to Luke I–IX* (1981), 431.
- 626 See for the communicative function of ‘Hanna’ being in the temple, Green, *Gospel of Luke* (1997), 151, where he refers to the research-text as ‘these early chapters’: ‘Verse 37b holds in parallel two clauses: “she never left the temple” and “but worshiped there with fasting and prayer night and day.” The latter spells out the importance of the former, and both make their point – the extraordinary devotion of Anna (like Judith) to the God of the temple – by hyperbole. Her continual presence in the temple emphasizes again the important and positive role this architectural space plays in these early chapters; (...)’
- 627 Cf. García Serrano, “Anna’s Characterization” (2014), 464: ‘Luke 2:36–38 deals exclusively with Anna, who is the subject of each verb. This is a remarkably lengthy segment with a high concentration of verbs for such a minor character, who never reappears. Throughout Luke’s Gospel, no other character, aside from Jesus, receives such biographical attention.’
- 628 For my translation of the preposition ἕως + genitive (2:37a) as ‘for (a time)’, thus giving the length of Hanna’s widowhood, see Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 752, under II. However, there are also scholars who regard ἕως ἐτῶν ὀγδοήκοντα τεσσάρων (2:37a) as giving Hanna’s age; cf. Biermann, “Just a Number?” (2023), 705, footnote 2, where she lists scholars taking this position, as well

‘Hanna’ (compared to that of other characters in the research-text), coupled with the fact that, although described as ‘a prophetess’ (2:36a), and as ‘giving thanks’ (2:38b) and ‘speaking’ (2:38c), her words are not given, together draw the TIR’s attention to ‘Hanna’, including the numbers used in describing her.⁶²⁹ The number ‘eighty-four’ divided by the number ‘seven’ gives the number ‘twelve’, which is the age of ‘Iēsous’ when he is found by ‘the parents’ in the temple (2:46b). There is, therefore, a narrative link between ‘Hanna’s’ remaining in the temple and ‘Iēsous’ remaining in the temple, via their respective age, in both cases a multiple of ‘twelve years’. The TIR can consider whether this information can be of aid in resolving the second information discrepancy between him and ‘the parents’: why did ‘the parents’ presume that ‘Iēsous’ would now accompany them to Galilaia, having reached the age of twelve? The TIR knows that, in the biblical context, the number ‘twelve’ may express perfection and completeness.⁶³⁰ Perhaps ‘the parents’ held ‘Iēsous’ period at the temple to have reached perfection after twelve years and was thus completed? The information offered by the TIA is, however, insufficient for the TIR to draw any conclusions. The fact that ‘Iēsous’ remains in the

as scholars taking my position. Some scholars read ἕως as ὡς (*about*), whether based on variants or not. See for these variants Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 89; cf. Brown, *Birth of the Messiah* (1993), 442; Fitzmyer, *According to Luke I–IX* (1981), 431. See for a comparison of the different options regarding ‘Hanna’s’ age, Elliott, ‘Anna’s Age (Luke 2:36–37)’ (1988). See also García Serrano, ‘Anna’s Characterization’ (2014), 477, who draws attention to the fact that the use of ἕως (2:37a) may convey that ‘Hanna’ is from this moment in the narrative *no longer* a widow: ‘In Luke 2:37a it functions as a preposition (ἕως ἐτῶν ὀγδοήκοντα τεσσάρων). Does this mean that Anna is no longer a widow? Does the text say anything about her marital status after her meeting Jesus? The different variants deal with this “until” by either altering it (e.g., to ὡς) or deleting it. The Greek text is not clear on this matter, but the preposition ἕως marks a change of status, a difference between before and after. Luke seems to present Jesus as redeeming Anna, who represents all of Israel, by her metaphorical marriage.’

629 Cf. García Serrano, ‘Anna’s Characterization’ (2014), 464: ‘The biographical information about her, ample for a minor character, has special significance, at least because of its length. Perhaps her extensive description compensates for her narrative silence and subsequent disappearance from view and gives great significance to her characterization. Anna’s silence indicates to the reader that the description of her life is in fact a synthesis of her prophecy.’ See also footnote 627.

630 Cf. García Serrano, ‘Anna’s Characterization’ (2014), 470, regarding ‘Hanna’ and the numbers used in her biography: ‘Why does Luke insist on the numbers, even saying that she was married seven years? Both seven and eighty-four have a symbolic meaning. The number seven is a well-known expression of abundance. The number twelve expresses perfection. It is therefore striking that eighty-four is seven times twelve.’; Elliott, ‘Anna’s Age (Luke 2:36–37)’ (1988), 100: ‘Not only is the figure ‘seven’ significant for the number of her years’ of marriage but the figure ‘eighty-four’ is of especial significance, being a multiple of two symbolic numbers, seven and twelve, both of which are made use of in several Biblical narratives.’ Cf. Biermann, ‘Just a Number?’ (2023), 712–717; Nolland, *Luke: 1–9:20* (1989), 122, regarding ‘Hanna’s’ biography: ‘There may be symbolism in the twelve-times-seven years (...)’ Besides in clause 2:42a, ‘twelve years’ occurs in Luke two other times: in Luke 8:42 (‘because an only daughter was to him, about twelve years old’), and in Luke 8:43 (‘a woman being with a flux of blood for twelve years’).

temple, while ‘his parents knew not’ could be seen as a first example of how the character ‘Iēsous’ does not act the way that other characters in the narrative of Luke 1:5–24:53 may presume him to act.⁶³¹

Besides these two *explicit* connections between ‘Iēsous’ and the temple, the TIR has also received *implicit* information in the context of main text-unit 2:40 that ‘Iēsous’ continued to be in the temple in Jerusalem (see paragraph 2.2.14, paragraph 2.3, and Scheme IV). It should, therefore, come as no surprise to the TIR that ‘Iēsous’ is found by ‘the parents’ ‘in the temple’ (2:46b).

In clause 2:46c, the TIA goes on to specify that ‘Iēsous’ is found ‘in the temple’ *καθεζόμενον ἐν μέσῳ τῶν διδασκάλων* (*sitting in the centre of the teachers*; 2:46c). Beside his action of ‘sitting’, ‘Iēsous’ is also described in clauses 2:46d–e as *ἀκούοντα* (*hearing them* [= ‘the teachers’]; 2:46d) and *ἐπερωτῶντα αὐτούς* (*questioning them* [= ‘the teachers’]; 2:46e). In all three cases, a participle is used,⁶³² describing the three actions as all occurring when ‘Iēsous’ is found by ‘his parents’. Clause 2:47 follows, describing that *ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ* (*all his hearers were astounded at his comprehension and answers*; 2:47).

In the context of my study, ‘Iēsous’ act of questioning (2:46e) and ‘Iēsous’ ‘answers’ (2:47), which imply questions being posed of him, require further analysis from the perspective of their semantic and communicative context (see paragraph 6.1 for my syntactic remarks regarding this verbal form and noun).

‘Iēsous’ act of questioning is the last of three actions by ‘Iēsous’ that take place while he is found by ‘the parents’, all three occurring in the temple, and all three concerning ‘the teachers’:

631 See regarding the difference between the presumption ‘of the parents’ and the action of ‘Iēsous’ (2:43c–44b), Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 159, where he refers to ‘Iēsous’ as ‘Er’: ‘Er tut nicht, was seine Eltern erwarten, und tut, was sie nicht wollen.’ See e.g. Luke 4:14–29, where ‘those present in the synagogue’ have certain expectations of ‘Iēsous’ (4:22), but who, when they hear his further words (4:23–27), become angry, drive him out of their town, and try to hurl him over a cliff (4:29); cf. regarding Luke 4:14–29, Sinninghe Damsté, ‘Jesus and the Scroll of the Prophet Isaiah’ (2024); see also Luke 9:12–16, where ‘the twelve’ presume that ‘the people’ should be sent away (9:12), then hear from ‘Iēsous’ that they should feed ‘the people’ (9:13), then presume that they are supposed to buy bread (9:13), then are told by ‘Iēsous’ to arrange the people in groups (9:14), and then, after ‘Iēsous’ has prayed a prayer of blessing (9:16), told to hand out bread and fish to ‘the people’ (9:16).

632 Regarding these three participles, see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 96.

1. In the temple, 'Iēsous' *sits* in the centre of 'the teachers' (2:46c);
2. In the temple, 'Iēsous' *hears* 'the teachers' (2:46d);
3. In the temple, 'Iēsous' *questions* 'the teachers' (2:46e).

Regarding the participle *καθεζόμενον* (*sitting*; 2:46c), the TIR can consider the following four points:

1. In Luke, the verb *καθέζομαι* (*to sit*) occurs only here in 2:46c. It is used a further six times in the New Testament: once in Matthew, three times in John, and twice in Acts.⁶³³
2. It can be used to describe the posture of someone who teaches.⁶³⁴
3. Comparable to 2:46b–c, where it is used in conjunction with (1) 'in the temple', (2) 'Iēsous', and (3) 'the teachers', Matthew 26:55 uses *καθέζομαι* (*to sit*) together with (1) the verb *διδάσκω* (*to teach*), describing action (2) by 'Iēsous', (3) 'in the temple'.⁶³⁵
4. Acts 6:15 uses *καθέζομαι* (*to sit*) together with the preposition *ἐν* (*in*) to describe the person(s) 'sitting in' as being a member of a group.⁶³⁶

The noun *διδάσκαλος* (*teacher*) occurs seventeen times in various forms in Luke.⁶³⁷ The TIR can consider the following three points:

-
- 633 In the New Testament, besides here in clause 2:46c, *καθέζομαι* (*to sit*) only occurs in Matthew 26:55; John 4:6; 11:20; 20:12; Acts 6:15; 20:9.
- 634 See for *καθέζομαι* (*to sit*) as the posture of a teacher, Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 851: 'remain seated', in various senses: (...) 'of a teacher' (...). See for the related verb *καθίζω* (*to sit*) used in conjunction with *διδάσκω* (*to teach*) to denote the posture of 'Iēsous' while teaching e.g. Luke 5:3 '(...) having sat down, he (= 'Iēsous') was teaching (...)'; John 8:2 '(...) and he (= 'Iēsous') sat down and began to teach (...)'. For the use of *καθίζω* (*to sit*) in the general context of 'Iēsous' while teaching see e.g. Matt 5:1 '(...) when he (= 'Iēsous') was seated, his disciples came to him'; Luke 4:20 'and having rolled up the scroll (...) he (= 'Iēsous') sat down (...)'. Cf. regarding Luke 4:20, Sinninghe Damsté, "Jesus and the Scroll of the Prophet Isaiah" (2024) (forthcoming); Nolland, *Luke: 1–9:20* (1989), 198. Cf. regarding Luke 5:3, Brown, *Birth of the Messiah* (1993), 474.
- 635 Part of Matthew 26:55 reads: καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενον διδάσκων (*every day in the temple I [= 'Iē-sous'] sat teaching*; Matthew 26:55). With presumably no other reason than 'Iēsous' being twelve years old, Bauer, et al., *Greek-English Lexicon*, 434, describes 'Iēsous' as the subject of the action of *sitting in the temple* in Luke 2:46 as being a *pupil*, while he, however, describes 'Iēsous' as the subject of the action of *sitting in the temple* in Matthew 26:55 as being a *teacher*; cf. Bauer *Wörterbuch zu den Schriften* (1963), c. 767, who also makes this distinction without offering a reason for doing so: καθέζομαι (...) sitzen (...) ἐν τῷ ἱερῷ von Lehrenden Mt 26:55. V. Lernenden Lk 2:46 (...).
- 636 Part of Acts 6:15 reads: πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ (*all those who were sitting in the council*; Acts 6:15).
- 637 See for *διδάσκαλος*, Bauer, et al., *Greek-English Lexicon* (2021), 213, who translate this noun as 'teacher'; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 421, who translate the noun as 'teacher, master' (...); cf. Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.243: 'διδάσκαλος, οὐ μ: (derivative of διδάσκω 'to teach,' [...]) one who provides instruction—"teacher, instructor."'; Bauer

1. Twelve times it is used in the vocative form by various characters explicitly addressing 'Iēsous' with διδάσκαλε (*teacher*);⁶³⁸
2. Once (Luke 8:49) it is used by a character in referring to 'Iēsous'.⁶³⁹
3. In one case (Luke 22:11), 'Iēsous' refers to himself as ὁ διδάσκαλος (*the Teacher*).⁶⁴⁰

Regarding the verb διδάσκειν (*to teach*),⁶⁴¹ the TIR can consider the following points:

1. Of the seventeen times the verb is used in Luke,⁶⁴² 'Iēsous' is its subject fourteen times. Ten times this occurs in the narrative world as part of the direct communication between the TIA and TIR. The other four times, this occurs in direct speeches by various characters who describe 'Iēsous' action of 'teaching'.
2. In Luke 19:47, 20:1, and 21:37, the TIA explicitly describes how 'Iēsous' was teaching ἐν τῷ ἱερῷ (*in the temple*).
3. The direct speech by 'the scribes and chief priests' (20:21–22), in which they address 'Iēsous' as 'Teacher', and refer to his action of 'teaching', takes place 'in the temple' (Luke 20:1).
4. Acts 1:1 summarizes 'Iēsous' activity in Luke 1:5–24:53 as 'doing' and 'teaching' (διδάσκειν).⁶⁴³

Wörterbuch zu den Schriften (1963), c. 380–381, who translates the noun as 'Lehrer'.

638 'Iēsous' is addressed with the vocative διδάσκαλε (*teacher*) in: Luke 7:40; 8:49; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21, 28, 39; 21:7, although never by one of his disciples. Cf. Blenkinsopp, "Jesus the Teacher" (2021), 51: 'It was as teacher (*didaskalos*) that he was addressed and acknowledged by the public (Luke 9:38; 12:13; 21:7) and by members of elite groups like Pharisees (7:40; 19:39), Sadducees (20:28), revenue officers (3:12), and the ruling class (18:18) and also by scribes (20:21, 39) and lawyers (10:25; 11:45)'; Winter, "Lc 2:49 and Targum Yerushalmi" (1954), 178–179, who notes that the 'title' διδάσκαλος is 'painstakingly avoided in references by the disciples to Jesus in the body of the Third Gospel.' Cf. also Dawsey, "Characterization in Luke" (1986), 144–145.

639 In Luke 8:49, the character 'someone from (the house of) the synagogue ruler' refers to 'Iēsous' as 'the Teacher'.

640 In Luke 22:11, which is part of a direct speech by 'Iēsous' (Luke 22:10–12), 'Iēsous' says, addressing 'Petros' and 'Iōannēs', while referring to himself: 'and say to the owner of the house: "The Teacher says: 'Where is the guest room where I may eat the Passover with my disciples?'"

641 See for διδάσκειν, Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 421, who translate the verb 'in causal sense' as 'to instruct a person, or to teach a thing' (...); cf. Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 33.224: 'διδάσκω; διδασκία, ἡς f; διδασκαλία, ας f: to provide instruction in a formal or informal setting—'to teach, teaching.'; Bauer *Wörterbuch zu den Schriften* (1963), c. 381, who translates the verb as 'lehren'.

642 Forms of the verb διδάσκειν (*to teach*) occur in Luke 4:15, 31; 5:3, 17; 6:6; 11:1 (twice); 12:12; 13:10, 22, 26; 19:47; 20:1, 21 (twice); 21:37; 23:5.

643 Cf. Ó Fearghail, *Role of Lk 1:1–4:44* (1991), 139, who states regarding 'Iēsous' being presented as a teacher in

5. Nowhere in the research-text is 'Iēsous' referred to as being a μαθητής (*pupil, student, disciple*).⁶⁴⁴

In view of the above points, the TIR can argue that the TIA, in describing 'Iē-sous' being found 'sitting in the centre of the teachers' (2:46c) 'hearing them and questioning them' (2:46d–e), is communicating to him that 'Iē-sous' can be viewed as sitting in the posture of a teacher⁶⁴⁵ in the centre of 'the teachers' in the temple, while 'Iē-sous' and 'the teachers' are communicating with each other.⁶⁴⁶

The act of 'questioning them' (2:46e) implies that 'Iē-sous' poses 'the teachers' one or more questions. The TIA, however, does not communicate the content of this/these question(s) to the TIR. This results in an information discrepancy between what the characters that are present know, and what the TIR knows, challenging the TIR to reflect on what this 'questioning them' could concern. The following three points can assist the TIR:

1. 'Iē-sous' is sitting 'in the temple';
2. 'Iē-sous' is connected to 'God'/'the Highest'/'the Lord' on various occasions in the research-text;⁶⁴⁷

Luke: 'Not surprisingly it is this aspect of his ministry that is mentioned in the summary of the contents of Luke's first volume in Acts 1:1–2 (cf. Luke 24:19).'

644 In fact, nowhere in the New Testament is 'Iē-sous' referred to as a μαθητής (*pupil, student, disciple*). Besides the few instances where the noun is used to refer to 'a disciple'/'disciples' in general, or to 'the disciples' of 'Iōannēs', the many forms of μαθητής always refer to 'a disciple'/'the disciples' of 'Iē-sous'. See Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 27:16: 'μαθητής, οὐ μ: (derivative of μανθάνω 'to learn, to be instructed,' [...] a person who learns from another by instruction, whether formal or informal—'disciple, pupil.' Pace Koet, "Counter-Questions in Luke" (2022), 224, who suggests that 'Iē-sous' 'is presented as a disciple' in clauses 2:46b–e: 'First of all, Jesus is presented as a disciple who asks questions. He is a παις (2:43), sitting in the midst of the teachers (2:46), listening to the teachers and asking them questions (καὶ ἐπερωτῶντα αὐτούς). Asking questions is part of being a disciple and the fact that in this passage Jesus is a disciple is also suggested because it is said that the listeners are amazed by his answers. Asking the right questions and giving answers that lead to amazement or even bewilderment makes a person a special learner.' However, on page 209, Koet states: '(...) although Jesus is primarily a teacher, through his questions, he is, in a certain sense, also a learner, as rabbis are in the later Rabbinic literature.'

645 Cf. Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 157, where he refers to 'Iē-sous' as 'Er': 'Er sitzt nicht wie ein Jünger zu den Füßen dieser Lehrer (...). Seine Position ist eher die des Lehrers.'

646 See Müller, "Fragen im Erzählwerk des Lukas" (2003), 35; Ó Fearghail, *Role of Lk 1:1–4:44* (1991), 138–140, for how 'Iē-sous' 'appears in the role of a teacher' in 2:46–47, as well as elsewhere in Luke.

647 The use of the title κύριος to refer to 'Iē-sous' is not only used by 'Elisabet' (1:43b), but also by the character 'the Messenger of the Lord' (2:11b); pace Winter, "Language in the Birth and Infancy Stories of the Third Gospel" (1954), 113, who only mentions the occurrence of κύριος in 1:43b as referring to 'Iē-sous': 'With the sole exception of 1:43 where it appears as a designation of Jesus, κύριος stands throughout for יהוה.' Different from NA28, Winter reads κύριος in 2:11b as a genitive κυρίου: '(the Anointed) of the Lord'. There

3. The verb ἐπερωτάω (*to question*) is used six times (of its seventeen occurrences in Luke) by characters to pose questions to ‘Iēsous’ pertaining to ‘the kingdom of God’, ‘eternal life’, ‘the way of God’, ‘marriage’, ‘the resurrection of the dead’, and ‘the temple’.⁶⁴⁸
4. In Luke 6:9, ‘Iēsous’, while ‘teaching’ (Luke 6:6), ‘questions’ ‘the scribes and the pharisees’ regarding: the ‘lawfulness’, of doing good or bad on ‘the sabbath’; saving or destroying life on ‘the sabbath’.⁶⁴⁹

In view of the above, the TIR can assume with near certainty that ‘Iēsous’ act of ‘questioning’ ‘the teachers’ ‘in the temple’ implies that he is asking one or more questions concerned with ‘God’ and his people Israēl.

In clause 2:46d, the TIA informs the TIR that ‘Iēsous’ was ‘hearing them (= ‘the teachers’)’.⁶⁵⁰ However, again the TIA does not communicate to the TIR the content of what, in this case, is being spoken by ‘the teachers’, resulting in a second information discrepancy for the TIR, and challenging him to resolve it. Using the same three points made above regarding the TIR’s reasons for being able to assume with near certainty that ‘Iēsous’ question(s) regard(s) ‘God’ and his people Israēl, the TIR can assume that what is spoken by ‘the teachers’ also regards ‘God’ and his people Israēl, and most likely consists of, at least partly, answers to ‘Iēsous’ question(s). Besides this, clause 2:47 describes how ‘all

are, however, no ancient witnesses that attest to this reading. The use, by the TIA, of the title κύριος (twenty-five times for ‘God’, twice for ‘Iēsous’, and never for any other character), strongly links the characters ‘God’ and ‘Iēsous’. The link between the characters ‘God’ and ‘Iēsous’ is further strengthened for the TIR by his knowledge that ‘the Messenger’ has explained to ‘Mariam’ that her son will be called ‘son of the Highest’ (1:32b), ‘holy’ (1:35e), and ‘son of God’ (1:35e).

648 The verb ἐπερωτάω (*to question*) is used as a *verbum dicendi* introducing an indirect speech in Luke 8:9 (subject: ‘the disciples’, in the context of a discussion about ‘the kingdom of God’), and introducing direct speeches in Luke 17:20 (subject: ‘the pharisees’, discussing ‘the kingdom of God’), Luke 18:18 (subject: ‘a certain ruler’, using the vocative ‘Teacher (= ‘Iēsous’), discussing ‘eternal life’), Luke 20:21 (subject: ‘the scribes and chief priests’, using the vocative ‘Teacher (= ‘Iēsous’), discussing ‘the way of God’), Luke 20:27 (subject: ‘the Sadducees’, using the vocative ‘Teacher (= ‘Iēsous’), discussing ‘marriage’ and ‘the resurrection of the dead’), Luke 21:7 (subject: ‘the disciples’, using the vocative ‘Teacher (= ‘Iēsous’), discussing ‘the temple’).

649 Luke 6:9 reads: εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; (*then Iēsous said to them: I ask you (plural) whether it is lawful on the sabbath to do good or to do bad, to save or to destroy life?*; Luke 6:9).

650 None of the commentaries I have consulted offer the option of reading καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς (2:46d–e) as a hendiadys (translated as such as e.g. ‘attentively questioning them’).

his (= 'Iēsous') hearers' 'were astounded'⁶⁵¹ at 'his comprehension'⁶⁵² and 'his answers', implying that questions are posed to 'Iēsous' by 'the teachers', and, therefore, that at least a part of what 'Iēsous' is 'hearing' (2:46d) consists of one or more questions posed by 'the teachers'.⁶⁵³ The TIA does not make clear who 'all his (= 'Iēsous') hearers' (2:47) are, but 'the teachers' belong in any case to this group, because they are the object of 'Iēsous' question(s). Whether 'the parents' (= 'Mariam' and 'Iōsēph') belong to this group is unclear for the TIR, however, the fact that they are described in clause 2:48a as 'having seen' (not 'having heard') 'Iēsous', is an argument the TIR can use to exclude them from the group of 'all his (= 'Iēsous') hearers' (2:47).

To sum up:

1. The TIR knows with certainty that 'Iēsous' poses one or more questions to 'the teachers' (2:46e);
2. The TIR knows with certainty that 'the teachers' pose questions to 'Iēsous' (2:47);
3. The TIR knows with certainty that 'Iēsous' answers questions posed by 'the teachers' (2:47);
4. The TIR can assume with a great deal of certainty that 'the teachers' answer 'Iēsous' question(s) (2:46d);
5. The TIR can assume with a great deal of certainty that the questions and answers of both 'Iēsous' and 'the teachers' deal with 'God' and his people Israēl.⁶⁵⁴

651 Regarding ἐξίστασθαι (*they were astounded*; 2:47), see Brown, *Birth of the Messiah* (1993), 474–475: 'This is the first instance of *existanai* (*existēmi*), a verb Luke/Acts uses eleven times – more than twice the usage of the rest of the NT. Very strong in classical Greek ("out of one's mind"), in the NT it has an attenuated sense of amazement at the miraculous or extraordinary (...).' Cf. Fitzmyer, *According to Luke I-IX* (1981), 442: 'Luke will use the verb *existanai* again either intransitively or in the middle voice in 8:56; 24:22, and often in Acts (2:7, 12; 8:13; 9:21; 10:45; 12:16) to express a reaction of wonder or surprise at something in the life of Jesus or the sequel to it.'

652 See for ἐπι τῇ συνέσει (*at the comprehension*; 2:47), Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 157: 'Σύνεσις ist die intellektuelle Fähigkeit, Zusammenhänge zu sehen und Urteile zu fällen, kann also mit Verständnis, Verstand, Urteilskraft oder Einsicht übersetzt werden.'

653 See Glombitza, "Der Zwölfjährige Jesus" (1962), 2, who understands ταῖς ἀποκρίσεσιν (*the answers*; 2:47) as instrumental in teaching the teachers, referring to 'Iēsous' here as 'ihm': 'V 47 beschreibt die Wirkung, die von ihm ausgeht: Alle geraten ausser sich über seine Auffassungsgabe und seine Antworten. ἀποκρίσις hat bei Lukas offenbar die Bedeutung: Antwort, die Lehrende belehrt. Diese Bedeutung liegt zweifellos bei 20:26 vor und dürfte auch hier einzusetzen sein.' See, however, Brown, *Birth of the Messiah* (1993), 475, regarding 'his answers' (2:47): 'We were not told in vs. 46 that Jesus was asked questions. "Answers" does not necessarily imply that Jesus was teaching the teachers. Like "relatives and acquaintances" in 45, "understanding and answers" may constitute another example of Lucan double expression.'

654 See Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 157, for the subject matter of the communication between

In view of the above five points, as well as the previous points, the TIR can assume that ‘Iēsous’ (sitting in the posture of a teacher) and ‘the teachers’ are discussing ‘God’ and his people Israēl with each other: questioning each other and answering each other. Although the TIA positions ‘Iēsous’ as part of the group of ‘the teachers’,⁶⁵⁵ he does make a distinction between ‘Iēsous’ and ‘the teachers’ in his communication with the TIR. He does this in three ways:

1. The TIA describes ‘Iēsous’ as being ἐν μέσῳ τῶν διδασκάλων (*in the centre of the teachers*: 2:46c), giving ‘Iēsous’ a unique (there can only be one centre) position regarding ‘the teachers’;⁶⁵⁶
2. The TIA describes how ‘all his (= ‘Iēsous’) hearers were astounded at his (...) answers’ (2:47), but he refrains from stating whether ‘the teachers’ give answers, let alone whether there is any reaction to them.
3. While the TIA describes ‘Iēsous’ as ‘questioning them’ (2:46e) and giving ‘answers’ (2:47), he refrains from explicitly stating whether ‘the teachers’ ask questions or give answers.

These distinctions that the TIA makes between ‘Iēsous’ and ‘the teachers’ serve to focus the TIR’s attention on ‘Iēsous’: it is clearly ‘Iēsous’ who, seated in a central position, is the centre of communication between himself, ‘the teachers’, and ‘all his hearers’.

‘Iēsous’ (whom he refers to as ‘Kind’) and ‘the teachers’ (here specifically regarding ‘his answers’ in clause 2:47, which he refers to as ‘Der redaktionelle Vers’): ‘Der redaktionelle Vers erweitert auch die Weisheit des Kindes, das es sogar wagt, schwierige Fragen, an diesem Ort natürlich religiöser Natur, zu beantworten.’ Cf. Fitzmyer, *According to Luke I–IX* (1981), 442: ‘The instruction and questioning concerned the Torah and its place in Jewish life.’

655 See for τῶν διδασκάλων (2:46c) as a partitive genitive, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 96.

656 See for how ἐν μέσῳ τῶν διδασκάλων (2:46c), from a stylistic perspective, forms the mathematical centre of text-unit 2:42a–51d (not of my main text-unit 2:41–51d), De Jonge, “Sonship, Wisdom, Infancy” (1978), 338, footnote 5, where he refers to 2:42a–51d as ‘The pericope’: ‘The pericope contains 170 words. The word μέσῳ in 46 is the 85th word and the phrase ἐν μέσῳ τῶν διδασκάλων therefore forms the mathematical centre of the pericope.’ Cf. Green, *Gospel of Luke* (1997), 155: ‘With regard to location and pure mathematical count, the center of the story is 2:46: (...).’

6.3 The narrative introduction to the direct speech by ‘Mariam’ to ‘Iēsous’

Main text-unit 2:41–52b also contains two direct speeches (2:48d–g’ by ‘Mariam’ and 2:49b–e’ by ‘Iēsous’), together with their narrative introductions, 2:48a–c and 2:49a.⁶⁵⁷

In clauses 2:48a–b, the TIA describes action by ‘the parents’ that takes place between finding ‘Iēsous’ communicating with ‘the teachers’ in the temple (2:46a–47) and ‘Mariam’ direct speech to ‘Iēsous’ (2:48d–g’): καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν (*and having seen him, they were amazed*; 2:48a–b). These clauses are then followed by the clause containing the *verbum dicendi* εἶπεν (*she said*; 2:48c) that introduces ‘Mariam’s’ direct speech to ‘Iēsous’.

The main action of ‘the parents’ is described using the indicative ἐξεπλάγησαν (*they were amazed*; 2:48b),⁶⁵⁸ which is qualified in the previous clause by the participle ἰδόντες (*having seen*; 2:48a) and its object αὐτὸν (*him* [= ‘Iēsous’]; 2:48a). By using the personal pronoun ‘him’, clause 2:48a describes the action that leads up to ‘the parents’ amazement as having to do with ‘Iēsous’: ‘and having seen him’. By first describing that ‘the parents’ ‘have seen’ ‘Iēsous’, the TIA evokes for the TIR his earlier description of ‘Iēsous’ ‘sitting in the centre of the teachers’, while ‘hearing them and questioning them’ (2:46b–e).

