Richard Bauckham and Eyewitness Testimony:

Does His Narrative Device Occur Outside of the Synoptics?

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ABSTRACT

A recent book by Richard Bauckham (*Jesus and the Eyewitnesses*) describes Marcan usage of something he calls the "plural to singular narrative device" (Bauckham 156-157). He defines the device using syntactic terminology: "a plural verb ... without an explicit subject is used to describe the movements of Jesus and his disciples, followed immediately by a singular verb or pronoun referring to Jesus alone" (Bauckham 156-157). Using this device, Bauckham posits Mark's usage of Peter's eyewitness testimony as underlying source for 21 different movements of Jesus (e.g. Mk 1.21).

Bauckham's exploration of this narrative device is limited to the synoptic gospels. But does the device occur elsewhere? This paper argues that if such a thing as the plural-to-singular narrative device exists, then Ac 18.19 should be considered an additional Lucan instance of the device.

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INTRODUCTION

The genesis of this paper is a rabbit trail.

The trail began upon reading Richard Bauckham's recently published book, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*.[2] In it, he endeavors to show that traces of eyewitness testimony within gospel narrative occur more frequently than had been previously thought. Chapter 7 describes a narrative device he calls the "plural-to-singular narrative device."[3] Bauckham describes the device as that

> … in which a plural verb (or more than one plural verb), without an explicit subject, is used to describe the movements of Jesus and his disciples, followed immediately by a singular verb or pronoun referring to Jesus alone. … This narrative pattern is thus overwhelmingly used to refer to the movements of Jesus and the disciples from place to place.[4]

This set my mind in motion. Bauckham defines this structure in syntactic terminology. Is it a potential indicator of eyewitness testimony? And if, so, does it occur outside of the synoptic gospels?

My curiosity got the best of me. Assuming the device has merit, I set upon using the syntactic searching capabilities of Logos Bible Software[5] to analyze the Gospels and Acts for further potential instances of the plural-to-singular narrative device.

THE PLURAL-TO-SINGULAR NARRATIVE DEVICE

In his discussion of the plural-to-singular narrative device,[6] Bauckham relies upon and extends the work of C.H. Turner, who originally noted this feature of Mark's Gospel.[7] Turner describes this feature as follows:

> The first and perhaps of all the most significant distinction between the three Synoptists in this sphere is the distinction between the use of the plural and the singular in the narrative of the movements of Jesus and his disciples. … Why then did our earliest Evangelist [Mark] tell his story in the plural, not being himself one of the company who went about with Jesus, save because he is repeating the story of one to whom the plural came natural as being himself an actor in the events he relates?[8]

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[2] Richard Bauckham. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans) 2006.

[3] Bauckham 156-164

[4] Bauckham 156-157.

[5] Several examples of syntax searching, including video screen capture of techniques and use of the OpenText.org material, are available at http://www.logos.com/videos and also http://blog.logos.com/archives/syntax.

[6] Bauckham 156-164

[7] C.H. Turner, "Marcan Usage: Notes Critical and Exegetical, on the Second Gospel. V. The Movements of Jesus and His Disciples and the Crowd," in J.K. Elliott, *The Language and Style of the Gospel of Mark* (NovTSup 71; Leiden: Brill, 1993) pp. 36-52.

[8] Turner 36-37.

This is illustrated in Mark 1.29, in the episode where a group of disciples, along with Jesus, leave the synagogue and go to Peter's house where they discover Peter's mother-in-law is in bed with a fever. Turner continues:

> In one passage in particular, i 29, 'they left the synagogue and came into the house of Simon and Andrew with James and John', the hypothesis that the third person plural of Mark represents a first person plural of Peter makes what as it stands is a curiously awkward phrase into a phrase which is quite easy and coherent. 'We left the synagogue and came into our house with our fellow-disciples James and John. My mother-in-law was in bed with fever, and he is told about her …'.[9]

In