After this ‘reminder’ of where ‘Iēsous’ is (in the centre of ‘the teachers’ in the temple), and what he is doing (communicating with ‘the teachers’), the TIA

⁶⁵⁷ See for chiasmic and parallel elements regarding the direct speeches by ‘Mariam’ and ‘Iēsous’, Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 160: ‘Formal wird die doppelte Reaktion der Mutter (V48) vom Sohn mit einem doppelten Spruch beantwortet (V49). Die Konstruktion zeigt sowohl chiasmatische wie parallele Elemente.’; and 160, footnote 47: ‘Chiastisch sind die Subjekte der Verben (Sohn – Eltern in 2:48b und Eltern – Sohn in 2:49) gesetzt, parallel die beiden die Fragen einleitenden τί und die Erwähnung des “Vaters”.’

⁶⁵⁸ See for the ‘the parents’ being the subject of ἐξεπλάγησαν (2:48b), Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 96–97: ‘ἐξεπλάγησαν. Aor pass ind 3rd pl ἐκπλήσσω. The implied subject is clearly Jesus’ parents.’; cf. Brown, *Birth of the Messiah* (1993), 475, where he presumes the TEA (‘Luke’) to have been ‘careless’ here: ‘Literally, “they”; and grammatically this “they” should refer by proximity to “all who heard him” of vs. 47. However, Luke is simply careless here, for clearly he means to refer to the parents last mentioned in vs. 46.’; Fitzmyer, *According to Luke I–IX* (1981), 442: ‘When his parents saw him. Lit. “seeing him (they were startled).” The verb is in the third pl., without a subject expressed. The subject of it, however, is scarcely the “all who heard him” of v. 47. The sense of the verse demands that “his parents” be introduced from vv. 41:43–46; (...).’ See for the meaning of ἐκπλήσσομαι, Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 25.219: ‘ἐκπλήσσομαι: to be so amazed as to be practically overwhelmed—to be greatly astounded.’

then describes the amazement of ‘the parents’. The verbal form ἐξεπλήγησαν (*they were amazed*; 2:48b) has a passive voice,⁶⁵⁹ implying that ‘the parents’ are amazed *by* ‘Iēsous’. The verb ἐκπλήσσω (*to amaze*) occurs thirteen times in the New Testament:

- It occurs twelve times in the synoptic Gospels (including here in 2:48b), and is *always* connected to ‘Iēsous’;⁶⁶⁰
- Outside of the synoptic Gospels, it only occurs in Acts 13:22, where it is connected to ἐπὶ τῇ διδασχῇ τοῦ Κυρίου (*to the teaching of the Lord* (= ‘Iēsous’); Acts 13:22).
- Eight of these thirteen times it is directly connected to the root διδάσκω (*to teach*), *always* regarding ‘Iēsous’ (in Acts regarding ‘the Lord’ = ‘Iēsous’);⁶⁶¹
- Here in 2:48b it is linked to ‘Iēsous’, and, through him, to τῶν διδασκάλων (*the teachers*; 2:46c), in the centre of whom he is sitting, and with whom he is communicating;
- It is used in Matthew 19:25 and Mark 10:26, which both describe how ‘Iēsous’ disciples ‘were amazed’ at his discussion on ‘eternal life’, with someone addressing him in both cases as διδάσκαλε (*teacher*);
- Twice it is used in connection to a healing/exorcism by ‘Iēsous’;⁶⁶²

With the above information regarding the use of the verb ἐκπλήσσω (*to amaze*) at his disposal, the TIR can now with near certainty assume that ‘the parents’ are amazed (2:48b) at how ‘Iēsous’ is ‘sitting’ at the centre of ‘the teachers’ (2:46c), ‘hearing the teachers’ (2:46d), ‘questioning the teachers’ (2:46e), and giving ‘his answers’ (2:47). Interpreting all these actions collectively as an action of ‘teaching’, ‘the parents’ are ‘amazed’. What the TIR has initially concluded for himself on the basis of 2:46c–47, is now (implicitly) confirmed by the amazement of ‘the parents’. In describing ‘the parents’ action using precisely

659 See for the passive voice of ἐξεπλήγησαν (2:48b), Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 96–97: ‘ἐξεπλήγησαν. Aor pass ind 3rd pl ἐκπλήσσω (...).’

660 See Matthew 7:28; 13:54; 19:25; 22:33; Mark 1:22; 6:2; 7:37; 10:26; 11:18; Luke 2:48; 4:32; 9:43.

661 See Matthew 7:28; 13:54; 22:33; Mark 1:22; 6:2; 11:18; Luke 4:32; Acts 13:12.

662 See Mark 7:37, which describes how ‘they’ (= ‘the multitude’) were amazed’ at how ‘Iēsous’ cures someone who is deaf and mute, and Luke 9:43, which describes how ‘Iēsous’ disciples and others ‘were amazed at the power of God’ when ‘Iēsous’ drives out an unclean spirit.

the verbal form ἐξεπλάγησαν (*they were amazed*; 2:48b), which is elsewhere so often used in conjunction with the action of ‘teaching’ by ‘Iēsous’, the TIA reassures the TIR that he has drawn the correct conclusion and that ‘Iēsous’ is indeed ‘teaching’ (sitting in the posture of a teacher, in the centre of the teachers, hearing, asking questions,⁶⁶³ and giving answers) in the temple.⁶⁶⁴

Clause 2:48c introduces the direct speech found in 2:48d–g’ with the *verbum dicendi* εἶπεν (*she said*; 2:48c). The speaker is ἡ μήτηρ αὐτοῦ (*the mother of him*; 2:48c), referring to ‘Mariam’, and her addressee is αὐτὸν (*him*; 2:48c), referring to ‘Iēsous’. In this introduction to ‘Mariam’s’ direct speech, ‘Iēsous’ is, thereby, referred to twice with a personal pronoun. It is the first and only time in the research-text (and in Luke) that ‘Mariam’ addresses her son. The use of the noun ‘mother’ accentuates ‘Mariam’s’ familial relationship to her addressee. Of the two ‘parents’, it is not ‘Iōsēph’ who addresses ‘Iēsous’, but ‘*the mother of him*’.⁶⁶⁵

663 The act of ‘teaching’ also entails the act of ‘questioning’; cf. Luke 6:9 where ‘Iēsous’ poses questions, while he is ‘teaching’ (Luke 6:6). See Koet, “Counter-Questions in Luke” (2022), 221: ‘In his own material Luke presents Jesus again and again as someone who uses questions as part of his teaching strategy. For example, in 12:13–21 (*Sondergut*) Jesus answers a request concerning whether he wants to be judge over a brother (12:13) with a question (12:14) and with a parable (12:16–21).’; Koet, “Tale of Two Teachers” (2017), 153, where he posits that ‘the teachers’ (2:46c) learn from ‘Iēsous’ through his act of ‘questioning them’ (2:46e): ‘According to Luke Jesus himself (Ἰησοῦς ὁ παῖς; Luke 2,43) is seated in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers (2,46–47). Jesus is an example of how teachers can learn something from a youngster.’ See also Koet, “Counter-Questions in Luke” (2022), 209: ‘It is common knowledge that Socrates teaches by asking questions. However, less attention is given to the fact that according to all the Gospels, Jesus, like Socrates, also frequently uses questioning as a strategy for learning and teaching.’ See for a comparison of Socrates and ‘Iēsous’ as teachers, Zimmermann, “Fragen bei Sokrates und Jesus” (2011).

664 See Sylva, “The Cryptic Clause” (1987): 136–137, footnote 15, where he refers to clause 2:46c as ‘Lk 2:46a’: ‘Luke did not present Jesus as a pupil of the Jewish teachers, as scholars often suppose. (...) The fact that Jesus is said to have questioned the teachers and answered questions does not necessarily mean that Jesus is presented as a student of the Jewish teachers. Luke often presents the adult Jesus as asking questions and answering them without portraying him as a student. See e.g., Lk 20:1–8, 19–26. Further, Luke writes that the child Jesus was *kathēzomenon en mesō tōn didaskalōn* (Lk 2:46a). By way of contrast, Luke writes about how Paul “was taught at the feet of Gamaliel” (Ac 22:3). Still further, the fact that in subsequent chapters in the Lukan narrative Jesus is presented as condemning many views of the Jewish teachers makes it highly unlikely that Luke would present Jesus as a student of the Jewish teachers in Lk 2:41–51.’ Cf. Green, *Gospel of Luke* (1997), 155, and footnote 10, who views text-unit 2:41–52b as presenting ‘Iēsous’ ‘on equal footing with the Jewish teachers’: ‘Nothing in this text serves to portray Jesus as a pupil – contra most commentators (...)’

665 The character ‘Iōsēph’ is nowhere in the research-text (or Luke) the explicit or implicit subject of a *verbum dicendi*.

6.4 The direct speech by ‘Mariam’ to ‘Iēsous’ containing direct open question 2:48e

The direct speech proper starts with ‘the mother’ addressing ‘Iēsous’⁶⁶⁶ with the vocative τέκνον (*child*; 2:48d), referring to the addressee’s (‘child’) familial relationship to her (‘the mother’).⁶⁶⁷ It is the only time in the research-text that the noun τέκνον (*child*) is used to refer to ‘Iēsous’.⁶⁶⁸

After addressing the ‘child’ (= ‘Iēsous’), ‘the mother’ poses a direct open question in clause 1:48e (see paragraph 6.1 for a more detailed syntax analysis of this clause): τί ἐποίησας ἡμῖν οὕτως; (*why have you done like this to us?*; 2:48e). In this question, ‘the mother’ refers to her addressee using a verbal form in the second person singular ἐποίησας (*you have done*; 2:48e), and to herself as part of a we-group (= ‘the parents’) that is the indirect object of the addressee’s action of ‘doing’: ἡμῖν (*to us*; 2:48e). The adverb οὕτως (*like this*; 2:48e) refers to the verbal form ἐποίησας (*you have done*; 2:48e). ‘Iēsous’, the addressee of the question, and the TIR, can solve what ‘the mother’s’ question refers to in three steps:

1. First, ‘Iēsous’ (and the TIR) must find out to which action by ‘Iēsous’ ἐποίησας (*you* [= ‘Iēsous’] *have done*; 2:48e) refers. The only actions with ‘Iēsous’ as their subject so far in main text-unit 2:41–52 are:
 - ‘he remained behind’ (2:43c);
 - ‘he was sitting’ (2:46c);
 - ‘he was hearing’ (2:46d);
 - ‘he was questioning’ (2:46e).

666 In the research-text, ‘Mariam’ only addresses ‘Iēsous’ once (2:48d–g) and in doing so, does not use his name. Although ‘the Messenger’, while addressing ‘Mariam’, states καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (*you will call his name ‘Iēsous’*; 1:31d), this is never actualised in the research-text, neither in the narrative world, nor in the discursive world. For, when the TIA narrates that the infant ‘Iēsous’ is named (2:21c), a passive is employed: ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς (*his name was called ‘Iēsous’*; 2:21c); and when ‘Mariam’ addresses her son for the first and only time, she calls him τέκνον (*child*, 2:48d). See also footnote 125.

667 Cf. Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 10.36: ‘τέκνον, οὐ η; παῖς, παιδός m and f; one’s immediate offspring, but without specific reference to sex or age—‘child, offspring.’”

668 The narrated time of the research-text follows the biological development of ‘Iēsous’. He is introduced onto the textual stage as καρπὸς τῆς κοιλίας (*fruit of the womb*; 1:42d), and is subsequently referred to as βρέφος (*baby*; 2:12b, 16d), παιδίον (*little boy*; 2:17c, 27b, 40a), and finally as παῖς (*boy*; 2:43c). Besides τέκνον (*child*, 2:48d), from a more relational point of view ‘Iēsous’ is referred to as υἱὸς ὑψίστου (*son of the Highest*; 1:32b), υἱὸς θεοῦ (*son of God*; 1:35e), and υἱὸς (*son* [born to ‘Mariam’]; 1:31c, 57c; 2:7a). Regarding the difference between narrated time (denoting the time span in a story) and narrating time (denoting the time the TIA needs to narrate a story), see footnote 93, where I refer to Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 28.

‘Iēsous’ actions of ‘sitting’, ‘hearing’ and ‘questioning’ are all three explicitly connected to ‘the teachers’ (see paragraph 6.2). The only action of ‘Iēsous’ that is connected to the we-group ἡμῶν (*to us* [= ‘the parents’]; 2:48e), is his action of ‘remaining behind’: ‘Iēsous the boy remained behind in Ierousalēm’ (2:43c), and ‘his parents knew not’ (2:43d). ‘The mother’s’ addressee ‘Iēsous’ and the TIR can, thus, conclude that ἐποίησας (*you have done*; 2:48e) refers to ‘Iēsous’ action of ‘remaining behind’.

2. Their second step is to find out what the adverb οὕτως (*like this*; 2:48e) refers to, regarding ‘Iēsous’ action of ‘remaining behind’. In what way did ‘Iēsous’ remain behind? There are three options:

- ‘Iēsous’ action of ‘remaining behind’ is qualified by the locational phrase ‘in Ierousalēm’ (2:43c);
- ‘Iēsous’ action of ‘remaining behind’ (2:43c) is temporally connected to ‘the parents’ act of ‘their returning’ (2:43b);
- ‘Iēsous’ action of ‘remaining behind’ (2:43c) is connected by the conjunction καὶ (*and*; 2:43d) to ‘the parents’ act of ‘not knowing’ (2:43d);

The second and the third options are connected to the anonymous we-group ἡμῶν (*to us* [= ‘the parents’]; 2:48e).

3. Combining the conclusions drawn in steps one and two, ‘Iēsous’ and the TIR can conclude that ‘the mother’s’ question ‘Why have you done *like this to us?*’ (2:48e) asks why, ‘on their (= ‘the parents’) returning’, ‘Iēsous’ remained behind while they (= ‘the parents’) did not know.

After posing her question, ‘the mother’ (= ‘Mariam’) continues her direct speech to the ‘child’ (= ‘Iēsous’). Clause 2:48f in its entirety consists of the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 2:48f). It is used by ‘the mother’ to draw attention to the second part of her direct speech (2:48g–g’). Although, after addressing her addressee (2:48d), she immediately poses her question (2:48e), thus lending it a certain priority in her communication with the ‘child’, ‘the mother’, *explicitly*

demands his attention for the second part of her direct speech (2:48g–g’), signalling the importance of what she is about to communicate. These are ‘Mariam’s last words in the research-text (and in Luke). She states: ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε (*your father and I, being greatly distressed, were seeking you; 2:48g–g’*). Her addressee and the TIR can note the following:

1. While the direct speech is explicitly only from ‘the mother’ to ‘Iēsous’, the other characters who are present (‘Iōsēph’, ‘the teachers’, ‘all his hearers’) can also hear the communication.
2. The subject of the action of ‘seeking’ (2:48g’) is given in clause 2:48g and is described as ‘your father and I’, mentioning both parents separately: ‘your father’ (= ‘Iōsēph’) and the speaker ‘I’ (= ‘the mother’ = ‘Mariam’). The speaker ‘the mother’ first mentions ‘your father’, using the definite article and noun ὁ πατήρ (*the father; 2:48g*). ‘The father’ is then qualified by the second person singular personal pronoun σου (*your; 2:48g*), referring to the addressee ‘Iēsous’. Formulated this way, clause 2:48g:
 - accentuates ‘Iōsēph’ (compared to the speaker ‘the mother’) by mentioning ‘the father’ first;⁶⁶⁹
 - accentuates ‘Iōsēph’s’ familial function as a father by using the noun ‘father’ instead of the proper noun ‘Iōsēph’;
 - accentuates ‘Iōsēph’s’ relationship to ‘Iēsous’ with ‘your’.

This is the only time in the research-text (and in Luke) that ‘Mariam’ refers to ‘Iōsēph’.

3. By using the imperfect tense, clause 2:48g’ ἐζητοῦμέν σε (*we were seeking you; 2:48g’*) describes the action of ‘seeking’ by both ‘the father’ and the speaker ‘the mother’ as continuous action in the past. For ‘Iēsous’, this

669 Cf. regarding ὁ πατήρ σου κἀγὼ (*your father and I; 2:48g*), Green, *Gospel of Luke* (1997), 156, footnote 14: ‘Note that Mary’s statement, ἰδοὺ ὁ πατήρ σου κἀγὼ, places “your father” in the initial position, not as a requirement of courteous style but as a point of emphasis.’; Nolland, *Luke: 1–9:20* (1989), 130: ‘Note the prominence given to “your father” by what is, for Greek, the odd word order “your father and I.”’ De Jonge, ‘Sonship, Wisdom, Infancy’ (1978), 330–331, discusses the word order of ὁ πατήρ σου κἀγὼ (*your father and I; 2:48g*) in detail, and concludes: ‘The prominent place taken by ὁ πατήρ σου in 48 clearly announces the important role which the word ‘father’ is to play in the direct sequel.’

is new information. However, for the TIA this confirms the information that he has heard from the TIA in:

- Clause 2:44d, where ‘the parents’ are described for the first time as ‘searching for’ ‘Iēsous’. This action takes place while ‘the parents’ are *moving away from* Jerusalem;
 - Clause 2:45c, where they are described for the second time as still ‘searching for him’. This action takes place while ‘the parents’ are *returning to* Jerusalem.⁶⁷⁰
4. Clause 2:48h offers background information to the action of ‘seeking’ by ‘the parents’ with the participle ὀδυνώμενοι (*being greatly distressed*; 2:48h).⁶⁷¹ This clause offers new information to the TIR, who, up until here in the narrative, only knows that ‘the parents’ were ‘searching for’ ‘Iēsous’, and not that they were ‘greatly distressed’. This new information suggests to the TIR that this ‘being greatly distressed’ is the reason for the *second* action of ‘searching for’ by ‘the parents’ (2:45c), while returning to Jerusalem. After all, the *first* time they were ‘searching for’ ‘Iēsous’ (2:44c), while they were moving away from Jerusalem, ‘they supposed him to be in the company’ (2:44a–b). Parallel to the growing awareness of ‘the parents’ regarding ‘Iēsous’ whereabouts, already discerned by the TIR (see paragraph 6.2), the TIR can now, by combining the new information given by ‘the mother’ (2:48h) with previous information supplied by the TIA (2:48b), discern a *second* process that ‘the parents’ go through: on finding ‘Iēsous’ in the temple (2:46b), ‘the parents’ action of ‘being greatly distressed’ (2:48h) turns into their ‘being ‘amazed’ (2:48b).
5. Although the second part of ‘the mother’s’ direct speech (her statement in 2:48g–g’) is not explicitly linked to its first part (her question in 2:48e) by a (subordinating) conjunction (of reason), her statement can indeed also be read as her offering her addressee ‘Iēsous’ a reason for her question:

670 See footnote 617 for my translation of the compound verb ἀναζητέω as ‘to search for’ (2:44d; 2:45c), and the verb ζητέω (without the prefix) as ‘to seek’ (2:48g; 2:49b).

671 See for the participle ὀδυνώμενοι (*being greatly distressed*; 2:48h), Fitzmyer, *According to Luke I–IX* (1981), 443: ‘The verb *odynasthai* is used exclusively by Luke in the NT (see 16:24, 25; Acts 20:38); it expresses mental torment or anguish.’; cf. Brown, *Birth of the Messiah* (1993), 475.

- From a semantic point of view the ‘great distress’ and the ‘seeking’ of ‘the parents’, both give occasion to pose a question regarding the action of ‘remaining behind’ by ‘Iēsous’ that, in their view, is the reason for their ‘great distress’ and ‘seeking’.
 - From a communicative point of view, ‘the mother’s’ use of the *Aufmerksamkeitserreger* ἰδοὺ (*behold!*; 2:48f), functions in a certain way as a conjunction of reason, linking her statement (2:48g–g’) to her question (2:48e) and drawing her addressee’s attention to the fact that the ‘great distress’ and the ‘seeking’ of ‘the parents’ are the reason for her question regarding her addressee’s action.
6. Being a direct open question posed by ‘Mariam’ of ‘Iēsous’, clause 2:48e anticipates an answer from him. The TIR is, thereby, prepared for a continuation of the communication between ‘Mariam’ and ‘Iēsous’.⁶⁷²

6.5 The direct speech by ‘Iēsous’ to ‘Mariam’ and ‘Iōsēph’ containing direct open question 2:49b and direct yes–no question 2:49c–e’

Confirming the expectation of continued communication held by the TIR due to ‘Mariam’s’ direct open question in 2:48e addressing ‘Iēsous’, clause 2:49a introduces a direct speech by ‘Iēsous’ as the subject of the *verbum dicendi* εἶπεν (*he said*; 2:49a). His addressee is the third person plural personal pronoun αὐτοῦς (*them*; 2:49a). Seeing that ‘Iēsous’ was addressed in 2:48d–g’ only by the *singular* ‘the mother’, the TIR must try and find out who ‘Iēsous’ plural addressee is. Because the communication is taking place in the temple in the presence of ‘the teachers’ (2:46c), ‘all his (= ‘Iēsous’) hearers’ (2:47), and ‘the parents’ (2:48g), there are several options. However, the content of ‘Iēsous’ direct speech (2:49b–e’) makes it clear that it is ‘the parents’ whom ‘Iēsous’ is addressing (see points 2 and 3 below). The other characters who are present on the textual stage are able to

672 See Estes, *Questions and Rhetoric* (2017), 289: ‘One of the foundational expectations of dialogue in natural language is the *question-answer pair*: When a question is asked, an assumption is made by hearers that the next utterance will be an answer to that question (...);’ cf. Brown, *Birth of the Messiah* (1993), 489, where, dealing with clauses 2:41b–50b, he uses the heading ‘The Mother’s Question Leads Jesus to Speak about His Father (48b–50)’.

hear ‘Iēsous’ words, and have also heard the words contained in ‘Mariam’s’ direct speech (2:48d–g’) addressing ‘Iēsous’, including her direct open question (2:48e).

Clause 2:49b in its entirety constitutes one of the questions my study focusses on (see paragraph 6.1 for a further syntax analysis of this clause). ‘Iēsous’ asks: τί ὄτι ἐζητεῖτέ με; (*why is it that you [plural] were seeking me?*; 2:49b). The TIR can note the following:

1. ‘Iēsous’ question is the first time that he speaks in the research-text (and in Luke).⁶⁷³ The fact that he speaks these words in the temple in Jerusalem, and does so within the context of the feast of the Passover, further confirms for the TIR the link already made between ‘Iēsous’ and the temple (2:27a–b; 2:37b, 38c), and between ‘Iēsous’ and the feast of the Passover (2:41–43c).⁶⁷⁴
2. The second person plural used in the verbal form ἐζητεῖτέ (*you [plural] were seeking*; 2:49b) confirms the plural form of the personal pronoun ‘them’ used by the TIA for ‘Iēsous’ addressee in his narrative introduction (2:49a).
3. The semantics of ‘you (plural) were seeking me’ (2:49b) corresponds to the semantics of ‘we were seeking you’ (2:48g’). Because ‘the father’ and ‘the mother’ are the only characters that have been ‘seeking’ ‘Iēsous’, the TIR now knows for certain that ‘Iēsous’ is addressing only ‘the parents’ with his question, and not ‘the teachers’, and ‘all his hearers’.
4. The TIR should keep in mind that ‘the teachers’ (2:46c) and ‘all his (= ‘Iē-sous’) hearers’ (2:47) are present on the textual stage and are witnesses to both the communication between ‘the mother’ and ‘Iēsous’ (2:48d–g’), and between ‘Iēsous’ and ‘the parents’ (2:49b–e’).

⁶⁷³ For the importance of the first words spoken by a character, see footnote 293. See regarding ‘Iēsous’ direct open question (2:49b) being his first words, Koet, “Counter-Questions in Luke” (2022), 224: ‘We have seen that both in the synoptic tradition and in Luke’s own material Jesus quite often poses counter-questions. It is therefore significant that Jesus’ first words in the Gospel of Luke are counter-questions. (...) These questions prepare the reader for the fact that Jesus will quite often ask counter-questions in the Gospel.’

⁶⁷⁴ Besides here in clause 2:41, *πάσχα* (*Passover*) is only mentioned again towards the end of Luke in 22:1, 7, 8, 11, 13, 15, always linked to ‘Iēsous’.

5. ‘Iēsous’ question ‘why is it that you (plural) were seeking me?’ (2:49b), does not give the information requested by the question posed by ‘the mother’ ‘why have you done like this to us?’ (2:48e). His direct speech is, indeed, only introduced with the *verbum dicendi* εἶπεν (*he said*; 2:49a). This *verbum dicendi* is not modified with the participle ἀποκριθεῖς (*answering*) as in, for example, clauses 1:19a and 1:35a, which introduce answers to a direct open question (see paragraph 3.3.3). In fact, instead of offering his addressees the requested information, or communicating different information via a statement, ‘Iēsous’ asks ‘the parents’ a question.⁶⁷⁵

6. By, directly after having been posed a question, himself posing a question, ‘Iēsous’ deviates (with his very first words in the research-text) from what is expected of him by his addressees ‘the parents’ (and by the TIR).⁶⁷⁶ From a communicative perspective, his direct open question (2:49b) disrupts the expected flow of communication. This creates a communicative pause, it establishes ‘Iēsous’ here as *proactive* rather than as *reactive*, and it fosters some uncertainty as to the direction that the communication will take.⁶⁷⁷ Regarding its *content*, ‘Iēsous’ question refocuses ‘the parents’ (and the TIR’s) attention back to ‘Mariam’s’ statement in 2:48g–g’.

7. ‘Iēsous’ question (2:49b) is a reaction to the remainder of ‘the mother’s’ direct speech, namely, her statement ‘your father and I, being greatly distressed, were seeking you’ (2:48g–g’).⁶⁷⁸ The TIR knows that clauses

675 See Koet, “Contrapreguntas en Lucas” (2022), 125–144, for what he refers to as a ‘contrapregunta’; cf. Koet, “Counter-Questions in Luke” (2022). See also Estes, *Questions and Rhetoric* (2017), 289–295, for what he refers to as ‘opposing-turn questions’; Estes, *Questions and Rhetoric* (2017), 301–305, for what he refers to as ‘echo-questions’. Cf. Leutzsch, “Biblische Theologie der Gegenfrage” (2010), for what he calls a ‘Gegenfrage’; Müller, “Fragen im Erzählwerk des Lukas” (2003), 32, who observes that, in Luke-Acts, Jesus often responds to a question with a question, offering some examples: Luke 12:13; 13:2, 4; 13:14; 14:5.

676 Cf. Estes, *Questions and Rhetoric* (2017), 289: ‘When a responder violates the expectations of a question-answer pair, the greater discourse pattern and interpretation is affected.’

677 See for some of the possible consequences of the disruption of the communication flow caused by what he calls an ‘opposing-turn question’, Estes, *Questions and Rhetoric* (2017), 291: ‘Because the turn-two speaker violates the rules of dialogue, the reader will react to this violation in a number of ways, including pausing in reading, feeling uncertain as to the discourse direction, rereading the turn-one question, and reconsidering or even rejecting the turn-one question.’

678 See Jung, “An Ambiguous but Wise Response” (2009), 6, who suggests that, besides referring to the remainder of ‘Mariam’s’ direct speech (2:48g–g’), ‘Iēsous’ direct open question (2:49b) also implicitly refers to the adverb οὕτως (*like this*; 2:48e) in ‘Mariam’s’ direct open question (2:48e): ‘At this juncture, also

2:48g–g’ are indeed the section of ‘the mother’s’ direct speech that she explicitly draws ‘Iēsous’ attention to, using the *Aufmerksamkeitserreger* ‘behold!’ (2:48f). This is an argument for why ‘Iēsous’, with his first words, reacts to ‘the mother’s’ statement (2:48g–g’), and not to her question (2:48e).

8. ‘Iēsous’ question ‘why is it that you (plural) were seeking me?’ (2:49b) communicates that he does not know why ‘the parents’ were seeking him, and that he, therefore, supposed they indeed knew where he was (in Jerusalem). Despite focussing on ‘Mariam’s’ words in 2:48g–g’, rather than explicitly answering her direct open question in 2:48e, ‘Iēsous’ question (2:49b) can all the same be viewed by ‘the parents’ (and by the TIR) as an implicit answer to ‘Mariam’s’ question ‘why have you done like this to us?’ (2:48e): because ‘Iēsous’ thought that ‘the parents’ knew where he was, he did not remain in Jerusalem thinking that ‘the parents’ did *not* know where he was.
9. ‘Iēsous’ question again confronts the TIR with the discrepancy between his knowledge of ‘Iēsous’ being in (the temple in) Jerusalem and ‘the parents’ not knowing that ‘Iēsous’ remained in (the temple in) Jerusalem.
10. ‘Iēsous’ question confronts the TIR with the discrepancy between his knowledge that ‘the parents’ did not know that ‘Iēsous’ was in (the temple in) Jerusalem, and ‘Iēsous’ not knowing that ‘the parents’ ‘did not know’ (2:43d) he had ‘remained behind in Ierousalēm’.

After posing his question in 2:49b, ‘Iēsous’ continues his direct speech to ‘the parents’: οὐκ ἤδαιτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με[;] (*you [plural] had, had you not, known that at my father’s it is necessary that I be?*; or *you [plural] had, had you not, known that at my father’s it is necessary that I be*; 2:49c–e). These

remarkable is the use of οὗτος in Mary’s question in v.48 which means ‘like this.’ Jesus’ question, which is the counter question to Mary’s may be intended to convey the same connotation:

why have you treated us like this?

why were you seeking me like that?

In this case, it refers to the way Jesus’ parents sought Him, paralleling Mary’s remark in v.48: “Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.” Jesus now speaks about the manner of their searching for him, i.e., ‘anxiously.’”

clauses can be read either as a question or as a statement (see for my syntax analysis of clauses 2:49c–e’ paragraph 6.1). After also dealing with the semantics of these clauses, I continue with their communicative implications, first as a question, and then as a statement.

The TIR can note the following eight points regarding clauses 2:49c–e’:

1. ‘Iēsous’ addresses ‘the parents’ using the second person plural of the pluperfect verbal form ἤδειτε (*you had known*; 2:49c),⁶⁷⁹ which is preceded by the negative particle οὐκ (*not*; 2:49c).⁶⁸⁰ This is the first and only time in the research-text that the verb οἶδα (*to know*) is used. In six other instances variations of the root γινώσκω (*to know*)⁶⁸¹ are used by either the TIA or characters.⁶⁸²
2. Clause 2:49e contains the locational phrase ἐν τοῖς (*among those*; 2:49e). The plural definite article τοῖς in the dative case is not explicitly demonstrative but, being a definite article, has a certain demonstrative function.⁶⁸³ Because it is not connected to a noun, it is not clear what τοῖς is referring to.⁶⁸⁴ This creates an information discrepancy between the

679 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 97, regarding ἤδειτε (2:49c): ‘ἤδειτε. Plprf act ind 2nd pl οἶδα.’

680 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 97, regarding clause 2:49c: ‘οὐκ ἤδειτε. The construction expects an affirmative response.’; Jung, “An Ambiguous but Wise Response” (2009), 1.

681 Cf. Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 483 (*sub εἰδῶ*): ‘(...) but πf οἶδα, in pres. sense, *know*.’; Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 28.1: ‘γινώσκω; οἶδα; γνωρίζω; γνώσις, εως f: to possess information about—‘to know, to know about, to have knowledge of, to be acquainted with, acquaintance.’; Bauer, *Wörterbuch zu den Schriften* (1963), c. 1100, who translates οἶδα as: ‘(...) ‘wissen, kennen’ (...)’.

682 Forms and derivatives of the verb γινώσκω are used by ‘Zacharias’ in his direct open question (‘by what will I know this?’) to ‘the Messenger’: γινώσομαι (*I will know*; 1:18b); by ‘Mariam in her question to ‘the Messenger’ (how will this be, since a man I do not know?): γινώσκω (*I know*; 1:34b–c); by ‘Zacharias’ in his direct speech (‘to give knowledge of salvation’) to the ‘little boy’ (= ‘Iōannēs’): γνῶσιν (*knowledge*; 1:77/78a); by ‘the shepherds’ in a direct speech (‘which the Lord has made known to us’) to each other: ἐγνώρισεν (*he has made known*; 2:15g); by the TIA to the TIR in the narrative world (‘they made known about the matter’): ἐγνώρισαν (*they made known*, 2:17b); by the TIA to the TIR in the narrative world (‘among the relatives and the acquaintances’): γνωστοῖς (*acquaintances*; 2:44d).

683 Cf. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 328: ‘The article is ‘definite’ because it refers to someone/something that is identifiable: the article expresses that it is clear who/what is meant, and that it can be distinguished from other people/things.’

684 Cf. Aletti, *Il Gesù di Luca* (2012), 67–68: ‘Il v. 49 resta enigmatico, perché manca una parola. Si deve qui riconoscere una tecnica narrativa che consiste nel far condividere al lettore la difficoltà dei genitori a comprendere ciò che Gesù vuole dire. Questi, infatti, risponde a Maria: “Devo essere nelle [?] del Padre mio”. Indica in questo modo la dimora di Dio, in altre parole il tempio? O dichiara doversi occupare delle *faccende* di Dio, come pensano altri esegeti? L’ambiguità dell’indicazione invita a esaminare più da vicino l’insieme della frase.’

knowledge possessed by, on the one hand the character ‘Iēsous’, and on the other the TIR, ‘Iēsous’ addressee (‘the parents’), ‘the teachers’, and ‘all his hearers’, who are all present on the textual stage and who can, therefore, hear ‘Iēsous’. Being either a masculine or neuter form, τοῖς does not refer to a feminine noun.

3. The preposition ἐν (*in/among*) that precedes τοῖς can help the TIR in finding out what this plural masculine/neuter article τοῖς used by ‘Iēsous’ could refer to. The preposition ἐν is, namely, used six other times (always at the communication level between the TIA and the TIR) in main text-unit 2:41–2:52, before it is used here (2:49e) by ‘Iēsous’:

- It is used temporally in the phrase ἐν τῷ ὑποστρέφειν αὐτοὺς (*on their returning*; 2:43b), to link ‘their’ (= ‘the parents’) act of ‘turning back’ (to Galilaia), to ‘Iēsous’ act of ‘remaining behind’ in Jerusalem.⁶⁸⁵ ‘Iēsous’ is, thus, *not* part of ‘the parents’ act of moving away from Jerusalem.
- It is used in the locational phrase ἐν Ἱερουσαλήμ (*in Ierusalēm*; 2:43c), where the TIA explains that ‘Iēsous the boy remained behind in Jerusalem’.⁶⁸⁶ In other words, ‘Iēsous’ is in Jerusalem.
- It is used associatively in the phrase ἐν τῇ συνοδίᾳ (*in the company*; 2:44b), where the TIA explains that ‘the parents’ supposed him to be in the company’ moving away from Jerusalem.⁶⁸⁷ ‘Iēsous’ is, thus, *not* part of the company that is moving away from Jerusalem.
- It is used associatively in the phrase ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς (*among the relatives and the acquaintances*; 2:44d), where the TIA describes how ‘the parents’ were seeking him among the relatives and acquaintances moving away from Jerusalem.⁶⁸⁸ However, they do not find him there (2:45a). ‘Iēsous’ is, thus, *not* part of ‘the relatives and acquaintances’ who are moving away from Jerusalem.
- It is used in the locational phrase ἐν τῷ ἱερῷ (*in the temple*; 2:46b),

685 For ἐν τῷ in 2:43b, see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 94: ‘ὑποστρέφειν. Pres act inf ὑποστρέφω. Used with ἐν τῷ to denote contemporaneous time (...).’

686 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 94, regarding clause 2:43c: ‘ἐν Ἱερουσαλήμ. Locative.’

687 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 95, regarding clause 2:44b: ‘ἐν τῇ συνοδίᾳ. Association.’

688 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 95, regarding clause 2:44d: ‘ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς. Association.’

where the TIA describes how ‘the parents’, after returning to Jerusalem, find ‘Iēsous’ ‘in the temple’.⁶⁸⁹ ‘Iēsous’ is, thus, in the temple in Jerusalem.

- It is used in the locational phrase ἐν μέσῳ τῶν διδασκάλων (*in the centre of the teachers*; 2:46c), where the TIA describes how ‘Iēsous’ is sitting in the centre of the teachers in the temple in Jerusalem.⁶⁹⁰

The TIR can conclude that three of the above ‘ἐν-phrases’ are used by the TIA to describe where ‘Iēsous’ is *not* (he is *not* moving away from Jerusalem), and that three are used to describe where ‘Iēsous’ indeed is (*in the centre of the teachers in the temple in Jerusalem*). This information offers the TIR insight into what the locational ‘ἐν-phrase’ ἐν τοῖς (used by ‘Iēsous’) could refer to: (a) thing(s) or (a) person(s) connected to the temple in Jerusalem.

4. The plural definite article τοῖς is not only modified (dative case) by the preposition ἐν (*in/among*), but is also qualified by the noun in genitive case τοῦ πατρός (*of the father*; 2:49e), itself qualified by the first personal pronoun personal pronoun in genitive case μου (*of me*; 2:49e) referring to the speaker ‘Iēsous’. Discovering to whom ‘Iēsous’ is referring with his words ‘the father of me’, can further lend the TIR insight into what the locational phrase ἐν τοῖς τοῦ πατρός μου means.⁶⁹¹

- The noun πατήρ (*father*) is used four times (1:32c; 2:33a, 48g, 49e) in the research-text explicitly in connection with ‘Iēsous’.⁶⁹²
- In 1:32c, where ‘the Messenger’, in his second direct speech to ‘Mariam’, refers to Dauid as the father of ‘Iēsous’: καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρός αὐτοῦ (*and the Lord God will give him the throne of his father Dauid*; 1:32c);⁶⁹³

689 Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 95, regarding clause 2:46b: ‘ἐν τῷ ἱερῷ. Locative.’

690 Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 96, regarding clause 2:46c: ‘ἐν μέσῳ. Locative.’

691 See Jung, “An Ambiguous but Wise Response” (2009), 7.

692 Various forms of the noun πατήρ (*father*) are used a further seven times in the research-text. Three times a form is used to refer to the character ‘Zacharias’ (1:59d, 62a, 67a), and three times a form is used to refer to the progenitors (amongst whom Abraam) of ‘Mariam’, ‘Zacharias’, and their people (1:55, 72a, 73b); once the plural ‘fathers’ is used as part of the word-pair ‘fathers–children’ (1:17b).

693 Because Δαυὶδ (*Dauid*) is not a character (a participant in the verbal or non-verbal communication on the textual stage), I do not bracket Dauid between single apostrophes; cf. paragraph 1.3.4, and footnote 74.

- In 2:33a, where the TIA communicates directly with the TIR, describing that the father and mother of ‘Iēsous’ were wondering at the words spoken by ‘Symeōn’: καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ (*and his father and mother were (there)*; 2:33a);⁶⁹⁴
- In 2:48g, where ‘Mariam’, while communicating with ‘Iēsous’, refers to ‘Iōsēph’ as the father of ‘Iēsous’: ὁ πατὴρ σου κἀγὼ (*your father and I*; 2:48g);⁶⁹⁵
- In 2:49e, the clause under discussion here, where ‘Iēsous’ speaks of his father while communicating with ‘Iōsēph’ and ‘Mariam’: ἐν τοῖς τοῦ πατρός μου (*at my father’s*; 2:49e).
- In Luke, ‘Iēsous’ addresses ‘the Lord’/‘God’ four times as ‘father’: three times using the vocative πατὴρ,⁶⁹⁶ and once using the nominative ὁ πατὴρ as a vocative.⁶⁹⁷ ‘Iēsous’ addresses no character other than ‘God’ as ‘father’.
- In Luke, ‘Iēsous’ refers to the ‘the Lord’/‘God’ as his ‘father’ nine times.⁶⁹⁸ He refers to no character other than ‘God’ as his ‘father’.
- In Luke 6:36, while addressing his ‘disciples’, ‘Iēsous’ refers to ‘the Highest’ (= the Lord’/‘God’) as *their* ‘father’.

The TIR can conclude that, in Luke, it is only the character ‘the Lord’/‘God’ whom ‘Iēsous’ addresses as ‘father’, or speaks of as his (or his ‘disciples’) ‘father’.

5. In order to augment the information regarding the use in Luke of πατὴρ (*father*) for ‘the Lord’/‘God’ by ‘Iēsous’, the TIR can study the use in Luke

Besides here in 1:32c (‘the throne of his father Daud’), the proper name Daud is used five more times in the research-text: ‘the House (and lineage) of (his boy) Daud’ (1:27b, 69; 2:4c); ‘the city of Daud’ (2:4a, 11a’). In all six cases, it is used by either the TIA, or by the characters ‘the Messenger’ and ‘Zacharias’ to communicate the link between ‘Iēsous’ (three times by the TIA via ‘Iōsēph’) and Davidic royal power with its messianic connotations; cf. footnote 421, and footnote 501

694 The use of the singular verbal form ἦν (*he was*; 2:33a) can indicate that the two nouns ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ (*his father and mother*; 2:33a) are treated by the TIA as if they were a single entity (‘the parents’), with the participle θαυμάζοντες (*while they wondered*; 2:33b) being plural; cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 85–86

695 See for a discussion on ‘Iōsēph’ being the father of ‘Iēsous’, Lincoln, “A Case of Double Paternity?” (2013), 640–641.

696 Cf. Luke 10:21; 22:42; 23:34; 23:46.

697 See Luke 10:21, where the nominative noun with a definite article is used as a vocative: ναὶ ὁ πατὴρ (*yes, father*; 10:21); cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 357, where they note that, although not uncommon in classical Greek, the nominative case functioning as a vocative greatly increases in the New Testament.

698 Cf. Luke 10:22 (three times); 11:2; 11:13; 12:30; 12:32; 22:29; 24:49.

of one of its semantic counterparts υἱὸς (*son*) to link 'Iēsous' and the Lord'/God'.

- In the research-text, 'the Messenger' refers to 'Iēsous' as 'son of the Highest' (= 'God') in 1:32b, and as 'son of God' in 1:35e in his communication with 'Mariam'.
- In Luke 3:22, the character 'a voice from heaven' (= 'God') addresses 'Iēsous' as 'my son'; in 9:35 the character 'a voice' (= 'God') comes out of the cloud and refers to 'Iēsous' as 'my son' while addressing three of 'Iēsous' disciples. Apart from 'God', neither 'Mariam' nor 'Iōsēph', let alone any other character in Luke, addresses or refers to 'Iēsous' as 'my son'.⁶⁹⁹
- In Luke 4:3 and 4:9, the character ὁ διάβολος (*the False Accuser*), while addressing 'Iēsous', refers to him as 'son of God'.
- In Luke 4:41, the character 'demons' addresses 'Iēsous' as 'son of God'.
- In Luke 8:28, the character 'a man who had demons' addresses 'Iēsous' as 'son of God the Highest'.
- In Luke 10:22, while speaking of 'my father', 'Iēsous' three times refers to himself as 'the son' in relation to 'the father'.

Based on the information listed under point 5, the TIR can conclude that 'Iēsous', in Luke, is called '*my son*' exclusively by the character 'God'. In doing so, 'God' implies that he is the father of 'Iēsous'. 'God's' being the father of 'Iēsous' (= 'the son of God') is, in turn, confirmed by 'Iēsous' himself, by 'the Messenger', by '(a man who had) demons', and by 'the False Accuser'.⁷⁰⁰

Taken together with the conclusion drawn from the information listed under point 4, the TIR can conclude that in the phrase ἐν τοῖς τοῦ πατρὸς μου (*at my father's*; 2:49e) 'Iēsous' is referring to 'God', when speaking of 'my father'.⁷⁰¹

699 In this respect, it can be noted that the only time that 'Mariam' communicates with 'Iēsous' in the research-text (2:48d-g), she addresses him, not as 'son', but as τέκνον (*child*, 2:48d); cf. paragraph 6.4. 'Iōsēph' is never the subject of a *verbum dicendi* in Luke and, as such, thus never addresses, or refers to 'Iēsous'.

700 In fact, in Luke it is only characters belonging to the divine realm ('God', 'the Messenger of the Lord', 'demons', and 'the False Accuser') who refer to 'Iēsous' as 'the son (of God)'. See for 'Luke's use of "Son of God"', Dawsey, "Characterization in Luke" (1986): 146-147.

701 See Fitzmyer, *According to Luke I-IX* (1981), 444, who concludes his discussion of ἐν τοῖς τοῦ πατρὸς μου (2:49e) with: 'In any case, it is clear that Jesus is referring to God as his heavenly Father.'

6. In speaking about ‘my father’ in 2:49e, exactly while addressing ‘Iōsēph’ (and ‘Mariam’), ‘Iēsous’ excludes ‘Iōsēph’ from being identified with the character to whom he is referring as ‘my father’. However, the TIR is also confronted with the fact that both ‘Mariam’ as well as the TIA indeed refer to ‘Iōsēph’ as the father of ‘Iēsous’.

- ‘Mariam’, while addressing ‘Iēsous’, refers to ‘Iōsēph’ as ‘your father’ (2:48g). The TIR knows that ‘Mariam’ has heard ‘the Messenger’ refer to ‘Iēsous’ as ‘son of the Highest’ (1:32b), and as ‘son of God’ (1:35e), in his answer to her first question in the research-text (1:34b–c). ‘Mariam’ has also been told by ‘the Messenger’ that ‘Iēsous’ will receive ‘the throne of his father Daudid’ (1:32c). This leaves the TIR with, on the one hand, ‘Mariam’s’ knowledge of ‘Iēsous’ as being ‘the son of God’ and of Daudid as being his father, and, on the other hand, her words ‘your father’, which imply that ‘Iēsous’ is the son of ‘Iōsēph’.
- By letting ‘Mariam’ in her communication with ‘Iēsous’, refer to ‘Iōsēph’ as ‘your father’ (2:48g), the TIA creates for the TIR a contrast with ‘Iēsous’ reference to ‘at my father’s’ (2:49e), implying that it is ‘God’ who is his father. This contrast is enhanced by the two different possessive pronouns ‘your father’ (by ‘Mariam’) and ‘my father’s’ (by ‘Iēsous’). The former draws the TIR’s attention to ‘Mariam’s’ reference to ‘Iōsēph’ being ‘Iēsous’ father, and the latter to the implied self-identification by ‘Iēsous’ as being the ‘son of God’.⁷⁰²
- The TIA refers to ‘Iōsēph’ as ‘his (= ‘Iēsous’) father’ in 2:33a, and in doing so, links ‘Iēsous’ (via ‘Iōsēph’) to Daudid, who is referred to as ‘Iēsous’ father by ‘the Messenger’ (see also point 4 above). The TIA makes sure that the TIR knows that ‘Iōsēph’ and Daudid are related, mentioning three times that (1) ‘Iōsēph’ is ‘from the House of Daudid’ (1:27b), (2) that he travels to ‘the city of Daudid’ (2:4a), and that he does so (3) because he is from the ‘House and lineage of Daudid’ (2:4c). By doing this, and by referring to ‘Iōsēph’ as the father of ‘Iēsous’ further on in the narrative (2:33a), the TIA jolts the TIR’s memory regarding the fact that Daudid has also been called the father of ‘Iēsous’ (1:32c).

⁷⁰² Cf. Tannehill, *Narrative Unity of Luke–Acts* (1986), 54–55: ‘Jesus’ sense of special destiny and obligation is related to his recognition of God as “my Father.” Here we find Jesus recognizing and affirming that he is God’s Son, as the angel said before his birth (1:32–35).’

Further on in Luke 3:23, the TIA explains to the TIR that it ‘was supposed’ that ‘Iēsous’ was the ‘the son of ‘Iōsēph’, thereby underlining the discrepancy between the TIR’s knowledge that ‘God’, Daudid, and ‘Iōsēph’ are all referred to as ‘Iēsous’ father, and the general supposition by the characters in Luke that (only) ‘Iōsēph’ is ‘Iēsous’ father.⁷⁰³ This general supposition is confirmed to the TIR when in 4:22 the TIA offers a direct speech by ‘all’ in which they ask ‘is he (= ‘Iēsous’) not the son of ‘Iōsēph?’⁷⁰⁴

7. The TIR knows that the construction ἐν τοῖς + a (proper) noun meaning ‘in the house of X’ occasionally occurs in biblical as well as extrabiblical literature written in (Koine) Greek.⁷⁰⁵ The TIR also knows that the temple in Jerusalem is commonly referred to as בַּיַּת יְהוָה (*the house of the LORD*) in the Hebrew Bible, and as οἶκον κυρίου (*the house of the Lord*) in the Septuagint.⁷⁰⁶
8. The TIR knows that ‘Iēsous’ speaks the words οὐκ ἤδεδίετε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με[;] (*you [plural] had, had you not, known that at my father’s it is necessary that I be [?]; 2:49c–e’*):

703 See, regarding Luke 3:23, Lincoln, “A Case of Double Paternity?” (2013), 646–647; Green, *Gospel of Luke* (1997), 189–190: ‘At the outset, Luke provides a deliberate aside to his audience: Jesus “was the son (as was thought) of Joseph” (3:23). (...) This suggests that, while characters within the story will view Jesus as an ordinary human, the son of Joseph, Luke’s auditors should share with the narrator a different (and correct) view. Jesus is only the apparent son of Joseph; in fact, his identity as Son of God need not be traced back through Joseph to Adam at all, but rests on his miraculous conception. Thus, the genealogy provides Jesus with the legitimation needed in the world in which he will carry out his mission. As those possessing an insider’s vantage point, however, Luke’s readers are aware of a more direct means by which to ascertain his exalted status.’

704 See, regarding Luke 4:22, Green, *Gospel of Luke* (1997), 214–215: ‘It is true that some interpreters have read the people’s question, “Is not this Joseph’s son?” in a negative way, but this reading fails to grapple sufficiently with the development of Jesus’ identity by the narrator to this point. Luke has already informed us that people assumed that Jesus was son of Joseph (3:23); Mary herself had acted on this presumption (2:48–49). In this way, Mary and now the congregation at Nazareth are caught in a case of situational irony, for they respond to Jesus according to their own parochial understanding. (...) We (Luke’s readers outside the narrative) know that their understanding of Jesus is erroneous, for we know that Jesus is Son of God, not son of Joseph; he comes to fulfill the purpose of God, not to be restricted either by the demands of the devil (4:1–13) or, now, by those of his own townspeople.’ See also Sinninghe Damsté, “Jesus and the Scroll of the Prophet Isaiah” (2024) (forthcoming).

705 See Fitzmyer, *According to Luke I–IX* (1981), 443: ‘In support of the version that I have preferred, “in my Father’s house” (= chez mon Père), a number of instances have been found in biblical and extrabiblical Greek texts of the neut. pl. of the def. art. followed by a gen. (sg. or pl.) in the sense of “the house/ household of X.” Thus Gen 41:51; Esth 7:9 (*en tois Aman*, “in Haman’s house”); Job 18:19; Josephus Ag. Ap. 1.18 § 118 (*en tois tou Dios*, “in the temple of Zeus”); Ant. 16.10,1 § 302 (*en tois Antipatrou*, “(lodged) in Antipater’s home”); (...)’

706 Cf. for example Psalm 23:6 (LXX Psalm 22:6); Psalm 122:1 (LXX Psalm 121:1).

- In the context of the feast of the Passover (2:41);
- While sitting in the temple in Jerusalem (2:46b–c);
- Following upon a question by his ‘parents’ regarding his remaining in Jerusalem after having sought and having found him (2:48d–g’).

Drawing upon the information listed in points 2 through 8 the TIR can:

1. Resolve the information discrepancy regarding what ‘Iēsous’ is referring to with the dative article τοῖς, and can decide that ἐν τοῖς τοῦ πατρὸς μου (2:49e) can best be read as ‘in the house of my father’ (= ‘at my father’s’);⁷⁰⁷
2. Conclude that ‘Iēsous’ is referring to the character ‘God’ with his words ‘my father’, thereby self-identifying as the ‘son of God’;⁷⁰⁸
3. Conclude that with ἐν τοῖς τοῦ πατρὸς μου (*at my father’s* [= in the house of my father]; 2:49e), ‘Iēsous’ is referring to the temple in Jerusalem (the house of ‘God’), the location in which he speaks these words.⁷⁰⁹

With clarity as to the semantics of clauses 2:49c–e’, I can now study the communicative implications of ‘Iēsous’ words, firstly taken as a question,⁷¹⁰ and subsequently as a statement.⁷¹¹

707 I have opted to translate ἐν τοῖς τοῦ πατρὸς μου (2:49e) as ‘at my father’s’, which conveys the meaning of ‘at my father’s house’; cf. the Appendix, clause 2:49e. See for discussions about the possible interpretations and translations of ἐν τοῖς τοῦ πατρὸς μου (2:49e) e.g. Riemersma, *Lucasevangelie* (2018), 50–59; Aletti, *Il Gesù di Luca* (2012), 67–69; Jung, “An Ambiguous but Wise Response” (2009), 3–4; Green, *Gospel of Luke* (1997), 156–157; Brown, *Birth of the Messiah* (1993), 474–477; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 160–161; Nolland, *Luke: 1–9:20* (1989), 131–132; Sylva, “The Cryptic Clause” (1987); Fitzmyer, *According to Luke I–IX* (1981), 443–444; Van der Horst, “Aramaic Background of Luke 2:41–52” (1980), 63–64; De Jonge, “Sonship, Wisdom, Infancy” (1978), 331–337.

708 See Fitzmyer, *According to Luke I–IX* (1981), 437: ‘In any case, the first words attributed to Jesus in the Lucan Gospel form a statement about his relationship to his heavenly Father. What is significant is that it is uttered by him somewhere in the Jerusalem Temple. This is true, no matter what interpretation is given to *en tois tou patros mou* – for the sense of the relationship comes through no matter which interpretation of these words is used (...). The link is based not only on the translation “in my Father’s house,” although that enhances Jesus’ manifestation of himself.’

709 Green, *Gospel of Luke* (1997), 156–157: ‘The emphasis on *place* (where Jesus was; where they found him; why would anyone look elsewhere?) encourages a rendering that is spatial: “in my Father’s house.”’

710 As punctuated by the TEA (the editors) of NA28; cf. footnote 266, footnote 267, and footnote 270.

711 Read as a statement, without the interrogative punctuation given by the TEA (the editors) of NA28, I myself become the new TEA of clauses 2:49c–e’; cf. footnote 61.

If οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με is read as a question, ‘you (plural) had, had you not, known that at my father’s it is necessary that I be?’, the following five points regarding its communicative implications can be made. Each of the points deals firstly with the communication at the level of the characters, and then deals with the direct communication between the TIA and the TIR.

1. At the communication level of the characters, ‘Iēsous’, with his yes–no question (2:49c–e), implies that he does not understand why his parents were seeking him,⁷¹² and is confirming his first question to them ‘why is it that you (plural) were seeking me?’ (2:49b).

At the communication level between the TIA and TIR, the confirmation of ‘Iēsous’ first question (2:49b) by his second question (2:49c–e) draws the TIR’s attention once again to the fact that there was a discrepancy between ‘the parents’ knowledge and the TIR’s own knowledge regarding where ‘Iēsous’ was. ‘The parents’ did not know that ‘Iēsous’ was in Jerusalem until they found him in the temple, while the TIR had already been informed by the TIA (2:43c) that ‘Iēsous’ was in Jerusalem (see paragraph 6.2).

2. At the communication level of the characters, ‘Iēsous’ yes–no question can, besides being considered as (most likely) requesting an affirmative answer,⁷¹³ also be understood as communicating an element of accusation: ‘the parents’ *should* have known where ‘Iēsous’ must be.⁷¹⁴

712 See Reiling and Swellengrebel, *A Translator’s Handbook* (1971), 153, who note an element of surprise contained in ‘Iēsous’ second question (2:49c–e). While discussing δεῖ εἶναι με (*it is necessary that I be*; 2:49d–e), Nolland, *Luke: 1–9:20* (1989), 132, notes a possible element of surprise in ‘Iēsous’ yes–no question as well: ‘The time-frame here for the present tense δεῖ, “it is necessary,” is likely to be, not the moment of Jesus’ words, but rather the earlier time (...) in which Jesus had expected that his parents would have had the awareness: “He must be in his Father’s house.” Jesus expected that they would realize that if he were not with them (metaphorically in Joseph’s house?) he would be in the temple. (...) To his surprise, this was not so obvious to Mary and Joseph.’

713 See for clauses 2:49c–e expecting an affirmative answer, footnote 248, footnote 270, and footnote 680.

714 See for an element of rebuke in ‘Iēsous’ direct yes–no question, Jung, “An Ambiguous but Wise Response” (2009), 7: ‘Thus, Jesus blamed his parents for unnecessarily searching on the way to and in the city of Jerusalem. They should have expected to find Jesus in the Jerusalem Temple, if the phrase ἐν τοῖς τοῦ πατρὸς μου is understood as ‘in my Father’s house,’ so that searching on their way to or within the city of Jerusalem was superfluous. They should better have come to the sanctuary of Jerusalem directly. If the locution refers to ‘about my Father’s business,’ the implication is as follows: they should have come to the place where his Father’s business is going on – precisely at the Temple.’; Bovon, *Evangelium nach Lukas: 1:1–9:50*

At the communication level between the TIA and the TIR, ‘Iēsous’ accusatory tone towards ‘the parents’ confirms to the TIR that his own knowledge is correct: ‘Iēsous’ must be in Jerusalem. In view of the information ‘Mariam’ received from ‘the Messenger’, the TIR understands ‘Iēsous’ accusatory tone: ‘the parents’ (in any case ‘Mariam’) knew that ‘Iēsous’ is the ‘son of God’, and therefore, *should* have known of his relation with the temple.

3. At the communication level of the characters, ‘Iēsous’ is simultaneously implying that he thought that his parents knew where he must be, and that he did not wish to cause them the great distress that ‘Mariam’ describes them as having had (2:48f–g).⁷¹⁵

At the communication level between the TIA and the TIR, ‘Iēsous’ implication that he did not wish to cause ‘the parents’ distress, influences the TIR’s relation with the character ‘Iēsous’ in a positive way.

4. At the communication level of the characters, ‘Iēsous’ is asking information from his ‘parents’ as to whether they did not know that he must be in the temple. Because this is a direct yes–no question, ‘the parents’ answer can, at first sight, be either affirmative (most likely),⁷¹⁶ or negative. There is however a third option: not to give an answer; and indeed, ‘the parents’ do not give ‘Iēsous’ an answer. The communication between ‘Iēsous’ and ‘the parents’ ends with ‘Iēsous’ question in 2:49c–e’.

One can, however, argue that silence is also a form of communication. ‘The parents’ silence, can communicate various things to ‘Iēsous’: that they understand his question, but have no answer, or do not wish to answer, or that they do not understand his question and, therefore, have no answer.

(1989), 160: ‘Oùk in einer Frage (V49) läßt eine positive Antwort erwarten: Nach Meinung des Evangelisten hätten die Eltern Jesus nicht suchen müssen, da sie hätten wissen sollen, wo er sich aufhält.’ See also how Estes, *Questions and Rhetoric* (2017), 200, treats clauses 2:49c–e’ as what he refers to as an ‘Endoxical Question’, containing ‘a Semantic Appeal to a Common Knowledge Base’.

715 See regarding ‘the parents’ ‘being greatly distressed’ (2:48h), Nolland, *Luke: 1–9:20* (1989), 132: ‘Jesus had not betrayed his sonship. In fact he had had no intention of dishonoring either of his sonships. Here, however, in the encounter with his distressed parents, this maturing child has set before him something of the complexity of the relationship between his identity as Son of God and as son in the family of Joseph.’

716 See for clauses 2:49c–e’ expecting an affirmative answer, footnote 248, footnote 270, and footnote 680.

At the communication level between the TIA and the TIR, the TIR is confronted with whether he himself knows that ‘Iēsous’ must be ‘at his father’s’, i.e. in (the temple in) Jerusalem. Because the TIR knows that ‘Iēsous’ is the son of ‘God’ (1:35e) and that ‘Iēsous’ self-identifies as the son of ‘God’ (2:49e), he himself can answer affirmatively that the temple (the house of God) is the place (‘at my father’s’ [house]) where the ‘son of God’ indeed must be: δεῖ εἶναί με (*it is necessary that I be*; 2:49d–e).⁷¹⁷

5. At the communication level of the characters, ‘Iēsous’ clarifies to his ‘parents’, as well as to all those present, that he understands ‘God’ to be his father (and not ‘Iōsēph’).⁷¹⁸

At the communication level between the TIA and the TIR the following occurs:

- The TIR’s knowledge that ‘Iēsous’ is the ‘son of God’ (1:35e) is confirmed here by the character ‘Iēsous’ himself.
- Up until now in the narrative, none of the three fathers of ‘Iēsous’ (‘God’, Daid, ‘Iōsēph’) has been especially emphasised as such (compared to the others) for the TIR. However, the self-identification by ‘Iēsous’ as being the son of ‘God’, now for the first time emphasises that ‘God’ is the father of ‘Iēsous’, over and above ‘Iōsēph’ and Daid’.⁷¹⁹

If οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με is read as a statement ‘you (plural) had, had you not, known that at my father’s it is necessary that I be’, the following five points regarding its communicative implications can be made:

⁷¹⁷ See regarding δεῖ (2:49d), Müller, “Fragen im Erzählwerk des Lukas” (2003), 36: ‘Das kleine Wörtchen δεῖ in V. 49 deutet an, dass der eigentliche Initiator und verborgene Hauptakteur des von Lukas Erzählten Gott selbst ist.’

⁷¹⁸ Cf. Estes, *Questions and Rhetoric* (2017), 200, where, regarding clauses 2:49c–e, he posits: ‘Jesus does not respond in a simple manner; instead, he asks his parents a question that presupposes a certain accepted truth of common knowledge in the ancient world, namely, that a son should be about his father’s business. By appealing ever so slightly to this accepted truth, Jesus links his paternity to God instead of to Joseph, which is why his parents did not understand what he was saying (v. 50).’

⁷¹⁹ See e.g. Green, *Gospel of Luke* (1997), 156: ‘Jesus’ words, then, are pivotal, and contain within them both an affirmation of his particular relation to God and his commitment to God’s purpose. The first is emphasized by the dramatic development of the story, wherein Luke repeatedly refers to Jesus’ *parents*, Mary refers to Jesus as *child* and speaks of Jesus’ *father*, and Jesus counters by naming the God of the temple as his *Father*. That is, Luke has staged this interchange so as to pinpoint as the primary issue, Who is Jesus’ father? To whom does he owe primary allegiance?’; Brown, *Birth of the Messiah* (1993), 490: ‘The climax of the story and the core of this biographical apophthegm comes at the end of Jesus’ second question: “Did you not know that I must be in my Father’s house?”’

1. At the communication level of the characters, 'Iēsous' is stating that he thought that his parents knew where he must be.

At the communication level of the TIA and the TIR, the statement by 'Iē-sous' that his parents 'had known' where he must be reveals a discrepancy between the information the TIR has at his disposal, and what 'Iē-sous' thought to be the case. The TIR is, namely, told in 2:43d that the parents of 'Iē-sous' indeed did not know that he had remained in Jerusalem.

2. If understood as being accusatory, 'Iē-sous' statement functions communicatively in the same way as it does as a question, at both the level of the communication between the characters and between the TIA and the TIR.

At the communication level of the characters: 'the parents' should have known where 'Iē-sous' must be.

At the communication level between the TIA and the TIR, 'Iē-sous' accusatory tone towards 'the parents' confirms to the TIR that his own knowledge is correct: 'Iē-sous' must indeed be in Jerusalem.

3. At the communication level of the characters, 'Iē-sous' statement is in fact his answer to the question 'Mariam' poses him in 2:48e: 'why have you done this to us?'. 'Mariam', namely, follows up her question to 'Iē-sous' by giving him the reason for it in 2:48f-g: 'behold! your father and I, being greatly distressed, were seeking you' (see paragraph 6.4). 'Iē-sous', by stating that he thought they knew where he was, is implying that he did not wish to cause them the great distress that 'Mariam' describes them as having had.

At the communication level between the TIA and TIR:

- The confirmation of 'Iē-sous' question (2:49b) by his statement (2:49c-e) draws the TIR's attention once again to the fact that there was a discrepancy between 'the parents' knowledge and his own knowledge regarding where 'Iē-sous' was. 'The parents' did not know that

‘Iēsous’ was in Jerusalem until they found him in the temple, while the TIR indeed did know that ‘Iēsous’ was in Jerusalem (see paragraph 6.2).

- ‘Iēsous’ implication that he did not wish to cause ‘the parents’ distress, influences the TIR’s relation with the character ‘Iēsous’ in a positive way.
4. At the communication level of the characters, ‘Iēsous’ statement ends the communication with ‘the parents’. Not being a question, his statement does not explicitly ask them for an answer. The lack of reaction by ‘the parents’ to ‘Iēsous’ statement, can communicate to him that they agree with him, that they do not agree with him, or that they do not understand him.

In a very similar way as when ‘Iēsous’ statement is understood as being a question (see above), the following occurs here at the communication level between the TIA and the TIR. The TIR is confronted with whether he himself knows that ‘Iēsous’ must be ‘at his father’s’, i.e. in (the temple in) Jerusalem. Because the TIR knows that ‘Iēsous’ is the ‘son of God’ (1:35e), he himself can agree with ‘Iēsous’ statement that the temple (the house of ‘God’) is the place (‘at my father’s’ [house]) where the ‘son of God’ indeed must be.

5. At the communication level of the characters, ‘Iēsous’ with his statement clarifies to his ‘parents’, as well as to all those present on the textual stage, that he understands ‘God’ to be his father (and not ‘Iōsēph’ or Dauid) and, in doing so, self-identifies as the son of ‘God’.

At the communication level between the TIA and the TIR, the TIR’s knowledge that ‘Iēsous’ is the ‘son of God’ (1:35e) is confirmed here by the character ‘Iēsous’ himself.

As noted above, ‘the parents’ do not react to ‘Iēsous’ two questions (or question and statement); they remain silent. The TIA returns to the narrative world where he gives the TIR a possible reason for ‘the parents’ silence. The TIA states

καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς (*and they did not understand the matter that he spoke to them*; 2:50a–b). The character ‘Iēsous’ does not receive this information. ‘The parents’ silence can, thus, be interpreted by ‘Iēsous’ in various ways (see the first point 4 above for 2:49c–e’ as a question; and the second point 4 above for 2:49c–e’ as a statement). The fact that ‘Iēsous’ accompanies ‘the parents’ to Nazareth (2:51a–b)⁷²⁰ can be interpreted by ‘the parents’ as an answer to ‘Mariam’s’ question: ‘Iēsous’ realises he should have accompanied them to Nazareth, instead of remaining in Jerusalem, while they did not know this.

At the communication level between the TIA and the TIR, the following occurs with the information given by the TIA in 2:50a–b. The TIR is now confronted with a new discrepancy: his own understanding of why ‘Iēsous’ must be in the temple (he self-identifies as the son of ‘God’), compared with ‘the parents’ lack of understanding.⁷²¹

Knowing that ‘Iēsous’ must be at his father’s (= at the temple in Jerusalem), the TIR can expect a future movement by ‘Iēsous’ away from Nazareth and towards the temple in Jerusalem. And indeed, further on in the narrative of main text-unit 1:5–24:53, after arriving in Nazareth a second time (4:16),⁷²² and a period of teaching, ‘Iēsous’ starts travelling towards Jerusalem (9:51),⁷²³ where he teaches in the temple (19:47, 20:1, 21:37), and is arrested and executed in the context of the feast of the Passover.

720 See Green, *Gospel of Luke* (1997), 156, where he discusses clauses 2:51a–c, referring to ‘Iēsous’ as ‘he’: ‘As the scene closes, he went to Nazareth, accompanied by them; he has become the subject of the verbs.’

721 See, regarding the communicative function of clauses 2:50a–b at the level of the TIA and the TIR, also Fitzmyer, *According to Luke I–IX* (1981), 439: ‘This is Luke’s way of getting across to his readers the difficulty of understanding who Jesus is or was.’

722 In Luke, ‘Iēsous’ arrives twice in Nazareth, the first time in 2:51b (Ναζαρέθ), after having been found in the temple in Jerusalem by ‘the parents’, and the second time in 4:16 (Ναζαρά), after his communication in the wilderness with ‘the False Accuser’.

723 Cf. e.g. Green, *Gospel of Luke* (1997), 394.

CHAPTER 7

CONCLUSIONS

7.1 Preliminary remarks

In this final chapter of my dissertation, I set out and discuss the conclusions that I draw based on the communication analyses I make in Chapters 4, 5, and 6. I deal with these conclusions in paragraph 7.2 (the questions surrounding the naming of 'Iōannēs'), paragraph 7.3 (the questions by 'Mariam' and 'Elisabet', and the conception and identity of 'Iēsous'), and paragraph 7.4 (the questions posed in the temple in Jerusalem). In paragraph 7.5, I offer my general conclusions, as well as a suggestion for further research.

Before doing the above, I wish to reprise the research-question that I formulate in Chapter 1: *How, in Luke 1:5–2:52, are questions used by the text-internal author to communicate his message to the text-internal reader?*

In order to answer my research-question, I further formulate three sub-questions in Chapter 1. My answers to these three sub-questions are not dealt with

here in Chapter 7, because I offer these in various preceding chapters:

1. *What is the syntactic structure of Luke 1:5–2:52?* I describe the steps taken to answer this sub-question in Chapter 1 (paragraph 1.2), I analyse the research-text from a syntactic point of view in Chapter 2, and I present its syntactic structure in the Appendix. I offer my conclusions regarding the macrosyntactic structure of Luke 1:5–2:52 in Chapter 2 (paragraph 2.3, and Scheme IV): the greater part of the research-text (1:5–2:40) has a triptych structure, containing two parallel ‘panels’ (two series of text-units that deal with the conception and birth of, respectively, ‘Iōannēs’ and ‘Iēsous’), and a third ‘linking’ ‘panel’ that connects these two parallel series. This triptych is concluded by an extra ‘panel’ (2:41–52) dealing with ‘Iēsous’ in the temple in Jerusalem. My communication analysis of the research-text is based on the result of this syntax analysis.
2. *Which questions does Luke 1:5–2:52 contain?* In Chapter 3, I identify the questions that the research-text contains, using first syntax, followed up by semantics, and finally by cross-checking the results with the contemporary academic consensus. The questions that I identify are presented in paragraph 3.5, Scheme V.
3. *Which communication participants are concerned with the questions that Luke 1:5–2:52 contains, and how?* In the communication analyses I make in Chapters 4, 5, and 6, I deal with the sender and the receiver of the identified questions, as well as with any other characters present on the textual stage. If there is a response to a question, I additionally deal with the communication participants involved in this response.

7.2 Conclusions based on the communication analysis of the questions surrounding the naming of ‘Iōannēs’

Based on the communication analysis made in Chapter 4, I draw the following conclusions regarding the function of five identified questions (see paragraph 3.5, Scheme V) for the communication between the TIA and the TIR of Luke

1:5a–2:52b. These questions are narratively closely connected, and regard the naming of the character ‘Iōannēs’:

- *Direct open question* 1:18b: “By what will I know this?”
- *Implied yes–no question* 1:60a: marked by both the narrated *act of answering* (1:60a), and the *negation* “No!” (1:60c).
- *Indirect open question* 1:62b–c: ‘(...) what he would wish to call him.’
- *Implied yes–no question* 1:63a: marked by both the narrated *act of requesting* (1:63a), and the fact that the *act of requesting is implicitly affirmed* (1:63b).
- *Direct open question* 1:66c: “What then will be this little boy?”

My communication analysis also offers insight into some general aspects of the communication between the TIA and TIR that are not directly linked to the above five questions. At the communication level of the characters, I also draw conclusions regarding the development of the character ‘Zacharias’ that are not directly related to the above five questions.

7.2.1 Direct open question 1:18b: “By what will I know this?”

Direct open question 1:18b functions in the direct communication between the characters ‘Zacharias’ and ‘the Messenger of the Lord’ and, via them, in the indirect communication between the TIA and the TIR.

Direct open question 1:18b constitutes the first words spoken by the character ‘Zacharias’ in his first direct speech (1:18b–d) in the research-text. ‘Zacharias’ poses his question to ‘the Messenger of the Lord’ at the beginning of his reaction to ‘the Messenger’s’ first direct speech (1:13b–17d), which itself addresses ‘Zacharias’. ‘Zacharias’ question not only directly asks ‘the Messenger’ for *information*, but also indirectly requests *action* on the part of ‘the Messenger’. In doing so, ‘Zacharias’ question firstly elicits a verbal response from ‘the Messenger’ (his second direct speech in 1:19c–20g), promoting and prolonging the communication between these two characters. ‘The Messenger’ interprets ‘Zacharias’ question as a request for a sign, which he then gives to ‘Zacharias’. Direct open question 1:18b, therefore, also functions as the ‘motor’ for further

plot-development, specifically regarding ‘Zacharias’ imposed muteness, and his regaining his ability to speak (together forming the sign he is given).

Using ‘Zacharias’ question in 1:18b, the TIA inspires the TIR to look back at the programme that ‘the Messenger’ has outlined for ‘Iōannēs’ in his first direct speech (1:13b–17d). This question also indirectly reinforces the TIR’s awareness of his not knowing the contents of ‘Zacharias’ prayer (mentioned in 1:13d), while ‘Zacharias’ and ‘the Messenger’ both indeed do possess this knowledge. This forms an information discrepancy between the TIR and the two communicating characters.

Direct question 1:18b itself contains an information discrepancy: ‘Zacharias’ knows what he is referring to with ‘this’ (“By what will I know *this*?”), while his addressee ‘the Messenger’, as well as the TIR, do not have this information. Via direct question 1:18b, the TIA, therefore, challenges the TIR to try to resolve this information discrepancy, and in the process of this endeavour, the attention of the TIR is refocussed onto the character ‘Iōannēs’ in a roundabout way. In its turn, ‘the Messenger’s’ response to direct open question 1:18b also contains two information discrepancies. ‘The Messenger’ knows what he means when he twice refers to ‘these things’ (“and to proclaim as a good message to you *these things*” in 1:19g; “until that day *these things* come to pass” in 1:20e), while ‘Zacharias’, as well as the TIR, do not possess this information. ‘The Messenger’s’ response to ‘Zacharias’ question, creates suspense for both ‘Zacharias’ and the TIR: when exactly will the day arrive when ‘these things’ come to pass, and ‘Zacharias’ muteness is ended? This suspense increases the TIR’s interest in the unfolding of events, maintaining his attention to the TIA’s narrative. The ending of the sign that ‘Zacharias’ requests with his direct open question 1:18b offers the opportunity to the TIR to finally resolve the four information discrepancies he has encountered in the communication between ‘Zacharias’ and ‘the Messenger’, amongst which the contents of ‘Zacharias’ ‘prayer’ (1:13d): ‘Zacharias’ has been praying for his wife ‘Elisabet’ to conceive and bear a child. In the process of resolving these four information discrepancies, the TIR’s attention is, again and again, refocussed onto the character ‘Iōannēs’.

7.2.2 Implied yes–no question 1:60a: marked by both the narrated act of answering (1:60a), and the negation “No!” (1:60c)

The implied yes–no question, lying ‘somewhere between’ 1:59d and 1:60a, *ipso facto* does not sound in the TIA’s narrative. It ‘occurs’ in the communication between the characters ‘they’ (= ‘her neighbours and relatives’) and ‘his mother’ (= ‘Elisabet’) and, via these characters, functions in the communication between the TIA and the TIR.

The fact that this question is not explicitly mentioned by the TIA, ‘telescopes’ the action surrounding the discussion about the naming of the character ‘Iōannēs’. The TIA’s omission of the yes–no question in the text, focusses the TIR on its *answer*, which indeed explicitly communicates what ‘Iōannēs’ will be called: “No!, but he will be called *Iōannēs*” (1:60c–d). ‘Elisabet’s’ answer to the yes–no question, in its turn, focusses the attention of the TIR onto the character ‘Iōannēs’. In addition, ‘Elisabet’s’ answer “No!, but he will be called *Iōannēs*” (1:60c–d), confirms the information that the TIR has received from the TIA via the character ‘the Messenger’ in 1:13f (“and you will call his name *Iōannēs*”), thus promoting the trust that the TIR has in the veracity and consistency of the TIA’s communication. ‘Elisabet’s’ answer to the implied yes–no question, “No!, but he will be called *Iōannēs*” (1:60c–d), also confronts the TIR with the fact that he has not been made privy to how ‘Elisabet’ knows that her son will be called ‘Iōannēs’. The TIR cannot resolve this information discrepancy, but the effort in doing so engages him further with the action surrounding the naming of the newly born ‘Iōannēs’.

7.2.3 Indirect open question 1:62b–c: ‘(...) what he would wish to call him.’

An open question by the character ‘her neighbours and relatives’ to the character ‘Zacharias’ is reported by the TIA directly to the TIR in the narrative world, forming indirect open question 1:62b–c. This question functions, therefore, in the direct communication between the TIA and the TIR. In explicitly referring to the newly born boy (‘it’), indirect question 1:62b–c focusses the attention of the TIR onto the character ‘Iōannēs’. It also creates suspense for the TIR, who knows from 1:13f that ‘the Messenger’ has told ‘Zacharias’ that he will name his

son 'Iōannēs': will 'Zacharias' disregard what 'her neighbours and relatives' are calling his newly born son? Will he call him 'Iōannēs', thereby implementing part of the programme outlined for 'Iōannēs' by 'the Messenger' (1:13f)?

Indirect question 1:62b–c is answered by 'Zacharias' in 1:63d: "Iōannēs is his name." Therefore, besides indirect open question 1:62b–c focussing the TIR onto the character 'Iōannēs', 'Zacharias' answer to this question also focusses the TIR's attention onto the character 'Iōannēs'.

The *verbum dicendi* ('they were gesturing') that is used by the TIA to introduce indirect open question 1:62b–c, refocuses the TIR onto 'Zacharias' muteness, refreshing the TIR's memory as to the fact that 'Zacharias' indeed cannot speak (or hear). The question itself reminds the TIR that 'the Messenger' informed 'Zacharias' in 1:13f that he would call his son 'Iōannēs' ("and you will call his name Iōannēs"). This question, thus, reveals a discrepancy between what 'her neighbours and relatives' know, and what the TIR knows regarding the newly born boy's name ('Iōannēs'). 'Zacharias' answer "Iōannēs is his name" (1:63d) to indirect open question 1:62b–c, resolves this information discrepancy between what 'her neighbours and relatives' know, and what the TIR knows regarding the newly born boy's name ('Iōannēs'). 'Zacharias' answer thereby promotes the trust that the TIR has in the veracity and consistency of the TIA's communication.

7.2.4 Implied yes–no question 1:63a: marked by both the narrated act of requesting (1:63a), and the fact that the act of requesting is implicitly answered (1:63b)

In the narrative world, the TIA reports to the TIR that the character 'Zacharias' requests a little writing-tablet (1:63a). 'Zacharias' request itself is not supplied by the TIA, but 'Zacharias' request implies that he poses a yes–no question. The implicitness of this yes–no question (1:63a) for the TIR, creates a discrepancy between what 'her neighbours and relatives' and 'Zacharias' know regarding 'Zacharias' exact request for 'a little writing-tablet', and what the TIR knows. At the level of the communication between the TIA and the TIR, the implicitness of the yes–no question contributes to the 'silence' surrounding 'Zacharias' muteness on the textual stage.

Implied yes–no question 1:63a is also *implicitly answered* (affirmatively): in 1:63b. ‘Zacharias’ is indeed able to write on the little writing-tablet he has requested and then received.

The omission of the yes–no question that is referred to by the act of requesting in 1:63a, as well as the omission of its affirmative answer (the presentation of a little writing-tablet to ‘Zacharias’), both ‘telescope’ the action surrounding the discussion about the name of the character ‘Iōannēs’. The TIA’s omissions of the request (implied question 1:63a) and its affirmative answer (the presentation of a little writing-tablet), focus the TIR onto ‘Zacharias’ answer to the question reported in 1:62b–c: “Iōannēs is his name” (1:63d). In its turn, ‘Zacharias’ answer focusses the TIR onto the character ‘Iōannēs’. In addition, the reference to the implied question by the narrated act of requesting (1:63a), creates a brief pause directly after indirect question 1:62b–c, enabling the TIR to wonder whether ‘Zacharias’ will disregard what ‘her neighbours and relatives’ are calling his newly born son, and instead call him ‘Iōannēs’, thereby implementing part of the programme outlined for ‘Iōannēs’ by ‘the Messenger’ (1:13f).

7.2.5 Direct open question 1:66c: “What then will be this little boy?”

Direct open question 1:66c is a question that each of ‘all the hearers’ *only* poses to himself or herself. Although it functions *at* the communication level of the characters, being an ‘interior’ question, it does not do so in the communication *between* the characters. This question also functions, via the character ‘all the hearers’ in the indirect communication between the TIA and the TIR.

Through this ‘interior’ question, the TIA offers the TIR the unique position of being the only communication participant who knows that *all* the individual ‘hearers’ pose this question regarding ‘Iōannēs’ to themselves, while ‘Zacharias’ does not hear the question at all. This strengthens the bond of trust between the TIA and the TIR.

In explicitly referring to the ‘little boy’ (“What then will be this little boy?”), direct open question 1:66c focusses the attention of the TIR onto the character ‘Iōannēs’. Additionally, direct open question 1:66c reveals a discrep-

ancy between what ‘all the hearers’ know about ‘Iōannēs’, and what the TIR knows about ‘Iōannēs’ from part of ‘the Messenger’s’ programme for ‘Iōannēs’ (1:14a–17d). The TIA, thereby, manoeuvres the TIR into the position of wondering whether the discrepancy between his own knowledge, and that of the character ‘all the hearers’ (1:66a) will be resolved or not.

‘Zacharias’ words in the second part (1:76a–79c) of his third direct speech offer information to ‘all the hearers’ by which they are able to answer their direct open question (1:66c), although ‘Zacharias’ indeed does not know that each one of them has posed direct open question 1:66c (an ‘interior’ question). The fact that ‘Zacharias’ words (1:76a–79c) are explicitly addressed to ‘the little boy’ (= ‘Iōannēs’), while he knows that his newly born son cannot understand him, means that at the communication level of the characters, his words only supply information to ‘all the hearers’ (not to ‘the little boy’). His words (1:76a–79c) resolve the information discrepancy between ‘all the hearers’ and the TIR regarding ‘Iōannēs’.

‘Zacharias’ does not address his newly born son using his name ‘Iōannēs’, but rather as ‘little boy’ (1:76b), thereby, drawing the attention of the TIR to the fact that ‘Zacharias’ words (1:76a–79c) offer information with which direct open question 1:66c “What then will be this *little boy*?” can be answered. By not addressing his son with his name ‘Iōannēs’, but rather as ‘little boy’, ‘Zacharias’ emphasises what the ‘little boy’ *will be called*, namely: “a prophet of the Highest you *will be called*” (1:76a’).

‘Zacharias’ words (1:76a–79c), which supply information with which ‘all the hearers’ can answer their direct open question 1:66c, also offer the TIR additional information about ‘Iōannēs’, confirming the information the TIR already has about ‘Iōannēs’ special relationship with ‘the Lord’ (1:15a–17d), and therefore with ‘Iēsous’, who is referred to as ‘Lord’ (1:43b). ‘Zacharias’ use here of the words ‘little boy’ for ‘Iōannēs’, who will be called ‘a *prophet* of the Highest’, prepares the TIR for a new character in the unfolding narrative, namely the ‘little boy’ ‘Iēsous’,⁷²⁴ who will be called ‘son of the Highest’ (1:32b).

724 The character ‘Iēsous’ is referred to as *παιδίον* (*little boy*) in 2:18a, 2:27b, and 2:40a.

7.2.6 General aspects of the communication between the TIA and TIR

The communication analysis also offers insight into some general aspects of the communication between the TIA and TIR, by which the TIA engages the TIR with narrative developments, and with the characters involved.

Firstly, by confronting the TIR with various information discrepancies, the TIA challenges the TIR to resolve them and, thereby, engages him more thoroughly with the narrative, even though some of these discrepancies remain unresolved: e.g. as to how ‘Elisabet’ knows that her son is to be named ‘Iōannēs’, and regarding the contents of ‘Zacharias’ first blessing of ‘God’ (1:64c–d). Secondly, the information supplied to the TIR by the TIA, either directly by the TIA, or via the characters, is in various instances later confirmed (directly by the TIA, or by the characters), promoting the trust that the TIR has in the veracity and consistency of the TIA’s communication. Thirdly, in various instances the TIR receives information, either directly from the TIA, or via the characters, that is pertinent to the further unfolding of the narrative, thereby preparing the TIR for future events. Lastly, in various instances the TIA offers the TIR a short ‘breathing pause’ giving him an opportunity to digest information, or become aware of his lack of information.

7.2.7 The development of the character ‘Zacharias’

The character ‘Zacharias’ occurs in clauses 1:5–79c of the research-text. Over the course of the narrative, four developments can be determined regarding ‘Zacharias’, all culminating in ‘Zacharias’ third direct speech (1:68a–79c). Firstly, ‘Zacharias’ develops from speaking, via muteness, to finally regaining his ability to speak. Secondly, ‘Zacharias’ develops from being childless to being the father of a son. Thirdly, there is the movement in the narrative from describing ‘Zacharias’ as functioning as a mediating priest, to his speaking as a mediating prophet. Lastly, there is ‘Zacharias’ development from focussing on his own person, using the first person *singular* in his first direct speech (1:18b–d), to focussing on belonging to a ‘we-group’ that is connected to ‘the Lord’, using the first person *plural* in his third and last direct speech (1:68a–79c).

7.2.8 Summary and final conclusion

Direct open question 1:18b, indirect open question 1:62b–c, and direct open question 1:66c, *all three* focus the attention of the TIR onto the character ‘Iōannēs’.

1. Direct open question 1:18b does so after the TIR has resolved the information discrepancy contained in it, discovering what ‘this’ refers to in ‘Zacharias’ question ‘By what shall I know *this*?’. ‘This’ refers to two statements made by ‘the Messenger of the Lord’: ‘your wife Elisabet will bear a son for you, and you will call his name *Iōannēs*’.
2. Indirect open question 1:62b–c ‘They were gesturing to his father what he would wish to call him.’, does so by firstly directly referring to ‘Iōannēs’ (= ‘him’), and secondly by refreshing the TIR’s memory that ‘the Messenger’ proclaimed to ‘Zacharias’ that he would call his newly born son ‘*Iōannēs*’. The *answer* to indirect question 1:62b–c (“*Iōannēs* is his name.”), also focusses the TIR onto the character ‘*Iōannēs*’.
3. Direct open question 1:66c ‘What then will be this little boy?’ does so by drawing the TIR’s attention to the fact that he, in contrast to ‘the Messenger’s’ and ‘Zacharias’ co-characters, is privy to the programme spelled out by ‘the Messenger’ to ‘Zacharias’ regarding his son ‘*Iōannēs*’.

The two implied questions are omitted by the TIA, shortening the text, and, thereby, focus the TIR onto two direct speeches, which are both in their entirety *answers* that state the name of the character ‘Iōannēs’: “No!, but he will be called *Iōannēs*” (1:60c–d); “*Iōannēs* is his name.” (1:63d).

Final conclusion: the TIA employs the above two *direct open questions* (1:18b; 1:66c), the single *indirect open question* (1:62b–c), and the two *implied questions* (1:60a; 1:63a), to repeatedly refocus the TIR onto the character ‘Iōannēs’. For it is ‘Iōannēs’, though he is not proactive in the research-text, who is the main subject of the programme proclaimed firstly by ‘the Messenger of the Lord’, and then again by ‘Zacharias his father’: ‘Iōannēs’ will be a prophet to ‘make ready’ and ‘prepare’ ‘the people’ for the advent of ‘the Lord’. By drawing the TIR

repeatedly into reflecting upon ‘Iōannēs’, the TIA ‘makes ready’ and ‘prepares’ the TIR for events to come.

7.3 Conclusions based on the communication analysis of the questions by ‘Mariam’ and ‘Elisabet’, and the conception and identity of ‘Iēsous’

Based on the communication analysis made in Chapter 5, I draw the following conclusions regarding the function of three identified questions (see paragraph 3.5, Scheme V) for the communication between the TIA and the TIR of Luke 1:5a–2:52b. These questions are narratively closely connected, and regard ‘Mariam’, ‘Elisabet’, and the conception and identity of the character ‘Iēsous’:

- *Indirect open* question 1:29c: ‘what kind this greeting could be’.
- *Direct open* question 1:34b–c: “How will this be, since a man I do not know?”
- *Direct open* question 1:43a–b: “And from where to me is this, that the mother of my Lord should come to me?”

My communication analysis also offers insight into some general aspects of the communication between the TIA and TIR that are not directly linked to the above three questions. At the communication level of the characters, I also draw conclusions regarding the development of the characters ‘Mariam’ and ‘Elisabet’ that are not all directly related to the above three questions.

7.3.1 Indirect open question 1:29c: ‘what kind this greeting could be’

Indirect open question 1:29c, posed by the character ‘Mariam’ to herself, is part of a brief return to the narrative world (1:29a–c), separating the first (1:28c–e) and second (1:30b–33b) direct speeches by ‘the Messenger’ to ‘Mariam’. At the communication level of the characters, only ‘Mariam’ knows that her question (1:29c) has been posed. Because the TIR is informed about ‘Mariam’s’ ‘interior’ question by the TIA, his bond with ‘Mariam’ is strengthened from the very entrance of ‘Mariam’ onto the textual stage. With this excursion to the narrative

world, forming a break in the communication at the level of the characters, the TIA offers the TIR a pause, giving him the opportunity to reflect (together with 'Mariam') on the significance of 'the Messenger's' first direct speech to 'Mariam' (1:28c–e), which contains a 'greeting'.

In the narrative world (1:29a–c) containing indirect open question 1:29c, the TIA creates two information discrepancies for the TIR, inviting him to ponder firstly as to what the TIA is referring to with 'the word' (1:29a), and, secondly, as to what the TIA is referring to with 'this greeting' (1:29c). 'This greeting' is the object of 'Mariam's' question. Using these two information discrepancies, the TIA manoeuvres the TIR to return to 'the Messenger's' first direct speech to 'Mariam' (1:28c–e), and to examine it in light of 'Mariam's' reactions and her question, once again strengthening the TIR's relation to 'Mariam', as well as refocussing his attention onto 'the Messenger's' 'greeting'. By resolving these two information discrepancies, the TIR discovers that 'Mariam's' question pertains to 'the Messenger's' entire first direct speech to 'Mariam' (1:28c–e), again focussing the TIR's attention onto this 'greeting'.

After resolving the two information discrepancies, the TIR can now himself, together with 'Mariam', pose her question as to 'what kind this greeting could be' (1:29c). Because indirect question 1:29c is an 'interior' question, which, at the communication level of the characters, only 'Mariam' knows of, it does *not* function in promoting and prolonging the communication with her addressee 'the Messenger'. Its function lies mainly in the TIA's communication strategy regarding the TIR: strengthening the TIA's bond with the character 'Mariam', and inducing the TIR to reflect upon the significance of 'the Messenger's' 'greeting'. Strictly speaking, indirect question 1:29c, therefore, remains unanswered by 'the Messenger'. However, the character 'Mariam', as well as the TIR, can both interpret part of 'the Messenger's' second direct speech (1:30b–33b) not only as intended to reassure 'Mariam', but also as supplying information that can help answer 'Mariam's' question as to 'what kind this greeting could be': 'the Messenger's' 'greeting' describes 'Mariam' as being in a special relationship with 'God' (1:30d). This information prepares the TIR for the further unfolding of the TIA's narrative.

7.3.2 Direct open question 1:34b–c: “How will this be, since a man I do not know?”

Direct open question 1:34b–c functions in the direct communication between the characters ‘Mariam’ and ‘the Messenger’ and, via them, in the indirect communication between the TIA and the TIR. This question constitutes the first words spoken by the character ‘Mariam’ in the research-text. ‘Mariam’s’ entire first direct speech (1:34b–c) is made up of this question, together with the reason she gives for it. ‘Mariam’ poses her question to ‘the Messenger’ as her immediate reaction to ‘the Messenger’s’ second direct speech to her (1:30b–33b), in which she has received confusing information. ‘Mariam’s’ question asks ‘the Messenger’ for further information, endeavouring to promote and prolong the communication between the two characters and, indeed, eliciting a verbal response from ‘the Messenger’, his third direct speech to ‘Mariam’ (1:35c–37).

With the reason she gives for her question, ‘Mariam’ homes in onto only part of the information given by ‘the Messenger’ in his second direct speech to her (1:30b–33b). The reason she gives for her question makes clear to her addressee ‘the Messenger’ (and to the TIR) that her question focusses on how she will conceive (‘since a man I do not know’). This reason confirms the information given directly by the TIA to the TIR earlier on that ‘Mariam’ is a virgin, strengthening the trust that the TIR has in the veracity and consistency of the TIA’s communication. ‘Mariam’ and the TIR both expect a response from ‘the Messenger.’ How will he answer her request for information? This expectation involves additional suspense for the TIR, who (contrary to ‘Mariam’) knows of ‘the Messenger’s’ communication with ‘Zacharias’. Will ‘Mariam’ also be struck mute? Is there a connection between ‘the Messenger’s’ messages to ‘Zacharias’ and ‘Mariam’? ‘Mariam’s’ question elicits an answer from ‘the Messenger’ that indeed describes how ‘Mariam’ will conceive; the manner in which she will conceive once again positions her in a special relationship with ‘God’. ‘The Messenger’s’ answer to ‘Mariam’s’ question also refocuses ‘Mariam’ and the TIR back onto ‘Mariam’s’ son to be, ‘Iēsous’. Seeing that ‘the Messengers’ answer to ‘Mariam’s’ question (as well as his second direct speech to her) refer to Dauid being ‘Iēsous’ father, and ‘Iēsous’ being the ‘son of the Highest’ and ‘son of God’, while ‘Mariam’ is betrothed to Iōsēph, the TIR is prepared for further developments regarding the identity of ‘Iēsous’ father.

7.3.3 Direct open question 1:43a–b: “And from where to me is this, that the mother of my Lord should come to me?”

Direct open question 1:43a–b functions in the direct communication between the characters ‘Elisabet’ and ‘Mariam’ and, via them, in the indirect communication between the TIA and the TIR. With her question, ‘Elisabet’ refers to ‘Mariam’ using the pragmatic designation ‘the mother of my Lord’, thereby describing ‘Mariam’ as being in a special relationship with ‘the Lord’ (= ‘Iēsous’). By doing so, ‘Elisabet’ introduces ‘Iēsous’ onto the textual stage as ‘the Lord’ in her direct open question 1:43b–c. ‘Elisabet’s’ use of the pragmatic designation ‘the mother of my Lord’, establishes further relationships between the characters ‘Elisabet’, ‘Mariam’, and ‘Iēsous’ (= ‘the Lord’).

The TIA creates two information discrepancies for the TIR in the context of direct open question 1:43a–b: firstly, what is the content of ‘Mariam’s’ greeting to ‘Elisabet’? (a greeting that indirectly leads to ‘Elisabet’s’ question); and, secondly, how does ‘Elisabet’ know that ‘Mariam’ is pregnant? Although these two information discrepancies remain unresolved for the TIR, they stimulate him to work at trying to resolve them, drawing him closer into the TIA’s narrative.

Direct open question 1:43a–b itself reaffirms the information discrepancy for the TIR as to how ‘Elisabet’ knows ‘Mariam’ is pregnant, and invites him to, once again, return to ‘the Messenger’s’ three direct speeches to ‘Mariam’. The TIA also creates an additional information discrepancy for the TIR in ‘Elisabet’s’ question, regarding how ‘Elisabet’ knows ‘Mariam’s’ child is a son. In doing so, the TIA invites the TIR to, once again, return to ‘the Messenger’s’ three direct speeches to ‘Mariam’.

Clauses 1:44a–c, in which ‘Elisabet’ offers ‘Mariam’ the reason for her question (1:43a–b), syntactically link the characters ‘Iōannēs’ and ‘Iēsous’ (= ‘the Lord’). In giving her reason (1:44a–c) for her question (1:43a–b), ‘Elisabet’ establishes relationships between the characters ‘Elisabet’, ‘Iōannēs’, and ‘Mariam’.

Although the *syntactic* link between ‘Elisabet’s’ question (1:43a–b) and the reason she gives for it (1:44a–c) is clear to the TIR, their *semantic* link initially re-

mains unclear. The TIA, thereby, invites the TIR to uncover this link, encouraging him to study his narrative about the meeting and greeting of ‘Mariam’ and ‘Elisabet’ more closely. The TIR can conclude that (in the communication between the TIA and the TIR) this narrative evokes the presence of ‘the Lord’ (and his ark), and that (at the communication level of the characters) ‘Elisabet’ interprets her ‘baby’s’ reaction to the pregnant ‘Mariam’s’ greeting as signalling the presence of ‘the Lord’.

‘Elisabet’ does not receive an answer to her direct question 1:43a–b, however, by returning to ‘the Messenger’s’ third direct speech to ‘Mariam’ (1:35c–37), and exploring the ‘aside’ (1:45a–c) that follows upon ‘Elisabet’s’ direct speech to ‘Mariam’, the TIR can attempt to answer it himself: ‘Mariam’ travels to ‘Elisabet’ because she has heard that ‘Elisabet’ has also unexpectedly conceived, and that ‘God’s’ power is also behind ‘Elisabet’s’ pregnancy.

7.3.4 General aspects regarding the communication between the TIA and TIR

My communication analysis also offers insight into some general aspects of the communication between the TIA and TIR, by which the TIA engages the TIR with narrative developments and with the characters involved.

Firstly, by confronting the TIR with various information discrepancies, the TIA challenges the TIR to resolve them and, thereby, engages him more thoroughly with the narrative, even though some of these discrepancies remain unresolved: e.g. as to how ‘Elisabet’ knows that ‘Mariam’ is pregnant with a son. Secondly, the information supplied to the TIR by the TIA, either directly by the TIA, or via the characters, is in various instances later confirmed (directly by the TIA or by the characters), promoting the trust that the TIR has in the veracity and consistency of the TIA’s communication. Thirdly, the TIR receives information, either directly from the TIA, or via the characters, that is pertinent to the further unfolding of the narrative, thereby preparing the TIR for future events. Lastly, in an ‘aside’ (1:45a–c), the TIA focusses the TIR onto the character ‘Mariam’ and ‘the Lord’. This ‘aside’, together with ‘Mariam’s’ subsequent direct speech (1:46b–55), both offer the TIR a pause in which to reflect

upon 'Elisabet's' words, amongst which her question in 1:43a-b (introducing 'Iēsous' as 'the Lord'), and its reason (1:44a-c).

7.3.5 The development of the characters 'Elisabet' and 'Mariam'

From a communicative perspective, the character 'Elisabet' develops from concealing herself and speaking only to herself (1:24b-c), to communicating with 'Mariam' (1:41a-55), and with 'her neighbours and relatives' (1:59a-61c).

The character 'Mariam' gradually develops from being mainly reactive to being proactive, e.g. with her direct open question (1:34a-b), with her travelling to 'Elisabet' and greeting her (1:39a-40b), and with her direct speech in 1:46b-55.

7.3.6 Summary and final conclusion

Indirect open question 1:29c, direct open question 1:34b (and its clause of reason 1:34c), and direct open question 1:43a-b (and its clause of reason 1:44b-c) all three focus the attention of the TIR onto the character 'Mariam' and her special relationship with 'God'/'the Lord', as well as on the identity of the character 'Iēsous' (= 'the Lord').

Indirect open question 1:29c does so by being an 'interior' question to which only the character 'Mariam' and the TIR are privy, as well as by creating information discrepancies for the TIR, thereby inviting him to reflect on 'the Messenger's' greeting (1:28c-e), which implies 'Mariam's' relationship with an anonymous character, who further on in the research-text is revealed as being the character 'God'/'the Lord'.

'Mariam's' direct open question 1:34a-b does so by eliciting an answer that describes how 'holy spirit' will come over 'Mariam', how 'the power of the Highest' will overshadow her, and how the son (= 'Iēsous') she will conceive and give birth to will be called 'holy' and 'son of God'.

'Elisabet's' direct open question 1:43a-b does so by using the pragmatic designation 'the mother of my Lord' in referring to and addressing 'Mariam': the son

she has conceived is introduced onto the textual stage while being referred to using a title ('Lord') that is used only for 'God' in the research-text.

Furthermore, direct question 1:43a–b and its clause of reason 1:44b–c together function as a mechanism for establishing and strengthening relationships between the characters 'Elisabet', 'Mariam', 'Iōannēs' and 'Iēsous' (= 'the Lord'). By doing so, they link the two parallel narratives about the annunciation, conception, birth, naming, and circumcision of respectively 'Iōannēs' and 'Iēsous'.

Final conclusions:

1. The TIA employs one indirect open question and two direct open questions to repeatedly draw the TIR's attention to the special relationship that the character 'Mariam' has with the character 'God' (= 'the Lord'). This relationship develops to the point where 'Elisabet' calls her 'the mother of my Lord', thereby introducing 'Iēsous' onto the textual stage as 'the Lord'.
2. The TIA uses one direct open question and its clause of reason to strengthen and establish relationships between four characters, and to link the parallel narratives regarding the characters 'Iōannēs' and 'Iēsous'.

7.4 Conclusions based on the communication analysis of the questions posed in the temple in Jerusalem

Based on the communication analysis made in Chapter 6, I draw the following conclusions regarding the function of the three identified questions (see paragraph 3.5, Scheme V) for the communication between the TIA and the TIR of Luke 1:5a–2:52b. Furthermore, an act of questioning and the use of the noun 'answers' both imply that questions are posed by characters, although the content of these questions is not supplied by the TIA. All these (implied) questions are narratively closely connected, taking place in the temple in Jerusalem in the context of the feast of the Passover:

- The act of questioning in 2:46e, implying one or more questions.
- The noun ‘answers’ in 2:47, implying questions.
- *Direct open* question 2:48e.
- *Direct open* question 2:49b.
- *Direct yes–no* question (or statement) 2:49c–e’.

The act of questioning (2:46e) and the noun ‘answers’ (2:47) are found in two consecutive clauses (both part of the narrative world) and are dealt with by me in paragraph 7.4.1. Because *direct open* question 2:48e (and its reason), *direct open* question 2:49b, and *direct yes–no* question (or statement) 2:49c–e’, together constitute the entire communication between the characters ‘Mariam’ and ‘Iēsous’ (2:48d–49e’), I deal with them together in paragraph 7.4.2.

7.4.1 The act of questioning in 2:46e, and the noun ‘answers’ in 2:47

The act of questioning (2:46e) and the noun ‘answers’ (2:47) are both used in the TIA’s description of ‘Iēsous’ being found by ‘the parents’ in the centre of ‘the teachers’ in the temple in Jerusalem in the context of the feast of the Passover. The act of questioning (2:46e) communicates to the TIR that ‘Iēsous’ poses one or more questions to ‘the teachers’, while the noun ‘answers’ (2:47) implies that ‘the teachers’ pose ‘Iēsous’ questions. Together with ‘Iēsous’ acts of ‘sitting’ and ‘hearing’, ‘the parents’ act of being ‘amazed’, as well as the presence of ‘the teachers’, both the act of questioning (2:46e) and the noun ‘answers’ (2:47) offer the TIR clues by which he can conclude that ‘Iēsous’ is presented by the TIA as teaching (asking questions and giving answers) in the centre of the teachers in the temple in Jerusalem. The TIA, thus, describes ‘Iēsous’ first actions in the research-text as remaining in Jerusalem, and teaching in the temple. This presentation of ‘Iēsous’ by the TIA as a teacher (in the temple), prepares the TIR for the teaching-activity by ‘Iēsous’ further on in the TIA’s narrative (Luke 3:1–24:53), where ‘Iēsous’ is often addressed by characters as ‘Teacher’, where he once refers to himself as ‘the Teacher’, and where ‘Iēsous’ is often described by the TIA and characters as teaching, both within the temple and elsewhere. In presenting ‘Iēsous’ to the TIR as a teacher exactly within the context of the temple in Jerusalem and the feast of the Passover, the TIA also further prepares the TIR for the link between ‘Iēsous’ and the temple in Jerusalem, and the feast

of the Passover. This link will again be made further on in the TIA's narrative, especially towards its end (Luke 19:1–24:53).

7.4.2 Direct open question 2:48e: “Why have you done like this to us?”

Direct open question 2:48e functions in the direct communication between the characters ‘Mariam’ and ‘Iēsous’ and, via them, in the indirect communication between the TIA and the TIR. At the level of the characters, ‘Mariam’s’ question initiates, and endeavours to prolong her communication with ‘Iēsous’, asking him for information. ‘Mariam’s’ question to ‘Iēsous’, challenges the TIR to investigate what she is referring to with ‘this’, inviting the TIR to return to the preceding narrative action in order to study it more closely. The TIR can then conclude that ‘this’ refers to the fact that ‘Iēsous’ remained (in the temple) in Jerusalem during the feast of the Passover while his ‘parents’ did not know. Because ‘Mariam’s’ direct open question 2:48e and its reason (2:48f–g) are ‘Mariam’s’ *first* and *only* words to ‘Iēsous’ in the TIA’s narrative, they highlight the relationship between ‘Iēsous’ and the temple in Jerusalem for the TIR: her question is not only spoken *in* the temple, but also in itself draws the TIR’s attention to the temple in Jerusalem (‘Why have you done *this* (= remain in [the temple] in Jerusalem) to us?’). The fact that ‘Mariam’s’ first word to ‘Iēsous’ (introducing her direct open question 2:48e), is the vocative ‘child’ (2:48d) and not the vocative ‘son’, together with the fact that in the TIA’s narrative (Luke 1:5–24:53) it is *only* the character ‘a voice (from heaven)’ who addresses ‘Iēsous’ as ‘my son’ (3:22; 9:35), highlights for the TIR that ‘Iēsous’ implied self-identification as ‘son of God’ (calling ‘God’ ‘my father’ in his question/statement 2:49c–e) sketches a unique relationship between the characters ‘Iēsous’ and ‘God’.

7.4.3 Direct open question 2:49b: “Why is it that you (plural) were seeking me?”; direct yes–no question (or statement) 2:49c–e: “You (plural) had, had you not, known that at my father’s it is necessary that I be(?)”

The character ‘Iēsous’ reacts to ‘Mariam’s’ question with two questions of his own (of which the second can also be read as a statement). Direct open question 2:49b “Why is it that you (plural) were seeking me?”, therefore, functions in the direct communication between the character ‘Iēsous’ and the characters

‘Mariam’ and ‘Iōsēph’ and, via them, in the indirect communication between the TIA and the TIR. ‘Iēsous’ ‘counter-question’ in 2:49b creates an unexpected pause for both his addressee ‘the parents’, as well as for the TIR. It confronts the TIR with two information discrepancies. Firstly it, once again,⁷²⁵ confronts the TIR with the fact that there was (until ‘the parents’ find ‘Iēsous’ in the temple in 2:46b) an information discrepancy between the TIR’s own knowledge of ‘Iēsous’ being (in the temple) in Jerusalem, and ‘the parents’ not knowing that he was (in the temple) in Jerusalem. Secondly, it also confronts the TIR with a discrepancy between his knowledge of ‘the parents’ not knowing that ‘Iēsous’ was (in the temple) in Jerusalem, and ‘Iēsous’ not knowing that ‘the parents’ did not know (2:43d) that he had remained behind in (the temple in) Jerusalem. Both these confrontations focus the TIR on ‘Iēsous’ connection to (the temple in) Jerusalem, as well as on the fact that ‘the parents’ do not know this. That ‘Iēsous’ with his first words in the research-text (and Luke) unexpectedly responds to ‘Mariam’s’ question (2:48e) with a *question*, prepares the TIR for the fact that ‘Iēsous’ will not always act as expected in the rest of the TIA’s narrative (Luke 3:1–24:53).

Direct yes–no question (or statement) 2:49c–e’ “You (plural) had, had you not, known that at my father’s it is necessary that I be(?)”, posed (or stated) by ‘Iēsous’ to ‘the parents’, once again⁷²⁶ focusses the TIR on ‘Iēsous’ connection to (the temple in) Jerusalem, as well as on the fact that ‘the parents’ do not know this. It also confronts the TIR with ‘Iēsous’ reference to ‘God’ as being his father, and therefore with his self-identification as being the son of ‘God’. ‘Iēsous’ self-identification as the son of ‘God’ confirms what the TIR has heard in ‘the Messenger’s’ direct speech to ‘Mariam’: ‘son of the Highest he will be called’ (1:32b) and ‘he will be called holy, son of God’ (1:35e).

The fact that direct open question 2:48e, direct open question 2:49b, and direct yes–no question (or statement) 2:49c–e’ all take place in the temple in Jerusalem, enhances their focussing the TIR on the relationship between ‘Iēsous’ and

725 The TIR is confronted with this information discrepancy more than once, the first time in 2:43c–d, and subsequently in 2:44a–45c, 2:48–48’, and here in 2:49b.

726 The TIA connects ‘Iēsous’ to the temple in different ways: clauses 2:27a–b and 2:46b offer a *direct* connection; clauses 2:37a–c offer an *indirect* connection; and clause 2:40 offers an *implicit* connection (see paragraph 2.3 and Scheme IV; paragraph 6.2).

the temple in Jerusalem. The same goes for the fact that they are all posed within the context of the feast of the Passover: this focusses the TIR on the link between 'Iēsous' and the feast of the Passover, which will be made again towards the end of the TIA's further narrative (Luke 19:1–24:53). Because 'Iēsous' direct open question 2:49b and direct yes–no question (or statement) 2:49c–e', with their focus on 'Iēsous' relationship with the temple in Jerusalem and on his implied self-identification as 'son of God', are 'Iēsous' *first* words in Luke, they highlight this relationship and his self-identification for the TIR.

7.4.4 Information discrepancies, and apparently conflicting information that directly pertain to 'Iēsous' identity

In employing the three questions (or two questions and one statement), as well as the act of questioning and the noun 'answers', which are all posed in the temple, the TIA confronts the TIR with two information discrepancies surrounding the identity of 'Iēsous' as the teaching 'son of God', and his relationship with the temple in Jerusalem (and the feast of the Passover). The first discrepancy is found at the communication level of the characters, namely 'Iēsous' and 'the parents' (specifically 'Mariam'). In view of the information 'Mariam' received from 'the Messenger', the TIR is able to understand 'Iēsous' expectation that 'the parents' should know of his relation to the temple, and should know that he is the 'son of God', however 'they do not know' (2:43d), and 'they do not understand' (2:50a–b). The second discrepancy is between the TIR, who knows of 'Iēsous' relation to the temple, and that he is the 'son of God', and the character 'the parents' (especially 'Mariam') who, despite having received the pertinent information from 'the Messenger', 'do not know' (2:43d), and 'do not understand' (2:50a–b).

By confronting the TIR with these information discrepancies via the questions posed in the temple in Jerusalem, the TIA prepares the TIR for developments surrounding 'Iēsous' identity further on in his narrative (Luke 3:1–24:53).

Throughout the research-text, in both the communication between the characters, as well as the communication between the TIA and the TIR, apparently conflicting information is given about who 'Iēsous' father is. The characters

‘Iōsēph’, ‘God’, and Daudid are, namely, all three, and in various ways, linked to ‘Iēsous’ as being his father:

1. ‘The Messenger’ communicates to ‘Mariam’ that ‘Iēsous’ will receive ‘the throne of his father Daudid’ (1:32c);
2. ‘The Messenger’ communicates to ‘Mariam’ that ‘Iēsous’ ‘will be called son of God’ (1:35e);
3. The TIA communicates directly to the TIR that ‘his father (= ‘Iōsēph’) and mother were (there)’ (2:33a);
4. ‘Mariam’ communicates to ‘Iēsous’ that ‘your father (= ‘Iōsēph’) and I ... were seeking you’(2:48g);
5. ‘Iēsous’ communicates in his direct yes–no question (or statement) to ‘Mariam’ and ‘Iōsēph’ that he must be ‘at my father’s (= ‘God’)’ (2:49e).

This alerts the TIR to the fact that the question regarding the identity of ‘Iēsous’ father (and, therefore, the identity of ‘Iēsous’) is an issue in the further narrative of the TIA (Luke 3:1–24:53). In fact, ‘Mariam’s first direct question (1:34b–c), as well as her second direct question (2:48e) in the research-text, both lead to responses that regard the identity of ‘Iēsous’.⁷²⁷ In the first case, it is ‘the Messenger’ who states that the child she will bear will be called ‘son of God’ (1:35e); in the second case, it is ‘Iēsous’ himself who, in his own question (or statement), implies that he is ‘son of God’ with his words ‘my father’s’ (2:49e).⁷²⁸

7.4.5 Summary and conclusions

Prepared in such a way by the TIA, including his use of the (implied) questions that are posed in the temple, the TIR can, having now understood that ‘Iēsous’ self-identifies as the ‘son of God’, that he teaches, and that he has a special relationship with the temple in Jerusalem (and the feast of the Passover), continue reading the TIA’s narrative (Luke 3:1–24:53), where he will encounter:

727 This is emphasized by Fitzmyer, “Virginal Conception” 568–69: “Mary’s query is merely a Lucan stage-prop for the dramatization of the identity of the child.”

728 See Riemersma, *Lucasevangelie* (2018), 54, where he notes how ‘Mariam’s’ first question (1:34b–c) accentuates the strangeness (‘vreemdheid’) of ‘the Messenger’s’ message, while her second question (2:48e) accentuates the strangeness (‘vreemdheid’) of ‘Iēsous’ remaining in the temple. In both cases ‘Mariam’s’ question leads to enigmatic words (‘raadselachtige woorden’) regarding ‘Iēsous’ identity.

- Further ‘misunderstandings’ (information discrepancies) between the characters, regarding ‘Iēsous’ identity and the identity of his father;⁷²⁹
- Further acts of teaching by ‘Iēsous’;⁷³⁰
- A movement by ‘Iēsous’, while teaching, away from Nazareth, to the temple in Jerusalem, where he indeed continues to teach, and is then arrested and executed in the context of the feast of the Passover.

7.5 General conclusions and a suggestion for further research

In view of the above conclusions drawn from my communication analyses, I can posit that the questions in Luke 1:5–2:52 function in the communication between the TIA and the TIR as follows:

1. At the communicative level of the characters, questions function as a ‘motor’ that endeavours to promote and prolong the communication between the characters involved. A question is asked, and a response by the addressed character is expected by both the speaker of the question, and by the TIR.⁷³¹
2. The posing of a question by a character offers the TIR a brief pause, which can then be used to reflect upon information that has been supplied before the posing of the question, challenging the TIR to go back and reread the TIA’s narrative.⁷³²
3. The posing of a question by a character can summarise a question that the TIR himself has due to the same confusing, incomplete, or lack of information at his disposal as at the character’s disposal. This stimulates the identification of the TIR with the character posing the question.⁷³³

729 Cf. e.g. Luke 3:23 (‘as was supposed the son of Iōsēph’); Luke 4:22 (‘is this not Iōsēph’s son?’); and Luke 22:70 (‘are you the son of God?’).

730 Cf. e.g. Luke 4:15, 31; 5:3, 17; 6:6; 13:10; 13:26; 19:47.

731 See footnote 68, where I refer to Estes, *Questions and Rhetoric* (2017), 289, and footnote 495, where I refer to Estes, *Questions and Rhetoric* (2017), 332.

732 See footnote 496, where I refer to Estes, *Questions and Rhetoric* (2017), 332.

733 See e.g. ‘Mariam’s’ question in 1:34b–c.

4. The posing of a question by a character can itself contain confusing or incomplete information for the TIR, creating an information discrepancy, which the TIR is then challenged to resolve. The work involved in resolving these information discrepancies, whether successfully or not, engages the TIR more intensively with the TIA's narrative.⁷³⁴
5. The posing of a question by a character can make the TIR aware of the fact that he is privy to information he has received elsewhere, promoting the trust that the TIR has in the veracity and consistency of the TIA's communication, as well as creating narrative suspense for the TIR.⁷³⁵
6. At the level of communication between the TIA and the TIR, a question by a character can function as a motor driving the TIA's narrative, setting further action (and communication) in motion.⁷³⁶

I suggest applying the Communication-Oriented Method to the remainder of the TIA's narrative (Luke 3:1–24:53) to discover whether and, if so, how questions continue to drive the communication between the characters, as well as drive the unfolding narrative, both as part of the TIA's overall strategy in getting his message across to the TIR.⁷³⁷

734 See e.g. 'Zacharias' question in 1:18b.

735 See e.g. the question posed by 'her neighbours and relatives' in 1:62b–c.

736 See e.g. 'Zacharias' question in 1:18b.

737 See for the function of the first and last questions in Mark as a narrative 'motor', Van Oyen, "Questions in the Gospel of Mark" (2022), especially his 'Conclusion' on page 198.

ACADEMIC SUMMARY

Being a text, Luke 1:5–2:52 functions as an instrument of communication from a sender to a receiver. Applying the Communication-Oriented Method to 1:5–2:52 for the first time, I analyse the function of questions found in the text in the communication between the text’s sender and the text’s receiver. Because it is the text’s syntax that forms the underlying structure upon which all textual communication is based, it is only *after* the text’s syntactic details have been studied that the communication conveyed by the text can be properly analysed. The Communication-Oriented Method is, therefore, comprised of two analyses made in the following order: the first step is the making of a syntax analysis of the research-text; the second step is the making of a communication analysis of the research-text. Both my analyses of 1:5–2:52 are based on the Greek as found in NA28.

My syntax analysis first delineates the research-text based on its macrosyntactic markers. It then divides 1:5–2:52 up into its clauses. Employing a binary bracket-system, the clauses are then connected to each other, resulting in a vi-

sual representation of the syntactic structure of the research-text at the level of its clauses.

Based on my syntax analysis, the macrosyntactic structure of 1:5–2:52 can be described as follows: 1:5–2:40 has a ‘triptych’ structure with one ‘panel’ dealing with the character ‘Iōannēs’ (1:5–25; 1:57–79; 1:80), a second ‘panel’ dealing with the character ‘Iēsous’ (1:26–38; 2:1–39; 2:40), and a third ‘panel’ dealing with the meeting of the characters ‘Elisabet’ and ‘Mariam’ (1:39–56) and linking the other two ‘panels’. This triptych is complemented by 2:41–52, which deals with the twelve-year-old ‘Iēsous’ in the temple in Jerusalem.

Having thus come to grips with the syntax of the research-text, my communication analysis can then be made. As to this analysis, the Communication-Oriented Method distinguishes between three communication levels regarding a text. The text-external author (a historical entity) communicates with the text-external reader (a historical entity) *via the text* in the text-external world. A further two levels of communication are found *within* the textual world: the communication flowing *from* the text-internal author (a textual construct) to the text-internal reader (a textual construct), as well as the communication flowing *between* the characters (also textual constructs) found on the textual stage. The text-internal author communicates both directly, or indirectly (via the characters), with the text-internal reader. My communication analysis deals with the two levels of communication within the text.

Because my communication analysis focusses on the questions found in 1:5–2:52, these questions are then identified based on syntactic and semantic arguments. This step results in the identification of six direct open questions (1:18b; 1:34b–c; 1:43a–b; 1:66c; 2:48e; 2:49b), two indirect open questions (1:29c; 1:62b–c), and one direct yes–no question or statement (2:49c–e). Based on the semantics of 1:60a–c, 1:63a, 2:46e, and 2:47, several implied questions can also be identified. Where applicable, these identified questions are then confirmed as such by cross-checking with the punctuation used by NA28, and by two other text-critical editions of the New Testament.

Based on syntactic and narrative considerations, I divide the identified questions into three groups for further analysis: one group of questions regarding the conception and naming of the character 'Iōannēs', a second group of questions regarding the conception and identity of the character 'Iēsous', and a third group of questions posed in the temple in Jerusalem. In my communication analysis, I identify the communication participants involved in each of these three groups.

My communication analysis of the first group of questions regarding the character 'Iōannēs' reveals so-called 'information discrepancies' between what the text-internal reader and the characters know, as well as information discrepancies between what the characters themselves know. These information discrepancies encourage the text-internal reader to resolve them, stimulating him to reread the information supplied either directly or indirectly (via the characters) by the text-internal author. In some cases, these questions create narrative suspense for the text-internal reader, engaging his interest in the text-internal author's message. I conclude that the text-internal author uses the various (implied) questions in this group to focus the text-internal reader onto the character 'Iōannēs'.

My communication analysis of the second group of questions regarding the character 'Iēsous' again reveals information discrepancies between what the characters and the text-internal reader know, encouraging the text-internal reader to reread the information supplied either directly or indirectly (via the characters) by the text-internal author. It is especially to the greeting of the character 'Mariam' by the character 'the Messenger' that the text-internal author wishes to draw the text-internal reader's attention. 'Mariam's' questions regarding 'the Messenger's' greeting and message stimulate the identification of the text-internal reader with the character 'Mariam'. 'Mariam' (and the text-internal reader) receives 'confusing' information from 'the Messenger' about the identity of 'Iēsous' father, prodding the text-internal reader to ponder upon the identity of 'Iēsous', and preparing the text-internal reader for further misunderstandings regarding 'Iēsous' identity in the narrative to come. The character 'Elisabet's' question introduces the character 'Iēsous' onto the textual stage as 'the Lord', supplying the text-internal reader with new infor-

mation regarding the identity of 'Iēsous'. Information offered earlier on by the text-internal author is confirmed, promoting the trust that the text-internal reader has in the veracity and consistency of the text-internal author's communication.

My communication analysis of the third group of questions, which are posed in the temple in Jerusalem, again reveals information discrepancies between what the characters and the text-internal reader know, encouraging the text-internal reader to reread the information supplied either directly or indirectly (via the characters) by the text-internal author. Via the use of the (implied) questions that are posed in the temple, the text-internal author presents the twelve-year-old 'Iēsous' to the text-internal reader as a teacher, as having a special relationship with the temple in Jerusalem (and with the feast of the Passover), and as self-identifying as 'son of God'. Prepared in this way, the text-internal reader can continue reading the text-internal author's further narrative in Luke 3:1–24:53.

Generally speaking, the questions found in Luke 1:5–2:52 function at the level of the characters as a communication 'motor', with the objective of promoting and prolonging, as well as intensifying the communication between the speaker and addressee. At the level of the text-internal author and the text-internal reader, the questions found in Luke 1:5–2:52 function as a narrative 'motor', driving the text-internal author's narrative by setting further action and communication in motion.

ACADEMISCHE
SAMENVATTING

De tekst Lucas 1:5–2:52 functioneert als een instrument van communicatie tussen een zender en een ontvanger. In mijn dissertatie wordt voor het eerst met gebruikmaking van de Communication-Oriented Method de functie van de vragen in de communicatie tussen zender en ontvanger in deze tekst geanalyseerd. Omdat de syntaxis van de tekst de onderliggende structuur vormt waarop alle tekstuele communicatie is gebouwd, kan de communicatie binnen de tekst pas goed worden geanalyseerd *nadat* de syntactische details van de tekst zijn bestudeerd. De Communication-Oriented Method bestaat daarom uit twee elkaar opvolgende analyses: de eerste stap is het maken van een syntaxis-analyse van de onderzoekstekst; de tweede stap is het maken van een communicatie-analyse van de onderzoekstekst. Mijn beide analyses van 1:5–2:52 zijn gebaseerd op NA28.

In mijn syntaxis-analyse baken ik eerst de onderzoekstekst af op basis van macrosyntactische markers. Vervolgens wordt 1:5–2:52 opgedeeld in clauses. Met behulp van een binair hakensysteem worden de clauses vervolgens met

elkaar verbonden, wat resulteert in een visuele weergave van de syntactische structuur van de onderzoekstekst op clause-niveau.

Op basis van mijn syntaxis-analyse kan de macrosyntactische structuur van 1:5–2:52 als volgt worden beschreven: 1:5–2:40 heeft een drieluikstructuur met één ‘paneel’ dat gaat over het character ‘Iōannēs’ (1:5–25; 1:57–79; 1:80), een tweede ‘paneel’ dat gaat over het character ‘Iēsous’ (1:26–38; 2:1–39; 2:40) en een derde ‘paneel’ dat gaat over de ontmoeting tussen de characters ‘Elisabet’ en ‘Mariam’ (1:39–56) en dat de voornoemde twee ‘panelen’ verbindt. Dit drieluik wordt aangevuld met 2:41–52, dat handelt over de twaalfjarige ‘Iēsous’ in de tempel in Jeruzalem.

Nadat ik aldus grip heb gekregen op de syntaxis van de onderzoekstekst, kan de communicatie-analyse gemaakt worden. Voor deze analyse maakt de Communication-Oriented Method onderscheid tussen drie communicatieniveaus met betrekking tot een tekst. In de tekst-externe wereld communiceert de tekst-externe auteur (een historische entiteit) met de tekst-externe lezer (een historische entiteit) *via de tekst*. Verder zijn er twee communicatieniveaus *binnen* de tekstuele wereld: de communicatie die *van* de tekst-interne auteur (een tekstuele entiteit) *naar* de tekst-interne lezer (een tekstuele entiteit) gaat, en de communicatie die *tussen* de characters (eveneens tekstuele entiteiten) op het tekstpodium plaatsvindt. De tekst-interne auteur communiceert zowel direct als indirect (via de characters) met de tekst-interne lezer. Mijn communicatie-analyse gaat over de twee communicatieniveaus binnen de tekst.

Omdat mijn communicatie-analyse zich richt op de vragen in 1:5–2:52, worden deze vervolgens geïdentificeerd op basis van syntactische en semantische argumenten. Dit resulteert in de identificatie van zes directe open vragen (1:18b; 1:34b–c; 1:43a–b; 1:66c; 2:48e; 2:49b), twee indirecte open vragen (1:29c; 1:62b–c), en één directe ja–nee vraag of uitspraak (2:49c–e’). Op basis van de semantiek van 1:60a–c, 1:63a, 2:46e en 2:47 kan ook een aantal impliciete vragen worden geïdentificeerd. Waar van toepassing, worden deze geïdentificeerde vragen vervolgens als zodanig bevestigd door een vergelijkende controle met de interpunctie die wordt gebruikt door NA28 en door twee andere tekstkritische edities van het Nieuwe Testament.

Op basis van syntactische en narratieve overwegingen deel ik de geïdentificeerde vragen in drie groepen in voor mijn verdere analyse: een groep vragen met betrekking tot de conceptie en naamgeving van het karakter 'Iōannēs', een tweede groep vragen met betrekking tot de conceptie en identiteit van het karakter 'Iēsous' en een derde groep vragen die worden gesteld in de tempel in Jeruzalem. In de communicatie-analyse identificeer ik voor elk van deze drie groepen vragen de betrokken communicatiedeelnemers.

Mijn communicatie-analyse van de eerste groep vragen over het karakter 'Iōannēs' brengt zogenaamde informatiediscrepanties aan het licht tussen wat de tekst-interne lezer en de characters weten, evenals informatiediscrepanties tussen wat de characters onderling weten. Deze informatiediscrepanties moedigen de tekst-interne lezer aan om ze op te lossen, waardoor hij gestimuleerd wordt om de informatie die direct of indirect (via de characters) door de tekst-interne auteur wordt verstrekt, opnieuw te lezen. In sommige gevallen creëren deze vragen narratieve spanning voor de tekst-interne lezer, waardoor hij betrokken raakt op de boodschap van de tekst-interne auteur. Ik concludeer dat de tekst-interne auteur de verschillende (impliciete) vragen in deze groep gebruikt om de tekst-interne lezer te richten op het karakter 'Iōannēs'.

Mijn communicatie-analyse van de tweede groep vragen over het karakter 'Iēsous' brengt opnieuw informatiediscrepanties aan het licht tussen wat de characters en de tekst-interne lezer weten, wat de tekst-interne lezer aanmoedigt om de informatie die direct of indirect (via de characters) door de tekst-interne auteur wordt verstrekt, te herlezen. Het is vooral op de begroeting van het karakter 'Mariam' door het karakter 'de Boodschapper' dat de tekst-interne auteur de aandacht van de tekst-interne lezer wil vestigen. De vragen van 'Mariam' naar aanleiding van de begroeting en de boodschap van 'de Boodschapper' stimuleren de identificatie van de tekst-interne lezer met het karakter 'Mariam'. 'Mariam' (en de tekst-interne lezer) krijgt 'verwarrende' informatie van 'de Boodschapper' over de identiteit van de vader van 'Iēsous', wat de tekst-interne lezer aanzet tot nadenken over de identiteit van 'Iēsous' en de tekst-interne lezer voorbereidt op verdere misverstanden over de identiteit van 'Iēsous' in het vervolg van het verhaal. De vraag van het karakter 'Elisabet' introduceert het karakter 'Iēsous' op het tekstpodium als 'de Heer', waarmee

de tekst-interne lezer nieuwe informatie krijgt over de identiteit van 'Iêsous'. Eerder door de tekst-interne auteur verstrekte informatie wordt bevestigd, wat het vertrouwen van de tekst-interne lezer in de geloofwaardigheid en consistentie van de communicatie van de tekst-interne auteur bevordert.

Mijn communicatie-analyse van de derde groep vragen, die worden gesteld in de tempel in Jeruzalem, onthult opnieuw informatiediscrepancies tussen wat de characters en de tekst-interne lezer weten, waardoor de tekst-interne lezer wederom wordt aangemoedigd om de informatie die direct of indirect (via de characters) door de tekst-interne auteur wordt verstrekt, opnieuw te lezen. Via het gebruik van de (impliciete) vragen die in de tempel worden gesteld, presenteert de tekst-interne auteur de twaalfjarige 'Iêsous' aan de tekst-interne lezer als leraar, als iemand die een speciale relatie heeft met de tempel in Jeruzalem (en met het Paschafeest), en als iemand die zichzelf identificeert als 'zoon van God'. Op deze manier voorbereid kan de tekst-interne lezer doorgaan met lezen in het verdere verhaal van de tekst-interne auteur in 3:1–24:53.

Over het algemeen functioneren de vragen in Lucas 1:5–2:52 op het niveau van de characters als een communicatieve 'motor' met als doel de communicatie tussen de spreker en de geadresseerde te bevorderen en voort te zetten, alsook te intensiveren. Op het niveau van de tekst-interne auteur en de tekst-interne lezer functioneren de vragen in Lucas 1:5–2:52 als een narratieve 'motor' die het verhaal van de tekst-interne auteur aandrijft door verdere actie en communicatie in gang te zetten.

BIBLIOGRAPHY

The abbreviations have been taken from B. Buller, B.J. Collins, and J. Kutsko, *The SBL Handbook of Style for Biblical Studies and Related Disciplines*, 2nd ed. (Atlanta: Society of Biblical Literature, 2014).

1. Source Texts

B. Aland, et al., eds., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013).

B. Aland, et al., eds., *The United Bible Societies' Greek New Testament*, 5th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2014).

E. Bodin and P. Hetzenauer, eds., *Novum Testamentum D.N. Iesu Christi* (Paris: Victor Lecoffre, 1918).

K. Elliger and W. Rudolph, eds., *Biblia Hebraica Stuttgartensia*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1990).

M.W. Holmes, ed., *The Greek New Testament: SBL Edition* (Atlanta: Society of Biblical Literature, 2010).

F.J.A. Hort and B.F. Westcott, eds., *The New Testament in the Original Greek* (Cambridge: Macmillan, 1890).

A. Merk, ed., *Novum Testamentum Graece et Latine*, 8th ed. (Rome: Sumptibus Pontificii Instituti Biblici, 1933).

A. Rahlfs, ed., *Septuaginta: Id est Vetus Testamentum Graece Iuxta LXX Interpretes* (Stuttgart: Deutsche Bibelgesellschaft, 1979).

K. von Tischendorf, ed., Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ: *Novum Testamentum Graece* (Leipzig: Mendelssohn, 1886).

2. Grammars

B. Aarts, *Oxford Modern English Grammar* (Oxford: Oxford University Press, 2011).

M. Brook O'Donnell, S.E. Porter, and J.T. Reed, *Fundamentals of New Testament Greek* (Grand Rapids: Eerdmans, 2010).

F.C. Conybeare and St-G.W.J. Stock, *Grammar of Septuagint Greek: With Selected Readings, Vocabularies and Updated Indexes* (Boston: Ginn, 1905; repr. Peabody: Hendricksen, 1995).

M.M. Culy and M.C. Parsons, *Acts: A Handbook on the Greek Text* (Baylor Handbook on the Greek New Testament; Waco: Baylor University Press, 2003).

M.M. Culy, M.C. Parsons, and J.J. Stigall, *Luke: A Handbook on the Greek Text* (Bay-

lor Handbook on the Greek New Testament; Waco: Baylor University Press, 2010).

H.E. Dana and J.R. Mantey, *A Manual Grammar of the Greek New Testament*, 15th ed. (New York: Macmillan, 1967).

R.J. Decker, *Reading Koine Greek: An Introduction and Integrated Workbook* (Grand Rapids: Baker Academic, 2014).

E. van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (Cambridge: Cambridge University Press, 2019).

M. Grosvenor and M. Zerwick, *A Grammatical Analysis of the Greek New Testament*, 4th ed. (Rome: Editrice Pontificio Istituto Biblico, 1993).

P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (SubBi 14; Rome: Editrice Pontificio Istituto Biblico, 1991).

J.P. Lettinga, *Grammatica van het Bijbels Hebreeuws*, 8th ed. (Leiden: Brill, 1976).

J. Morwood, *The Oxford Grammar of Classical Greek* (New York: Oxford University Press, 2001).

J.H. Moulton, W.F. Howard, and N. Turner, *A Grammar of New Testament Greek*, 4 vols. (London: T&T Clark International, 1976).

T. Muraoka, *A Syntax of Septuagint Greek* (Leuven: Peeters, 2016).

J. Nuchelmans, ed., *Kleine Griekse Grammatica* (Bussum: Paul Brand, 1976).

D.G.J. Panhuis, *The Latin Grammar* (Michigan: University of Michigan, 2006).

S.E. Porter, *Idioms of the Greek New Testament* (Biblical Languages: Greek; Sheffield: Sheffield Academic Press, 1994).

R. Quirk, et al., *A Comprehensive Grammar of the English Language* (London: Pearson, 2010).

J. Reiling and J.L. Swellengrebel, *A Translator's Handbook on the Gospel of Luke* (Helps for Translators; Leiden: Brill, 1971).

A.T. Robertson, *Grammar of the Greek New Testament in the Light of Historical Research*, 3rd ed. (London: Hodder & Stroughton, 1919).

S.E. Runge, *Discourse Grammar of the Greek New Testament* (Bible Reference Series; Bellingham: Lexham Press, 2011).

H.St.-J. Thackeray, *A Grammar of the Old Testament in Greek According to the Septuagint* (Cambridge: University Press, 1909).

3. Dictionaries and Concordances

W. Bauer, *Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, 5th ed. (Berlin: Alfred Töpelmann, 1963).

W. Bauer, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, revised and edited by F.W. Danker, 4th ed. (Chicago: Chicago University Press, 2021).

R.S.P. Beekes and L. van Beek, *Etymological Dictionary of Greek*, 2 vols. (Leiden: Brill, 2010).

G.J. Botterweck and H. Ringgren, eds., *Theological Dictionary of the Old Testament*, translated by J.T. Wills, et al., 14 vols. (Grand Rapids: Eerdmans, 1977–2004).

P. Chantraine, *Dictionnaire Étymologique de la Langue Grecque: Histoire des Mots* (Paris: Klincksieck, 1999).

E. Hatch and H.A. Redpath, *A Concordance to the Septuagint and the Other Greek*

Versions of the Old Testament (Including the Apocryphal Books), 2 vols. (Graz: Akademische Druck- u. Verlagsanstalt, 1897; repr. Grand Rapids: Baker Book House, 1987).

G. Kittel, ed., *Theological Dictionary of the New Testament*, translated by G.W. Bromiley, 10 vols. (Grand Rapids: Eerdmans, 1964).

L. Koehler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden: Brill, 1985).

H.G. Liddell, R. Scott, and H.S. Jones, *A Greek-English Lexicon*, 9th ed. (Oxford: Clarendon Press, 1940, repr. 1996).

J.P. Louw and E. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (London: United Bible Societies 1996).

T. Muraoka, *A Greek–English Lexicon of the Septuagint* (Leuven: Peeters, 2009).

K. Wales, *A Dictionary of Stylistics*, 3rd ed. (New York: Routledge, 2011).

4. Contemporary Bible Translations

P. Oussoren, *De Naardense Bijbel* (Vught: Skandalon, 2004).

Modern Young's Literal Translation New Testament (Louis: Greater Truth Publishers, 2005)

The Holy Bible: Literal Standard Version (New York: Covenant Press, 2020).

5. Commentaries

J.-N. Aletti, *L'Évangile selon Saint Luc: Commentaire* (Brussels: Lessius, 2022).

- D.L. Bock, *Luke: 1:1–9:50* (BECNT 3A; Grand Rapids: Baker, 1994).
- D.L. Bock, *A Theology of Luke's Gospel and Acts* (Biblical Theology of the New Testament; Grand Rapids: Zondervan, 2011).
- F. Bovon, *Das Evangelium nach Lukas: 1:1–9:50* (EKKNT 3/1; Zürich: Benziger, 1989).
- R.E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* (New York: Doubleday, 1993).
- J.T. Carroll, *Luke: A Commentary* (NTL; Louisville: Westminster John Knox, 2012).
- H. Conzelmann, *The Theology of St. Luke*, transl. G. Buswell (Philadelphia: Fortress Press, 1961).
- J. Ernst, *Das Evangelium nach Lukas* (RNT; Regensburg: Friedrich Pustet, 1977).
- J.A. Fitzmyer, *The Gospel according to Luke I–IX* (AB 28; New York: Doubleday, 1981).
- F. Godet, *Das Evangelium des Lukas* (Hannover: Carl Meyer, 1890; repr. Giessen: Brunnen Verlag, 1986).
- J.B. Green, *The Gospel of Luke* (NICNT; Grand Rapids: Eerdmans, 1997).
- L.T. Johnson, *The Gospel of Luke* (SP 3; Collegeville: The Liturgical Press, 1991).
- A.A. Just, ed., *Luke* (ACCS: New Testament 3; Downers Grove: Intervarsity Press, 2003).
- H. Klein, *Das Lukasevangelium* (KEK; 10th ed.; Göttingen: Vandenhoeck & Ruprecht, 2006).

- J. Knight, *Luke's Gospel* (New Testament Readings; London: Routledge, 1998).
- I.H. Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1978).
- L. Morris, *Luke: An Introduction and Commentary* (Grand Rapids: Eerdmans, 1974).
- J. Nolland, *Luke: 1–9:20* (WBC 35A; Dallas: Word Books, 1989).
- A.A. Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke* (ICC; New York: Bloomsbury Academic, 1902).
- R.H. Stein, *Luke* (NAC 24; Nashville: Broadman Press; 1992).
- C.H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (New York: Crossroad, 1982).
- R.C. Tannehill, *Luke* (ANTC; Nashville: Abingdon Press, 1996).
- H. Welzen, *Lucas* (Belichting van het Bijbelboek; 's-Hertogenbosch: KBS Uitgeverij, 2011).
- M. Wolter, *Das Lukasevangelium* (Handbuch zum Neuen Testament 5; Tübingen: Mohr Siebeck, 2008).

6. Secondary Literature

- J.-N. Aletti, *Il Gesù di Luca* (Bologna: Edizioni Dehoniane, 2012).
- L. Alexander, "Luke's Preface in the Context of Greek Preface-Writing," in *The Composition of Luke's Gospel: Selected Studies from Novum Testamentum*, D.E. Orton, ed. (Brill's Readers in Biblical Studies 1; Leiden: Brill, 1999), 90–116.

- R. Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981).
- S. Antoniadis, *L'Évangile de Luc: Esquisse de Grammaire et de Style* (Paris: Société d'Édition "Les Belles Lettres," 1930).
- P. Auffret, "Note sur la Structure Littéraire de Lc 1:68–79," *New Testament Studies* 24 (1978): 248–258.
- R.D. Aus, *Samuel, Saul and Jesus: Three Early Palestinian Jewish Christian Gospel Haggadoth* (SFSHJ 5; Atlanta: Scholars Press, 1994).
- E. Autero, "Social Status in Luke's Infancy Narrative: Zechariah the Priest," *BTB* 41 (2011): 36–45.
- Y. Avishur, *Stylistic Studies of Word-Pairs in Biblical and Ancient Semitic Literature* (AOAT 210; Kevelaer: Butzon & Bercker, 1984).
- M. Bal, *On Story-Telling: Essays in Narratology*, D. Jobling, ed. (Sonoma: Polebridge, 1991).
- M. Bal, *Narratology: Introduction to the Theory of Narrative*, 4th ed. (Toronto: University of Toronto Press, 2017).
- P. Barter, "Questions in Numbers 11," in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 23–34.
- R. Bauckham, "Anna of the Tribe of Asher (Luke 2:36–38)," *RB* 104 (1997): 161–191.
- R.J. Bantch, "Questions Posed in Deuteronomy 6: Learning and Teaching the Ways of God," in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 35–47.
- E.-M. Becker, F.W. Horn, and D.-A. Koch, eds., *Der "Kritisch-Exegetische Kommentar" in seiner Geschichte: H.A.W. Meyers KEK von seiner Gründung 1829 bis Heute* (Göttingen: Vandenhoeck & Ruprecht, 2018).

R. von Bendemann, “‘Was Wollt Ihr, dass Ich Euch Tue?’ (Mk 10:36): Zur Gestalt und Funktion von Fragen im Markusevangelium,” in *Fragen wider die Antworten*, K. Schiffner ed. (Gütersloh: Gütersloher Verlagshaus, 2010), 418–432.

S. Benko, “The Magnificat: A History of the Controversy,” *JBL* 86 (1967): 263–275.

K. Bentein, M. Janse, and J. Soltic, “‘And the Mass was Praying Outside:’ A Note on Luke 1:10,” *Neot* 46 (2012), 1–8.

K. Berger, “Das Canticum Simeonis (Lk 2:29–32),” *NovT* 27 (1985): 27–39.

H.M. Biermann, “Just a Number? Anna’s Age as a Component of Her Characterization,” *CBQ* 85 (2023) 704–721.

B.S. Billings, “‘At the Age of 12’: The Boy Jesus in the Temple (Luke 2:41–52), the Emperor Augustus, and the Social Setting of the Third Gospel,” *JTS* 60 (2009): 70–89.

J. Blenkinsopp, “Jesus the Teacher,” in *Luke’s Jesus: Between Incarnation and Crucifixion* (Minneapolis: Fortress Press, 2021), 51–64.

F.G. Bosman, “The Orange-Bearing Lemon Tree: Theodicy in the Netflix Series *Jaguar*,” in *Abordări Moderne în Științele Socio-Umane/Modern Approaches Social Sciences*, A. Pădurean, A. Drăucean, and S. Stoia, eds. (Arad: Editura Universității Aurel Vlaicu din Arad, 2022), 190–200.

F.G. Bosman and A.L.H.M. van Wieringen, *Video Games as Art: A Communication-Oriented Perspective on the Relationship between Gaming and Art* (Video Games and the Humanities 12; Berlin: De Gruyter, 2022).

C. Böttrich, “Das Lukanische Doppelwerk im Kontext Frühjüdischer Literatur,” *ZNW* 106 (2015): 151–183.

D. Braund, *Augustus to Nero: A Sourcebook on Roman History 31 BC–AD 68* (Routledge Revivals; New York: Routledge, 2014).

L.T. Brodie, "A New Temple and a New Law: The Unity and Chronicler-based Nature of Luke 1:1–4:22a," *JSNT* 5 (1979): 21–45.

C. Brooke-Rose, "The Readerhood of Man," in *The Reader in the Text: Essays on Audience and Interpretation*, S.R. Suleiman and I. Crosman, eds. (Princeton: Princeton University Press, 1980), 120–148.

F.F. Bruce, "The History of New Testament Study," in *New Testament Interpretation: Essays on Principles and Methods*, I.H. Marshall, ed. (Carlisle: The Paternoster Press, 1977), 21–59.

E. Burrows, *The Gospel of Infancy: The Form of Luke Chapters 1 and 2* (The Bellarmine Series 6; London: Burns, Oates & Washbourne, 1940), 1–58.

U. Busse, "Das "Evangelium" des Lukas: Die Funktion der Vorgeschichte im Lukanischen Doppelwerk," in *Der Treue Gottes Trauen: Beiträge zum Werk des Lukas, für Gerhard Schneider*, C. Bussmann and W. Radl, eds. (Freiburg: Herder, 1991), 161–179.

S.C. Carlson, "The Accommodations of Joseph and Mary in Bethlehem: Κατάλυμα in Luke 2:7," *NTS* 56 (2010): 326–342.

S. Chatman, *Story and Discourse: Narrative Structure in Fiction and Film* (Ithaca: Cornell University Press, 1978).

B.P. Choi, *Luke's Thematic Characterization: The Infancy Narrative (Luke 1–2) and Beyond* (Hamilton: McMaster Divinity Press, 2014) (PhD. diss., McMaster Divinity College).

E.W. Conrad, "The Annunciation of Birth and the Birth of the Messiah," *CBQ* 47 (1985): 656–663.

M.B. Copenhaver, *Jesus Is the Question: The 307 Questions Jesus Asked and the 3 He Answered* (Nashville: Abingdon Press, 2014).

K.M. Craig, *Asking for Rhetoric: The Hebrew Bible's Protean Interrogative* (BibInt 73; Leiden: Brill Academic, 2005).

E. Dąbrowa, "The Date of the Census of Quirinius and the Chronology of the Governors of the Province of Syria," *ZPE* 178 (2011): 137–142.

J.A. Darr, *On Character Building: The Reader and the Rhetoric of Characterization in Luke–Acts* (Louisville, John Knox, 1992).

J.A. Darr, "Narrator as Character: Mapping a Reader-Oriented Approach to Narration in Luke–Acts," *Semeia* 63 (1993): 43–60.

C.T. Davis III, "The Literary Structure of Luke 1–2," in *Art and Meaning: Rhetoric in Biblical Literature*, D.J.A. Clines, et al., eds. (JSOTSup 19; Sheffield: JSOT Press, 1982), 215–229.

J.M. Dawsey, "What's in a Name?: Characterization in Luke," *BTB* 16 (1986): 143–147.

J. Dear, *The Questions of Jesus: Challenging Ourselves to Discover Life's Great Answers* (New York: Doubleday, 2004).

E. Delebecque, "Sur la Salutation de Gabriel à Marie (Lc 1:28)," *Bib* 65 (1984): 352–355.

A. Denaux, *Studies in the Gospel of Luke: Structure, Language and Theology* (Tilburg Theological Studies/Tilburger Theologische Studien 4; Zürich: Lit Verlag, 2010).

J.D.M. Derrett, "Ἀντιλεγόμενον, ῥομφαία, διαλογισμοί (Lk 2:34–35): The Hidden Context," *Filologia Neotestamentaria* 6 (1993): 207–218.

J.D.M. Derrett, "Luke 2:7 Again," *NTS* 45 (1999): 263.

R.J. Dillon, *The Hymns of Saint Luke: Lyricism and Narrative Strategy in Luke 1–2* (CBQMS 50; Washington, D.C.: Catholic Biblical Association of America, 2013).

R.J. Dillon, “A Narrative Analysis of the Baptist’s Nativity in Luke 1,” *CBQ* 79 (2017): 240–260.

R.J. Dillon, “The Benedictus in Micro and Macrocontext,” *CBQ* 68 (2006): 457–480.

M.B. Dinkler, *Silent Statements: Narrative Representations of Speech and Silence in the Gospel of Luke* (BZBW 191; Berlin: De Gruyter, 2013).

M.B. Dinkler, ““The Thoughts of Many Hearts Shall Be Revealed”: Listening in on Lukan Interior Monologues,” *JBL* 134 (2015): 373–399.

P. Doble, ““Are these things so?” (Acts 7:1): A Narrative-Intertextual Approach to Reading Stephen’s Speech,” in *The Scriptures of Israel in Jewish and Christian Tradition: Essays in Honour of Maarten J.J. Menken*, B. Koet, S. Moyise, and J. Verheyden, eds. (NovTSup 148; Leiden: Brill, 2013), 95–113.

J. Durracy, “P75 (Pap. Bodmer XIV–XV) et les Formes les Plus Anciennes du Texte de Luc,” in *L’Évangile de Luc: Problèmes Littéraires et Théologiques: Mémorial Lucien Cerfaux*, F. Neiryneck, ed. (BETL 32; Gembloux: Duculot, 1973), 111–128.

P. Elbert, “An Observation on Luke’s Composition and Narrative Style of Questions,” *CBQ* 66 (2003): 98–109.

P. Elbert, *Luke’s Rhetorical Compositions: Essays in Lukan Studies* (Eugene: Pickwick Publications, 2022).

J.K. Elliott, “Anna’s Age (Luke 2:36–37),” *NT* 30 (1988): 100–102.

E. van Emde Boas, “Ποῖον τὸν μῦθον ἔειπες;—Rhetorical Questions in Ancient Greek” (Master’s thesis, University of Amsterdam, 2005).

C. Erwich and E. Talstra, “The Text as Our Teacher: Participant Tracking in Psalm 64,” in *Multiple Teachers in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 88; Leuven: Peeters, 2017), 29–48.

P.F. Esler, *Community and Gospel in Luke–Acts: The Social and Political Motivations of Lucan Theology* (SNTSMS 57; Cambridge: Cambridge University Press, 1987).

D. Estes, *The Temporal Mechanics of the Fourth Gospel: A Theory of Hermeneutic Relativity in the Gospel of John* (BibInt 92; Leiden: Brill, 2008).

D. Estes, *The Questions of Jesus in John: Logic, Rhetoric and Persuasive Discourse* (BibInt 115; Leiden: Brill, 2013).

D. Estes, “Introduction: Literary Approaches to the Bible,” in *Literary Approaches to the Bible*, D. Mangum and D. Estes, eds. (Lexham Methods Series 4; Bellington: Lexham Press, 2017), 1–36.

D. Estes, *Questions and Rhetoric in the Greek New Testament: An Essential Reference Resource for Exegesis* (Grand Rapids: Zondervan, 2017).

D. Estes, “Regular and Irregular Variable Questions in New Testament Greek,” *BT* 72 (2021): 351–363.

D. Estes, “Unasked Questions in the Gospel of John: Narrative, Rhetoric, and Hypothetical Discourse,” in *Asking Questions in Biblical Texts*, B. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 229–246.

R.C. Fay, “The Narrative Function of the Temple in Luke-Acts,” *TJ* 27 (2006): 255–270.

J. Feník and R. Lapko, “Annunciations to Mary in Luke 1–2,” *Bib* 96 (2015): 498–524.

S. Freyne, *Galilee: From Alexander the Great to Hadrian 323 BCE to 135 CE: A Study of Second Temple Judaism* (Notre Dame: University of Notre Dame Press, 1980).

C.A. Frilingos, “Parents Just Don’t Understand: Ambiguity in Stories about the Childhood of Jesus,” *HTR* 109 (2016): 33–55.

A. García Serrano, "Anna's Characterization in Luke 2:36–38: A Case of Conceptual Allusion?," *CBQ* 76 (2014): 464–480.

J.A. Gault, "The Discourse Function of *Kai Egeneto* in Luke and Acts," *OPTAT* 4 (1990), 388–399.

J. Gewiess, "Die Marienfrage Lk 1:34," *BZ* 5 (1961), 221–254.

O. Glombitza, "Der Zwölfjährige Jesus: Luk. II 40–52. Ein Beitrag zur Exegese der Lukanischen Vorgeschichte," *NovT* 5 (1962): 1–4.

R. Gnuse, "The Temple Theophanies of Jaddus, Hyrcanus, and Zachariah," *Bib* 79 (1998): 457–472.

A. Goldsworthy, *Augustus: From Revolutionary to Emperor* (London: Weidenfeld & Nicolson, 2014).

J.B. Green, "The Problem of a Beginning: Israel's Scriptures in Luke 1–2," *BBR* 4 (1994): 61–86.

M.D. Hamm, "The Tamid Service in Luke-Acts: The Cultic Background behind Luke's Theology of Worship (Luke 1:5–25; 18:9–14; 24:50–53; Acts 3:1; 10:3, 30)," *CBQ* 65 (2003): 215–231.

S.R. Harmon, "Zechariah's Unbelief and Early Jewish-Christian Relations: The Form and Structure of Luke 1:5–25 as a Clue to the Narrative Agenda of the Gospel of Luke," *BTB* 31 (2001): 10–16.

K.M. Hartvigsen, "How Audience Members Envision New Testament Characters: Mental Character Models, Blending, and the Reception of Luke 1:5–2:52," *BibInt* 29 (2021): 551–589.

W.J. Harvey, *Character and the Novel* (Ithaca: Cornell University Press, 1965).

W.H.P. Hatch, "The Text of Luke 2:22," *HTR* 14 (1921): 377–381.

L. Hawley, “Linguistic Markers of Polar Interrogatives in Biblical Hebrew,” *HS* 56 (2015): 7–22.

R.N. Hekman, ““Hear the Word of the Lord!”: The Structure of Jeremiah 29 and Its Communicative Implications,” *RB* 130 (2023): 378–398.

L. Herman and B. Vervaeck, *Handbook of Narrative Analysis* (London: University of Nebraska Press, 2005).

J. Herndández Jr., “The Early Text of Luke,” in *The Early Text of the New Testament*, C.E. Hill and M.J. Kruger, eds. (Oxford: Oxford University Press, 2012), 121–139.

A. Hogeterp and A. Denaux, *Semitisms in Luke’s Greek: A Descriptive Analysis of Lexical and Syntactical Domains of Semitic Language Influence in Luke’s Gospel* (Tübingen: Mohr Siebeck, 2018).

J.N. Hoke, ““Behold, the Lord’s Whore”? Slavery, Prostitution, and Luke 1:38,” *BibInt* 26 (2018): 43–67.

H.J. Holtzmann, *Die Synoptischen Evangelien, ihr Ursprung und geschichtlicher Charakter* (Leipzig: Wilhelm Engelmann, 1863).

P.W. van der Horst, “Notes on the Aramaic Background of Luke 2:41–52,” *JSNT* 7 (1980): 61–66.

B.M.F. van Iersel, “The Finding of Jesus in the Temple,” in *The Composition of Luke’s Gospel: Selected Studies from Novum Testamentum*, D.E. Orton, ed. (Brill’s Readers in Biblical Studies 1; Leiden: Brill, 1999), 1–13.

J. Irigoien, “La Composition Rythmique des Cantiques de Luc,” *RB* 98 (1991): 5–50.

W. Iser, “Interaction Between Text and Reader,” in *The Reader in the Text: Essays on Audience and Interpretation*, S.R. Suleiman and I. Crosman, eds. (Princeton: Princeton University Press, 1980), 106–119.

R. James, "Intratextuality in Luke: Connecting the Emmaus Road with the Boy in the Temple," *ET* 132 (2020): 63–70.

P. James, "The Overlap between ἀπό and ὑπό to Mark Agents: The Trials and Tribulations of a Traditionalist Lexicographic Treatment," in *Postclassical Greek Prepositions and Conceptual Metaphor: Cognitive Semantic Analysis and Biblical Interpretation*, W.A. Ross and S.E. Runge, eds. (FSBP 12; Berlin: De Gruyter, 2022), 37–65.

H.J. de Jonge, "Sonship, Wisdom, Infancy: Luke 2:41–51a," *NTS* 24 (1978): 317–354.

C.W. Jung, *The Original Language of the Lukan Infancy Narrative* (London: T&T Clark International, 2004).

C.W. Jung, "An Ambiguous but Wise Response of Jesus to His Parents in Lk 2:49: The Climax of the Wisdom Narrative in 2:41–52," *Korean Journal of Christian Studies* 66 (2009): 57–73.

D.H. Jung, *Luke's Worldview: A Study of the Oikoumene in Luke-Acts* (Sheffield: Sheffield University Press, 2017) (PhD. diss., University of Sheffield).

C. Kavin Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke* (Berlin: De Gruyter, 2006).

J.J. Kilgallen, "Luke 2:41–50: Foreshadowing of Jesus, Teacher," *Bib* 66 (1985): 553–559.

J.J. Kilgallen, "Jesus, Savior, the Glory of Your People Israel," *Bib* 75 (1994): 305–328.

J.J. Kilgallen, "The Conception of Jesus (Luke 1:35)," *Bib* 78 (1997): 225–246.

R.S. Kilpatrick, "The Greek Syntax of Luke 2:14," *NTS* 34 (1988): 472–475.

M.W. Koehne, *The Septuagintal Isaian Use of Νόμος in the Lukan Presentation Narrative* (Milwaukee: Marquette University Press, 2010) (PhD. diss., Marquette University).

H. Koester, *Ancient Christian Gospels: Their History and Development* (Philadelphia: Trinity Press International, 1990).

B.J. Koet, *Five Studies on Interpretation of Scripture in Luke-Acts* (SNTA 14; Leuven: University Press, 1989).

B.J. Koet, “Why Does Jesus not Dream?: Divine Communication in Luke-Acts,” in *Dreams and Scripture in Luke-Acts: Collected Essays*, B.J. Koet, ed. (CBET 42; Leuven: Peeters, 2006), 11–24.

B.J. Koet, “Simeons Worte (Lk 2:29–32, 34c, 35) und Israels Geschick,” in *Dreams and Scripture in Luke-Acts: Collected Essays*, B.J. Koet, ed. (CBET 42; Leuven: Peeters, 2006), 99–122.

B.J. Koet, “Holy Place and Hannah’s Prayer: A Comparison of Liber Antiquitatum Biblicarum 50–51 and Luke 2:22–39 à propos 1 Sam 1–2,” in *Dreams and Scripture in Luke-Acts: Collected Essays*, B.J. Koet, ed. (CBET 42; Leuven: Peeters, 2006), 123–146.

B.J. Koet, “A Tale of Two Teachers: Jesus about Jesus and John the Baptist (Luke 7:18–35),” in *Multiple Teachers in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 88; Leuven: Peeters, 2017), 147–168.

B. Koet, “Van Vragen Wordt Je Wijs: Over Vragen in het Lucasevangelie,” in *Vragen Staat Vrij: Over Vragen Stellen in Oude en Nieuwe Wijsheidstradities*, A.L.H.M. van Wieringen and B.J. Koet, eds. (Heeswijk: Berne Media, 2020), 57–75.

B.J. Koet, “Ecce Ancilla Domini: Mary as Assistant to God according to Luke 1:26–38,” in *The Apostles’ Creed: Born of the Virgin Mary*, M. Sarot and A.L.H.M. van Wieringen, eds. (Studies in Theology and Religion; Leiden: Brill, 2024) (forthcoming).

B.J. Koet and B.J. Lietaert Peerbolte, “The Annunciation Narrative (Luke 1:27–38) Read in Times of #MeToo,” *BN* 192 (2022): 91–103.

B.J. Koet, “Counter-Questions in the Gospel of Luke. An Assessment,” in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 209–227.

B.J. Koet, “Contrapreguntas en el Evangelio de Lucas: Una Evaluación,” *Mayéutica* 105 (2022): 125–144.

B.J. Koet, “An Uncomfortable Story from the New Testament: About Making Friends with the Mammon (Luke 16:1–13),” in *Troubling Texts in the New Testament: Essays in Honour of Rob van Houwelingen*, M. Klinker-De Klerck, A. den Heijer, and J. van Nes, eds. (CBET 113; Leuven: Peeters, 2022), 45–64.

B.J. Koet, “Πρεσβύτεροι in the Writings of Flavius Josephus and in Luke-Acts: Acts 20:17–35 Revisited,” in *Presbuteroi in the Early Church: Context and Texts*, B.J. Koet, et al., eds. (WUNT II; Tübingen: Mohr Siebeck) (forthcoming).

J.M. Kozłowski, ““The Fruit of Your Womb” (Luke 1:42) as “The Lord God of Heaven and Earth” (Judith 13:18): An Intertextual Analysis,” *ETL* 93 (2017): 339–342.

J.M. Kozłowski, “Mary as the Ark of the Covenant in the Scene of the Visitation (Luke 1:39–56) Reconsidered,” *Warszawskie Studia Teologiczne* 31 (2018): 109–116.

J.M. Kozłowski, ““The Lord Is with You” “The Lord Is in You”: Intertextuality of Luke 1:28,” *ETL* 97 (2021): 131–134.

J.M. Kozłowski, “Jesus’s Conception as a Triumph over Satan: An Intertextual Analysis of Luke 1,” *Eirene* 58 (2022): 413–420.

K.A. Kuhn, “The Point of the Step-Parallelism in Luke 1–2,” *NTS* 47 (2001): 38–49.

K.A. Kuhn, “Deaf or Defiant?: The Literary, Cultural, and Affective-Rhetorical

Keys to the Naming of John (Luke 1:57–80),” *CBQ* 75 (2013): 486–503.

D.T. Landry, “Narrative Logic in the Annunciation to Mary (Luke 1:26–38),” *JBL* 114 (1995): 65–79.

G.R. Lanier, “Luke’s Distinctive Use of the Temple: Portraying the Divine Visitation,” *JTS* 65 (2014): 433–462.

R. Laurentin, *Structure et Théologie de Luc I–II* (EBib; Paris: Gabalda, 1957).

D. Lee, *Luke’s Stories of Jesus: Theological Reading of Gospel Narrative and the Legacy of Hans Frei* (JSOTSup 185; Sheffield: Sheffield Academic Press, 1999).

M. Leutzsch, ““?”-“?” – Biblische Theologie der Gegenfrage,” in *Fragen wider die Antworten: Festschrift Jürgen Ebach*, M. Frettlöh, S. Leibold and K. Schiffner, eds. (Gütersloh: Gütersloher Verlagshaus, 2010), 405–417.

Y. Levin, “Jesus, “Son of God” and “Son of David:” The Adoption of Jesus into the Davidic Line,” *JSNT* 28 (2006): 415–442.

S.H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 2nd ed. (Dallas: SIL, 2000).

B.J. Lietaert Peerbolte, “An *Erōtēsis* in Romans 8:31–39: On the Importance of Questions and Question Marks,” in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 263–279.

A.T. Lincoln, “Luke and Jesus’ Conception: A Case of Double Paternity?,” *JBL* 132 (2013): 639–658.

A. Lyavdansky, “Temporal Deictic Adverbs as Discourse Markers in Hebrew, Aramaic and Akkadian,” *Journal of Language Relationship* 3 (2010): 22–42.

H. Marsh, *A Dissertation on the Origin and Composition of our Three First Canonical Gospels* (London: F&C Rivington, 1801).

A. Mehat, “Les Écrits de Luc et les Événements de 70: Problèmes de Datation,” *RHR* 209 (1992): 149–180.

S.A. Meier, *Speaking of Speaking: Marking Direct Discourse in the Hebrew Bible* (VT-Sup 46; Leiden: Brill, 1992).

C.J.M. Melisse, *De Mens als Beeld van God: Een Cognitief-Semantische Studie van Genesis 1:26–27 en van Kolossenzen 1:15; 3:10 en naar het Gebruik van Genesis 1:1–2:3 in de Klas* (Enschede: Ipskamp Printing, 2020) (PhD. diss., Tilburg University).

H. Mendéz, “Semitic Poetic Techniques in the Magnificat: Luke 1:46–47, 55,” *JBL* 135 (2016): 557–574.

P.S. Minear, “Jesus’ Audiences, According to Luke,” in *The Composition of Luke’s Gospel: Selected Studies from Novum Testamentum*, D.E. Orton, ed. (Brill’s Readers in Biblical Studies 1; Leiden: Brill, 1999), 40–68.

R. van Moere, “Salomo tussen Taal, Tekst en Oeuvre: 1 Koningen 3:1–5, 9:1–9 en 11:1–13: een Intertekstuele Lees oefening” (Amsterdam: VU University Press, 2011) (PhD. diss., Vrije Universiteit Amsterdam).

R.L.B. Morris, “Why ΑΥΓΟΥΣΤΟΣ?: A Note to Luke 2:1,” *NTS* 38 (1992): 142–144.

A. Moshavi, “Can a Positive Rhetorical Question Have a Positive Answer in the Bible?,” *JSS* 56 (2011): 253–273.

A. Moshavi, “Interrogative Clause, Biblical Hebrew,” in *Encyclopedia of Hebrew Language and Linguistics*, G. Khan, ed. (Leiden: Brill, 2013), 306–316.

A. Moshavi, “The Communicative Functions of Content (‘Wh’) Questions in Classical Biblical Hebrew Prose,” *JNSL* 39 (2013): 69–87.

D.P. Mueller, “Helping the Expectant Mother Elizabeth: The Nature and Purpose of Mary’s Travel in Luke 1:39,” *CBQ* 85 (2023): 276–296.

C.G. Müller, “Leserorientierte Fragen im Erzählwerk des Lukas,” *TGl* 93 (2003): 28–47.

T. Muraoka, “Luke and the Septuagint,” *NovT* 54 (2012): 13–15.

G. Mussies, “Vernoemen in de Antieke Wereld, de Historische Achtergrond van Luk 1:59–63,” *NedTT* 42 (1988): 114–125.

G. Mussies, “Lucas 2:1–6 in Enig Recent Onderzoek,” *NedTT* 51 (1997): 89–103.

G. Mussies, ““In Those Days:” Some Remarks on the Use of “Days” in Matthew 2:1, 3:1, and Luke 2:1,” in *Early Christianity and Classical Culture: Comparative Studies in Honor of Abraham J. Malherbe*, J.T. Fitzgerald, T.H. Olbricht, and L.M. White, eds. (NovTSup 110; Leiden: Brill, 2003), 89–102.

L.W. Ndekha, “Zechariah the Model Priest: Luke and the Characterisation of Ordinary Priests in Luke-Acts,” *HTS Theologische Studies/Theological Studies* 74 (2018):1–17.

J.H. Neyrey, “Questions, Chreiai, and Challenges to Honor: The Interface of Rhetoric and Culture in Mark’s Gospel,” *CBQ* 60 (1998): 657–681.

F. Ó Fearghail, *The Introduction to Luke–Acts: A Study of the Role of Lk 1:1–4:44 in the Composition of Luke’s Two Volume Work* (AnB 126, Rome: Biblical Institute, 1991).

G. van Oyen, “Questions in the Gospel of Mark: Two examples (1:24; 16:3),” in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 183–207.

B.W.R. Pearson, “The Lucan Censuses, Revisited,” *CBQ* 61 (1999): 262–282.

J. Peláez, “The Semantic Organization of the Entry ΓΙΝΟΜΑΙ in Greek New Testament Lexicons: A Comparative Study,” *Fortunatae* 33 (2021): 181–195.

M. Pfister, *Das Drama: Theorie und Analyse*, 11th ed. (Uni-Taschenbücher 580; München: Fink, 2001).

Pontifical Biblical Commission, *L'Interprétation de la Bible dans l'Eglise* (Vatican City: Libreria Editrice Vaticana, 1993).

M. Pope, "Gabriel's Entrance and Biblical Violence in Luke's Annunciation Narrative," *JBL* 137 (2018): 701–710.

I. de la Potterie, "Κεχαριτωμένη en Lc 1:28: Étude Philologique," *Bib* 68 (1987): 357–382.

I. de la Potterie, "Κεχαριτωμένη en Lc 1:28: Étude Exégétique et Théologique," *Bib* 68 (1987): 480–508.

G. Prince, "Narrative Analysis and Narratology," *NLH* 13 (1982): 179–188.

C.A. Reeder, "Mary's Sword: Women and War in the Gospel of Luke," *CBQ* 83 (2021): 446–465.

K.A. Reich, *The Power of Rhetorical Figures of Speech in the Gospel of Luke* (BibInt 107; Leiden: Brill, 2011).

N. Riemersma, "Een Noodzakelijke Breuk. Lucas 2:41–51," *Interpretatie: Tijdschrift voor Bijbelse Theologie* 17 (2009): 20–22.

N. Riemersma, *Aan de Dode een Wonder Gedaan: Een Exegetisch-Hermeneutische Studie naar de Dodenopwekking in Lucas 7:11–17 in Relatie tot 1 Koningen 17:17–24 en Vita Apollonii IV,45* (Bergambacht: Uitgeverij 2VM, 2016) (PhD. diss., Tilburg University).

N. Riemersma, *Het Lucasevangelie onder de Loep: Opbouw, Stijl en Theologie* (Middelburg: Skandalon, 2018).

V.K. Robbins, "Bodies and Politics in Luke 1–2 and Sirach 44–50: Men, Women,

and Boys,” *Scriptura* 90 (2005): 824–838.

R. Robert, “Comment Comprendre “Leur Purification” en Luc 2:22?,” *RThom* 90 (1990): 449–455.

M. Romero and C.-H. Han, “On Negative Yes–No Questions,” *Linguistics and Philosophy* 27 (2004): 609–658.

F.D.E. Schleiermacher, *Über die Schriften des Lukas: Ein Kritischer Versuch* (Berlin: G. Reimer, 1817).

W. Schneider, *Grammar of Biblical Hebrew*, translated and revised by R.L. McKinion (Studies in Biblical Hebrew 1; New York: Peter Lang, 2015).

L.A. Schökel and J.M. Bravo, *A Manual of Hermeneutics* (BibSem 54; Sheffield: Sheffield Academic Press, 1998).

J. Schwiebert, “Jesus’s Question to Pilate in Mark 15:2,” *JBL* 136 (2017): 937–947.

P. Sellev, “Interior Monologue as a Narrative Device in the Parables of Luke,” *JBL* 111 (1992): 239–253.

S.M. Sheeley, “Following Everything Closely: Narrative Presence in Luke 1–2,” *Essays in Literature* 20 (1993): 100–110.

M.J. Sinninghe Damsté, “Jesus’ Reading of the Text in the Scroll of the Prophet Isaiah: A Communication Analysis of Luke 4:14–22,” in *The Role of the Reader in the Formation and the Reception of the Book of Isaiah*, A.L.H.M. van Wieringen and S. Jang, eds. (Studies in Cultural Contexts of the Bible 9; Paderborn: Brill-Schöningh, 2024). (forthcoming).

J.-L. Ska, J.-P. Sonnet, and A. Wénin, *Análisis Narrativo de Relatos del Antiguo Testamento* (Cuaderno Bíblico 107; Estella: Editorial Verbo Divino, 2001).

M.D. Smith, “Of Jesus and Quirinius,” *CBQ* 62 (2000): 278–293.

M. Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University Press, 1987).

R. Strelan, "Elizabeth, Are You Hiding? (Luke 1:24)," *Neot* 37 (2003): 87–95.

A. Strobel, "Der Gruß an Maria (Lc 1:28): Eine Philologische Betrachtung zu Seinem Sinngehalt," *ZNW* 53 (1962): 66–110.

S.R. Suleiman, "Introduction: Varieties of Audience-Oriented Criticism," *The Reader in the Text: Essays on Audience and Interpretation*, in S.R. Suleiman and I. Crosman, eds. (Princeton: Princeton University Press, 1980), 3–45.

M. Suñer, "About Indirect Questions and Semi-Questions," *Linguistics and Philosophy* 16 (1993): 45–77.

D.D. Sylva, "Ierousalem and Hierosoluma in Luke-Acts," *ZNW* 74 (1983): 207–221.

D.D. Sylva, "The Cryptic Clause *en tois tou patros mou dei einai me* in Lk 2:49b," *ZNW* 78 (1987): 132–140.

C.H. Talbert, *Reading Luke-Acts in its Mediterranean Milieu* (NovTSup 107; Leiden: Brill, 2003).

E. Talstra, "Text Grammar and Biblical Hebrew: The Viewpoint of Wolfgang Schneider," *JOTT* 5 (1992) 269–297.

E. Talstra, *Oude en Nieuwe Lezers: Een Inleiding in de Methoden van Uitleg van het Oude Testament* (Ontwerpen 2; Kampen: Kok, 2002).

R.C. Tannehill, "The Magnificat as Poem," *JBL* 93 (1974): 263–275.

R.C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (FF; Philadelphia: Fortress Press, 1986).

M. Thiessen, "Luke 2:22, Leviticus 12, and Parturient Impurity," *NovT* 54 (2012):

16–29.

D. Thompson Prince, ““Why Do You Seek the Living among the Dead?” Rhetorical Questions in the Lukan Resurrection Narrative,” *JBL* 135 (2016): 123–139.

B.T. Thumpanathu, *Communication and the Role of the Lord in Amos: Their Development and Their Implication for the Text-Immanent Reader* (Utrecht: Eburon, 2019) (PhD. Diss., Tilburg University).

I. Tilma, “Questions as Rhetorical Tools in 1 Corinthians 11:22,” in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 281–292.

W.C. van Unnik, “Dominus Vobiscum: The Background of a Liturgical Formula,” in *New Testament Essays in Memory of T. W. Manson*, A.J.B. Higgins, ed. (Manchester University Press, 1959), 270–305.

N. Visser, “Hier is Meer dan Jozua: Over de Opdracht van Jezus in de Tempel en Zijn Ontmoeting met Simeon en Hanna,” *Benedictijns Tijdschrift* 47 (1986): 139–154.

N. Visser, “Laatsten die Eersten Zullen Zijn,” *Benedictijns Tijdschrift* 48 (1987): 130–137.

N. Visser, “De Veertig Voldragen: Waarom Hanna Trekken van Judit Meekreeg,” *Benedictijns Tijdschrift* 53 (1992): 165–184.

C. van der Waal, “The Temple in the Gospel According to Luke,” *Neot* 7 (1973): 49–59.

L. Wanak, “Jesus’ Questions,” *Evangelical Review of Theology* 33 (2009): 167–178.

D.F. Watson, “1 Corinthians 10:23–11:1 in the Light of Greco-Roman Rhetoric: The Role of Rhetorical Questions,” *JBL* 108 (1989): 301–318.

- H. Weinrich, *Sprache in Texten* (Stuttgart: Ernst Klett, 1976).
- H. Weinrich, *Tempus: Besprochene und Erzählte Welt*, 3rd ed. (Stuttgart: Kohlhammer, 1977).
- C.H. Weisse, *Die Evangelische Geschichte, Kritisch und Philosophisch Bearbeitet*, 2 vols. (Leipzig: Von Breitkopf und Härtel, 1838).
- H. Welzen, “Exegetical Analyses and Spiritual Readings of the Story of the Annunciation (Luke 1:26–38),” *AcT* 15 (2011): 21–36.
- M.G.L. van de Wiel, *Psalmlezer in Verandering: Een Communicatie-Georiënteerde Exegese naar de Positie en de Ontwikkeling van de Tekst-Immanente Lezer in Ps 120–124* (Heeswijk: Berne Media, 2023) (PhD. Diss., Tilburg University).
- A.L.H.M. van Wieringen, “Jesaja 40:1–11: Eine Drama-Linguistische Lesung von Jesaja 6 her,” *BN* 49 (1989): 82–93.
- A.L.H.M. van Wieringen, “The Reader in Genesis in 22:1–19: Textsyntax – Textsemantics – Textpragmatics,” *EstBib* 53 (1995): 289–304.
- A.L.H.M. van Wieringen, *The Implied Reader in Isaiah 6–12* (BibInt 34; Leiden: Brill, 1998).
- A.L.H.M. van Wieringen, “Bible Text as Narration and Bible Illustration as Narration: On the Interference Between Biblical Narrations and Their Figurative Representations,” in *Language and Beyond: Le Langage et Ses Au-Delà: Actualité et Virtualité dans les Rapports entre le Verbe, l’Image et le Son*, P. Joret and A. Remael, eds. (Studies in Comparative Literature 17; Amsterdam: Rodopi, 1998), 123–140.
- A.L.H.M. van Wieringen, “Two Reading Options in Psalm 114: A Communication-Oriented Analysis,” *RB* 122 (2015) 46–58.
- A.L.H.M. van Wieringen, “The Triple-Layered Communication in the Book of

Amos and Its Message of Non-Appropriation Theology,” in *Multiple Teachers in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 88; Leuven: Peeters, 2017), 89–106.

A.L.H.M. van Wieringen, “Methodological Developments in Biblical Exegesis: Author – Text – Reader,” *Analecta of the Ukraine Catholic University* 7 (2020): 27–46.

A.L.H.M. van Wieringen, “A Tale of Two Worlds?: A Synchronic Reading of Isaiah 7:1–17 and Its Diachronic Consequences for the Book,” in *The History of Isaiah: The Formation of the Book and its Presentation of the Past*, J. Stromberg and J.T. Hibbard, eds. (Forschungen zum Alten Testament 150; Tübingen: Mohr Siebeck, 2021), 179–195.

A.L.H.M. van Wieringen, “Jerusalem as an Aposiopesis in Old and New Testament Texts,” in *Jerusalem and Other Holy Places as Foci of Multireligious and Ideological Confrontation*, P.B. Hartog, et al., eds. (Jewish and Christian Perspectives 37; Leiden: Brill, 2021), 355–371.

A.L.H.M. van Wieringen, *The Seven Sacraments of the Catholic Church: A Fresh Biblical Perspective* (Tilburg Theological Studies/Tilburger Theologische Studien 9; Zürich: Lit Verlag, 2022).

A.L.H.M. van Wieringen and F.G. Bosman, “Reading Melchisedek: On the Intertextuality between Genesis 14, Psalm 110, Letter to the Hebrews 4:14–7:28 and Eucharistic Prayer I (Roman Canon),” in *Veritas Gaudium: Feestbundel ter Gelegenheid van het 25-jarig Bestaan van het Grootseminarie St. Willibrord van het Bisdom Haarlem-Amsterdam*, J. Vijgen, ed. (’s-Hertogenbosch: Betsaida, 2022), 327–347.

A.L.H.M. van Wieringen, “Who is the Δουλος in Luke 2:29?: Two Reading Options: Simeon and Jesus,” in *Themes and Texts in Luke-Acts: Essays in honour of Bart J. Koet*, B.J. Lietaert Peerbolte, C. Vander Stichele, and A.L.H.M. van Wieringen, eds. (Studies in Theology and Religion 31; Leiden: Brill, 2023), 150–162.

A.L.H.M. van Wieringen, “The Immanu-El in Isaiah and Matthew: An Exegetical Example of Tradition and Teaching,” in *Teaching and Tradition: On Their*

Dynamic Interaction, J. Moons, R. te Velde, and A.L.H.M. van Wieringen, eds. (Brill's Studies in Catholic Theology; Leiden: Brill, 2023), 10–27.

A.L.H.M. van Wieringen, “The Book of Job: An Exegetical Introduction,” in *Job in Early Christianity*, A.-K. Geljon, P. Rose, and N. Vos, eds. (Supplements to VC; Leiden: Brill) (forthcoming).

A.L.H.M. van Wieringen and F.G. Bosman, “Beyond Death: A Communication-Oriented Analysis of the Intertextual Relation between 1 Corinthians 15:54d and Isaiah 25:8a,” in *Festschrift R. Roukema*, J. Tanja, J. Krans, and P.J. van Egmond (CBET; Leuven: Peeters, 2023), 105–116 (forthcoming).

A.L.H.M. van Wieringen and F.G. Bosman, “First Contact with Canaan and Isu: Communicative Intertextuality between Assassin's Creed III and Numbers 13–14” in *Meaningful Meetings with Foreigners in the World of the Bible: Festschrift Klaas Spronk*, M. Korpel and P. Sanders, eds. (CBET; Leuven: Peeters, 2023) (forthcoming).

M. Wilcox, “Lk 2:36–38: “Anna bat Phanuel, of the Tribe of Asher, a Prophetess...”: A Study in Midrash in Material Special to Luke,” in *The Four Gospels 1992: Festschrift Frans Neirynck*, F. Van Segbroeck, et al., eds. (BETL 100/2; Leuven: Peeters, 1992), 1571–1579.

B.E. Wilson, “Pugnacious Precursors and the Bearer of Peace: Jael, Judith, and Mary in Luke 1:42,” *CBQ* 68 (2006): 436–456.

P. Winter, “Lc 2:49 and Targum Yerushalmi,” *ZNW* 45 (1954): 145–179.

P. Winter, “Some Observations on the Language in the Birth and Infancy Stories of the Third Gospel,” *NTS* 1 (1954): 111–121.

P. Winter, ““Οτι Recitativum in Luke 1:25, 61; 2:23” *HTR* 48 (1955): 213–216.

J. Wojcik, “The Narrative Frame of Luke's Gospel,” *ChrLit* 25 (1976): 15–24.

E.J. van Wolde, *Words Become Worlds: Semantic Studies of Genesis 1–11* (BibInt 6;

Leiden: Brill, 1994).

M. Wolter, "Wann Wurde Maria Schwanger? Eine Vernachlässigte Frage und Ihre Bedeutung für das Verständnis der Lukanischen Vorgeschichte (Lk 1–2)," in *Sinnlichkeit in Bild und Klang: Festschrift für Paul Hoffmann zum 70. Geburtstag*, J.M. Bertram, et al., eds. (Stuttgarter Arbeiten zur Germanistik 189; Stuttgart: Akademischer Verlag Stuttgart, 1987), 405–422.

W.H. Wuellner, "Paul as Pastor: The Function of Rhetorical Questions in First Corinthians," in *L'Apôtre Paul: Personnalité, Style et Conception du Ministère*, A. Vanhoye, ed. (BETL 73; Leuven: Peeters, 1986), 49–77.

K. Yamazaki-Ransom, *The Roman Empire in Luke's Narrative* (LNTS 404; New York: T&T Clark, 2010).

R. Zimmermann, "Fragen bei Sokrates und Jesus: Wege des Verstehens – Initiale des Weiterfragens," in *Schülerfragen im (Religions-)Unterricht: Ein notwendiger Bildungsauftrag heute*, H. Lindner, ed. (Neukirchen-Vluyn: Neukirchener Theologie, 2011), 33–59.

R. Zimmermann, "Q Document Means 'Question Document': Form and Function of Jesus' Questions in the Sayings Source," in *Asking Questions in Biblical Texts*, B.J. Koet and A.L.H.M. van Wieringen, eds. (CBET 114; Leuven: Peeters, 2022), 163–182.

APPENDIX

SYNTAX ANALYSIS OF LUKE 1:5–2:52

AT THE LEVEL OF ITS CLAUSES

ιερέυς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά,
priest, with the name Zacharias, out of the section Abia,

κυρίου ἄμεμπτοι.
blamelessly.

αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,
in his priestly office in the turn of his section in the presence of God
ἐρατείας
in the turn of the priestly office,

ὅτι
because
εἰσῆλθαι
entered into the sanctuary of the Lord.
ἐκτός ἐξω τῆ ὥρας τοῦ θυμιάματος.
praying outside at the hour of the incense.
ἄγγελος κυρίου
to him the Messenger of the Lord
τοῦ θυσιαστηρίου τοῦ θυμιάματος.
of the altar of the incense.
ἐτάραξθη Ζαχαρίας
Zacharias became troubled

ἔσεν ἐπ' αὐτόν.
said to him:

- [13b μὴ φοβοῦ,
"Do not fear
13c Ζαχαρία,
Zacharias,
13d διότι εἰσηκούσθη ἡ δέησίς σου,
because your prayer has been heard
13e καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι
and your wife Elisabet will bear a son for you
13f καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.
and you will call his name Iōannēs.
14a καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις
And he will be a joy for you and exaltation
14b καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.
and many will rejoice at his being born.
15a ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου,
For he will be great before the Lord

1:15b
 1:15c
 1:16

 1:17a

 1:17b
 1:17c
 1:17d
 1:18a
 1:18b
 1:18c
 1:18d
 1:19a
 1:19b
 1:19c
 1:19d
 1:19e
 1:19f
 1:19g
 1:20a
 1:20b
 1:20c
 1:20d
 1:20e
 1:20f
 1:20g
 1:21a
 1:21b

18a καὶ εἶπεν
And Zacharias

21a Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρία
And the people were expecting Zacharias
 21b καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ
and they were wondering at his delaying

15b καὶ οἶνον καὶ σίκερα οὐ μὴ πῖη,
and wine and strong drink he shall not drink
15c καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,
and he will be filled of holy spirit even from his mother's womb.

16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει
ἐπὶ κύριον τὸν θεὸν αὐτῶν.
*And many of the sons of Israel he will turn back
to the Lord their God.*

17a καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ
ἐν πνεύματι καὶ δυνάμει Ἠλίου,
*And he will go forth before Him
in the spirit and power of Elias,*

17b ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα,
to turn back the hearts of the fathers to the children

17c καὶ ἀπειθεῖς ἐν φρονήσει δικαίων
and (turn back) the disobedient to the wisdom of the righteous,

17d ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.
to make ready for the Lord a prepared people."

17 Ζαχαρίας πρὸς τὸν ἄγγελον

Zacharias said to the Messenger:

18a κατὰ τί γνώσομαι τοῦτο;

"By what will I know this?"

18c ἐγὼ γάρ εἰμι πρεσβύτης
For I, I am an old man

18d καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.
and my wife is advanced in her days."

19a καὶ ἀποκριθεὶς

And answering,

19b ὁ ἄγγελος εἶπεν αὐτῷ

the Messenger said to him:

19c ἐγὼ εἰμι Γαβριήλ

"I, I am Gabriel,

19d ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ
the one standing before God.

19e καὶ ἀπεστάλην

And I was sent

19f λαλῆσαι πρὸς σέ
to speak to you

19g καὶ εὐαγγελίσασθαί σοι ταῦτα·

and to proclaim as a good message to you these things.

20a καὶ ἰδοὺ

And behold!

20b ἔση σιωπῶν

You will be silent.

20c καὶ μὴ δυνάμενος

and not be able

20d λαλῆσαι

to speak,

20e ἄχρι ἧς ἡμέρας γένηται ταῦτα,

until that day these things come to pass

20f ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου,

because (in return for which) you had no faith in my words

20g οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

which will be fulfilled in their proper time."

17

17 καὶ ἐν τῷ ναῷ αὐτόν.

in the sanctuary.

ἔσκακεν ἐν τῷ ναῷ·
scission in the sanctuary.
νεύων αὐτοῖς
ly, gesturing to them
ἤσυχος.
ained mute.

αὐ,

ὁμοίως ἐν ἡμέραις
ie in the days

ἄγγελοῦ.”
Ἰβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας
ibriēl by God to a city of Galilaea

ἀνδρὶ

ἔφη,

ὡς αὐτήν
to) her

28c χαίρε,
“Rejoice!
28d κεχαριτωμένη,
eminently favoured one:

28e ὁ κύριος μετὰ σοῦ.
he Lord is with you.”

διεταράχθη
l was extremely troubled

λογίζετο
not pondering
ὅπως εἶη ὁ ἀσπασμὸς οὗτος.
this greeting could be.

30b μὴ φοβοῦ,
Do not fear,
30c Μαρίας,
Mariam,
ὅτι εὗρε χάριν παρὰ τῷ θεῷ.
she found favour with God.

31a καὶ ἰδοὺ
And behold!

31b συλλήμῃ ἐν γαστρὶ
you will conceive in the belly
31c καὶ τέξῃ υἱὸν
and you will give birth to a son
31d καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.
and you will call his name Iēsous.
32a οὗτος ἔσται μέγας
He will be great
32b καὶ υἱὸς ὑψίστου κληθήσεται
and son of the Highest he will be called
32c καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,
and the Lord God will give him the throne of his father David,
33a καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας
and he will be king over the House of Jakōb until the ages
33b καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
and to his kingdom there will be no end."

πρὸς τὸν ἄγγελον
the Messenger:
ὅτι οὐ γινώσκω;
this be,
ὅτι οὐ γινώσκω;
in I do not know?"
ἀκριθεὶς
truly,
ὅτι οὐ γινώσκω;
the messenger said to her:

35c πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ
"Holy spirit will come upon you
35d καὶ δύναμις ὑψίστου ἐπισκιάσει σοί
and power of the Highest will overshadow you.
35e διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.
And therefore, the one born will be called holy, son of God.
36a καὶ ἰδοὺ
And behold!
36b σου καὶ αὐτὴ συνεῖληφεν υἱὸν ἐν γήρει αὐτῆς
Elisabet your relative, also she has conceived a son in her old age
36c καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ
and this month is the sixth for her,
36d τῆς καλουμένης στειράς·
who is called barren.

ὅτι οὐ γινώσκω;
it will be impossible for God every matter."

οίου
servant of the Lord.
τὸ ῥῆμά σου.
to me according to your utterance.”

ς ταύταις
days
δῆς εἰς πόλιν Ἰούδα,
city of Iouda

ουσεν τὸν ἄσπασμόν τῆς Μαρίας ἡ Ἐλισάβετ,
bet heard the greeting of Mariam
ησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς,
aped in her womb
λήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,
et was filled with holy spirit
εφώνησεν κραυγῇ μεγάλῃ
ade a loud sound with a great cry.

εν·
id:

[[42c εὐλογημένη σὺ ἐν γυναιξίν “Blessed are you among women
		42d καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. and blessed is the fruit of your womb.
		43a καὶ πόθεν μοι τοῦτο And from where to me is this,
		43b ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; that the mother of my Lord should come to me?
[[44a ἰδοὺ γάρ: For behold!
		44b ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὦτά μου, when the sound of your greeting came in my ears.
		44c ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. the baby leaped in exaltation in my womb!”

45a καὶ μακαρία ἡ πιστεύουσα
-And happy is she who had faith

[[45b ὅτι ἔσται τελείωσις that there will be a completion
		45c τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. to the things spoken to her from the Lord.–

46a Καὶ εἶπεν Μαρίαμ
And Mariam said:

[[[[46b Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, “My soul magnifies the Lord,
				47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου, and my spirit exalts in God my Saviour,
				48a ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. because he has looked upon the humility of his maidservant.
				48b ἰδοὺ γάρ For behold!,

48c ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί,
from now all the generations will call me happy
49a ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός,
because the Mighty One has done great things for me,

49b καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
and holy is his name.

50a καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς
And his mercy is to generations and generations
50b τοῖς φοβουμένοις αὐτόν.
for those who are in fear of him.

51a Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,
He has shown strength with his arm;

51b διεσκόρπισεν ὑπερηφάνους
διανοία καρδίας αὐτῶν·
*He has scattered the proud
in thought of their hearts.*

52a καθεῖλεν δυνάστας ἀπὸ θρόνων
He has brought down the rulers from thrones

52b καὶ ὕψωσεν ταπεινοῦς,
and he has uplifted the humble.

53a πεινῶντας ἐνέπλησεν ἀγαθῶν
He has filled the hungry with good things

53b καὶ πλουτοῦντας ἐξαπέστειλεν
κενοῦς.
*and he has sent away the rich
with empty things.*

54a ἀντελάβετο Ἰσραὴλ παιδοῦς αὐτοῦ,
He has helped his boy Israel.

54b μνησθῆναι ἐλέους,
While he remembers mercy,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
*like he spoke to our fathers, to Abraam
and to his seed through the age."*

ὁ πατὴρ αὐτοῦ Ζαχαρίαν.
of his father Zacharias.

οκριθεῖσα
ring,
ἰρ αὐτοῦ εἶπεν
said:

κληθήσεται Ἰωάννης.
be called Iōannēs."
αὐτήν

οὓς ἐστὶν ἐκ τῆς συγγενείας σου
from your relatives
εἶται τῷ ὀνόματι τούτῳ.
ed with this name."
ατρὶ αὐτοῦ
ring to his father
ν θέλοι
ould wish
θαι αὐτό.

κιδίον
a little writing-tablet
δ3b ἔγραψεν
ie wrote
δ3c λέγων
(saying):
δ3d Ἰωάννης ἐστὶν ὄνομα αὐτοῦ.
Iōannēs is his name."

άντα τὰ ῥήματα ταῦτα,
ers were much talked about,
ἡ καρδία αὐτῶν
s) in their heart

λαῶ αὐτοῦ,

his people.

σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

a horn of salvation for us in the House of his boy David.

ἔλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

spoken through the mouth of his holy prophets from the age

from our enemies and from the hand of all

s.

σοῦντων ἡμᾶς,

πατέρων ἡμῶν

fathers

κησθῆναι διαθήκης ἁγίας αὐτοῦ,

remember his holy covenant.

73a ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν,

the oath that he swore to our father Abraam

73b τοῦ δοῦναι ἡμῖν

to give to us

74a ἀφόβως

without fear

74b ἐκ χειρὸς ἐχθρῶν ῥυσθέντας

having been saved from the hand of the enemies.

74a' / λατρεύειν αὐτῷ.

75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ

πάσαις ταῖς ἡμέραις ἡμῶν

to serve him

in sanctity and righteousness before him

all our days.

d.

σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

salvation to his people in forgiveness of their sins

of mercy of our God,

ἐπισκέμεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

arise from on high will visit us,

79a ἐπιφάναι

to shine

79b τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθήμενοις,

on those who are sitting in darkness and (the) shadow of death,

79c τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

to direct our feet on the way of peace."

1:80c									80c καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξαι αὐτοῦ πρὸς τὸν Ἰσραὴλ. <i>and he continued to be in the deserted places until the day of his appearance to Israel.</i>
2:1a									1a Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις <i>Now, it came to pass in those days</i>
2:1b									1b ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου <i>(that) a decree went out from Kaisaros Augustos</i>
2:1c									1c ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. <i>to register all the world.</i>
2:2a									2a αὕτη ἀπογραφὴ πρώτη ἐγένετο <i>This first registration was</i>
2:2b									2b ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. <i>when Kyrēnios was governing Syria.</i>
2:3a									3a καὶ ἐπορεύοντο πάντες <i>And all were going</i>
2:3b									3b ἀπογράφεσθαι, <i>to register,</i>
2:3c									3c ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. <i>each (going) to his own city.</i>
2:4a									4a Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως <i>Now also Iōsēph went up from Galilaia out of the city</i>
2:4b									4b ἣτις καλεῖται Βηθλέεμ, <i>which is called Bēthleem,</i>
2:4c									4c διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, <i>because he was from the House and lineage of David</i>
2:5a									5a ἀπογράψασθαι σὺν Μαρίας <i>to register with Mariam,</i>
2:5b									5b τῇ ἐμνηστευμένῃ αὐτῷ, <i>who was engaged to him,</i>
2:5c									5c οὖσα ἐγκύβη. <i>being pregnant.</i>
2:6a									6a Ἐγένετο δὲ <i>Now, it came to pass</i>
2:6b									6b ἐν τῷ εἶναι αὐτοῦς ἐκεῖ <i>while they were there</i>
2:6c									6c ἐπλήσθησαν αἱ ἡμέραι <i>(that) the days were fulfilled</i>
2:6d									6d τοῦ τεκεῖν αὐτήν, <i>(that) she give birth.</i>
2:7a									7a καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, <i>And she gave birth to her firstborn son</i>
2:7b									7b καὶ ἐσπαργάνωσεν αὐτὸν <i>and she wrapped him in bands of cloth</i>
2:7c									7c καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ <i>and she laid him in a trough</i>
2:7d									7d διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ φάτνῃ <i>because there was for them no place in the trough</i>
2:8a									8a Καὶ ποιμένες ἦσαν ἐκεῖ <i>And shepherds were there</i>
2:8b									8b ἀγρωλάζοντες ἐκεῖ <i>camping (at) that place</i>
2:8c									8c καὶ φυλάσσοντες τὰ πρόβατα <i>and watching the sheep</i>
2:9a									9a καὶ ἄγγελοι τοῦ κυρίου ἔστησαν ἐπιπέσειν αὐτοῖς <i>And the angels of the Lord stood to come upon them</i>
2:9b									9b καὶ δόξα ἐκ τῆς δόξης <i>and the glory from the glory</i>
2:9c									9c καὶ ἐφοβήθησαν φωνῆς αὐτῶν <i>and they feared the voice of them</i>

ως Ναζαρέθ εις τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ
city of Nazareth to Ioudaia to the city of David,

τη.

ἐν τῷ καταλύματι.
place in the guest room.

ἐν ἐν τῇ χώρᾳ τῇ αὐτῇ
in the same region

ἐξοδῶντες
out in fields)

ἐκείνησιν φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
ing the watches by night over their flock.

ὁ ἀγγελὸς κυρίου ἐπέστη αὐτοῖς
essenger of the Lord stood by them

καὶ κύριος περιέλαμψεν αὐτούς,
ry of the Lord shone around them

καὶ ἔβησαν ἐκ τῆς πόλεως μετὰ φόβου μέγαν.
great fear.

2:10a
 2:10b
 2:10c
 2:10d
 2:11a
 2:11b
 2:11a'
 2:12a
 2:12b
 2:12c
 2:12d
 2:13a
 2:13b
 2:13c
 2:14a
 2:14b
 2:15a
 2:15b
 2:15c
 2:15d
 2:15e
 2:15f
 2:15g
 2:16a
 2:16b
 2:16c
 2:16d
 2:16e
 2:17a

10a και εἶπεν αὐτοῖς ὁ ἄγγελος
And the Messenger said to them

10b μὴ φοβησθε
"Do not be afraid"

12a καὶ τοῦτο
And this is

13a καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ
And suddenly a multitude of the heavenly

13b αἰνούντων τὸν Θεόν
praising God

13c καὶ λεγόντων
and saying:

14a δόξα ἐν ὑψίστοις
"Glory in the highest"

14b καὶ ἐπὶ γῆς εἰρήνη
and on earth peace a

15a Καὶ ἐγένετο
And it came to pass,

15b ὡς ἂν
when the m

15c οἱ ποιμένες
the shepherds

15d διέλωσαν
"Let us in

17a ἰδόντες
Then havin

ει;

Βεῖσθε,

ar (plural)

10c ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην
for, behold!, I proclaim as a good message to you (plural) great joy

10d ἣτις ἔσται παντὶ τῷ λαῷ,
which will be for all the people,

11a ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ
that there was given birth for you (plural) today a Saviour

11b ὃς ἔστιν χριστὸς κύριος
who is the Anointed Lord

11a' ἐν πόλει Δαυὶδ.
in the city of David.

σο ὑμῖν τὸ σημεῖον,

for you (plural) the sign:

12b εὐρήσετε βρέφος

you (plural) will find a baby,

12c ἐσπαργανωμένον

wrapped in bands of cloth

12d καὶ κείμενον ἐν φάτνῃ.
and lying in a trough."

πληθὸς στρατιᾶς οὐρανόυ

army appeared with the Messenger

εὐὸν

θεῶ

places to God

ἢ ἐν ἀνθρώποις εὐδοκίας.

among human beings of goodwill."

ἦλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,

messengers departed from them to (the) heaven(s),

καὶ αἰεὶ ἐλάλουν πρὸς ἀλλήλους

words were speaking to one another:

οὐκ ἔρχονται δὲ ἕως Βηθλέεμ

do not need go through as far as Bethleem

15e καὶ ἴδομεν τὸ ῥῆμα τοῦτο

and let us see this matter,

15f τὸ γεγονός

that has come to pass,

15g ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

which the Lord has made known to us."

16a καὶ ἦλθον

and they came,

16b σπεύσαντες

having hurried,

16c καὶ ἀνεύραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ

and they found both Mariam and Iōsēph,

16d καὶ τὸ βρέφος

and (they found) the baby,

16e κείμενον ἐν τῇ φάτνῃ·

lying in the trough.

16f δὲ

g seen

17b ἐγνώρισαν περὶ τοῦ ῥήματος

they made known about the matter

17c τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

that was spoken to them about this little boy.

18a καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ

And all the hearers wondered about

18b τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς

the things that were spoken by the shepherds to them.

19a ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα

Mariam now continued to closely keep all these matters,

19b συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

while deliberating in her heart.

τὸν θεὸν ἐπὶ πᾶσιν

out all the things

κουσάν

and heard

τὸν

and

πρὸς αὐτούς.

and

κατὰ τὸν νόμον Μωϋσέως,

according to the law of Mōyseōs

γέννησαν

in the womb

αὐτῆς,

and

καὶ

and

ἐγενήθη

the Lord:

ὡς περιστερῶν.

as chicks of pigeons.'

ὅπου ἦν ἐν Ἱερουσαλὴμ

where he was in Ierousalēm,

and

in

Jerusalem.

ὁ αὐτὸς δίκαιος καὶ εὐλαβῆς

he was righteous and devout

καὶ ἐπὶ τῆς ἐπαγγελίας τοῦ Ἰσραὴλ,

and for the consolation of Israēl,

2:25e
 2:26a
 2:26b
 2:26c
 2:27a
 2:27b
 2:27c
 2:28a
 2:28b
 2:28c
 2:29a
 2:29b
 2:29a'
 2:30
 2:31
 2:32
 =30'
 2:33a
 2:33b
 2:33c
 2:34a
 2:34b
 2:34c
 2:34d
 2:35a
 2:35b
 2:36a
 2:36b
 2:36c

25e και πνεῦμα ἦν ἅγιον ἐπ' αὐτόν
and holy spirit was upon him.
 26a και ἦν αὐτῷ κειραίνον
And it was to him reviling.
 26b μη ἰδεῖν
not to be seen
 26c πρὶν [ἦν]
before [that]
 27a και ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν
And he came in the spirit into the temple.
 27b και ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς
when the parents had brought him
 27c τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ πνεῦμα
in order that they do concerning the spirit
 28a και αὐτὸς ἐδέξατο αὐτό εἰς τὸν βέντον
and he received it in the bent arm
 28b και εὐλόγησεν αὐτόν
and he blessed him
 28c και εἶπε
and said:
 29a
 29b
 29a'
 30
 31
 32
 =30'
 33a και ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες
And his father and mother were marveling
 33b θαυμάζοντες
while they were marveling
 33c τοῖς λόγοις αὐτοῦ
the things which he said
 34a και εὐλόγησεν αὐτὴν ὁ συμεὼν ὁ ἁγίος
And Symeōn blessed her, the holy
 34b και εἶπε
and he said:
 34c
 34d
 35a
 35b
 36a Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουίλ, ἐκ τῆς φυλῆς Ἀσέρ
And there was Hanna a prophetess, daughter of Phanuel, of the tribe of Asher.
 36b αὐτὴ προβεβηκυῖα ἐν ἡλικίᾳ
She was advanced in years
 36c ζήσασα μετὰ ἀνδρῶν
having lived with a man

τόν

ρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου

sealed by the holy spirit

ἐν θάνατον

old death

[] ἂν ἴδῃ τὸν χριστὸν κυρίου.

[that] he should behold the Anointed of the Lord.

γονεῖς τὸ παιδίον Ἰησοῦν

in the little boy Iēsous,

ὁ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

holding him according to the custom of the law,

τὰς ἀγκάλας

arms

ἐλόγησεν τὸν θεὸν

praised God

ἐν

29a νῦν ἀπολύεις τὸν δοῦλόν σου,

“Now you are releasing your manservant,

29b δέσποτα,

Master;

29a' κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ

according to your utterance, in peace.

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

Because my eyes have seen your salvation,

31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

which you prepared before the face of the peoples

32=30' φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.

light for the revelation of the gentiles and glory of your people Israēl.”

αὐτοῦ καὶ ἡ μήτηρ

other were (there),

ἔζοντες ἐπὶ

wondered at

ἀλουμένοις περὶ αὐτοῦ.

which were being spoken about him.

αὐτοῦς Συμεῶν

them

ἐγενήθη πρὸς Μαριάμ τὴν μητέρα αὐτοῦ·

and to his mother Mariam:

34c ἰδοὺ

“Behold!

34d οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ

and this one is appointed for falling and rising of many in Israēl

and for an opposed sign

35a –καὶ σοῦ [δέ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία–

–And [now] through your own soul will go a sword.–

35b ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

so that the thoughts of many hearts may be revealed.”

φυλῆς Ἀσήρ·

of the tribe Asēr.

ἡμερῶν ἐν ἡμέραις πολλαῖς,

many days

πρὸς ἑπτὰ ἔτη ἀπὸ τῆς παρθενίας αὐτῆς

than seven years from her marriage,

2:37a									37a και αὐτὴ χήρα ἕως ἑτῶν ὀγδοήκοντα <i>and she was a widow for eighty years</i>
2:37b									37b ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ <i>She did not leave the temple,</i>
2:37c									37c νηστείας καὶ δεήσεων λατρεύουσα <i>while with fastings and prayers</i>
2:38a									38a καὶ αὐτῇ τῇ ὥρᾳ ἐπιστάσα <i>And having stood up in that hour</i>
2:38b									38b ἀνωμολογεῖτο τῷ θεῷ <i>she continued to give thanks to God,</i>
2:38c									38c καὶ ἐλάλει περὶ αὐτοῦ πάντοτε <i>and she continued to speak about him</i>
2:38d									38d τοῖς προσδεχομένοις λύτρον αὐτοῦ <i>who were waiting for the ransom</i>
2:39a									39a Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, <i>And when they had performed everything according to the law of the Lord</i>
2:39b									39b ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρεθ. <i>they turned back to Galilaia to their own city Nazareth.</i>
2:40a									40a Τὸ δὲ παιδίον ἠῤῥαζαν <i>Now, the little boy continued to grow</i>
2:40b									40b καὶ ἐκραταιοῦτο <i>and continued to become strong,</i>
2:40c									40c πληρούμενον σοφίας, <i>while being filled with wisdom,</i>
2:40d									40d καὶ χάρις θεοῦ ἦν ἐπ' αὐτό. <i>and the favour of God continued to be upon him.</i>
2:41									41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα <i>And his parents went every year to Jerousalēm for the feast of the Passover.</i>
2:42a									42a Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, <i>And when he was twelve years,</i>
2:42b									42b ἀναβαινόντων αὐτῶν κατὰ τὸν νόμον <i>going up according to the custom</i>
2:43a									43a καὶ τελειωσάντων τὰς ἡμέρας <i>and having completed the days,</i>
2:43b									43b ἐν τῷ ὑποστρέφειν αὐτοῦ ἐπὶ τὴν οἰκίαν <i>on their returning,</i>
2:43c									43c ὑπέμεινεν Ἰησοῦς <i>Jesus the boy remained</i>
2:43d									43d καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ <i>and his parents knew not</i>
2:44a									44a νομίσαντες δὲ <i>Then because they supposed</i>
2:44b									44b αὐτὸν εἶναι ἐν τῇ συνοδίᾳ <i>him to be in the company,</i>
2:44c									44c ἦλθον ἡμέρας ὁδὸν <i>they went the way of a day</i>
2:44d									44d καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῖς <i>and they were searching for him among the kinsfolk</i>
2:45a									45a καὶ μὴ εὐρόντες <i>and not having found (him),</i>
2:45b									45b ὑπέστρεψαν εἰς Ἱερουσαλὴμ <i>they returned to Jerousalēm,</i>
2:45c									45c ἀναζητοῦντες αὐτόν. <i>searching for him.</i>
2:46a									46a καὶ ἐγένετο μετὰ ἡμέρας τρεῖς <i>And it came to pass after three days</i>
2:46b									46b εὗρον αὐτὸν ἐν τῷ ἱερῷ <i>(that) they found him in the temple</i>

δοήκοντα τεσσάρων,
-four years.

πρεύουσα νύκτα καὶ ἡμέραν.
she served night and day.

ν
out him to many,
ουσιν Ἱερουσαλήμ.
ming of Ierousalēm.

τὸ ἔθος τῆς ἐορτῆς
om of the feast,
ρας,

ς ὁ παῖς ἐν Ἱερουσαλήμ,
ned behind in Ierousalēm,
οὐ γονεῖς αὐτοῦ.
not.

ουσιν καὶ τοῖς γνωστοῖς,
he relatives and the acquaintances;

ἢ ταῖς ἀποκρίσειν αὐτοῦ.
d answers.

us?

ἢ σου κἀγὼ
r and I,
μενοι
tly distressed,

re seeking me?

you not, known

ἢ ὅτι

hat

ἢ ἐν τοῖς τοῦ πατρὸς μου

at my father's

ἢ δεῖ

t is necessary

ἢ εἶναι με;

hat I be?"

COLOFON

Design: DOORLORI / Lori Lenssinck

ISBN: 9789403738123

DOI: 10.26116/22r5-nj42

© Uitgeverij Open Press TiU

Alle rechten voorbehouden.



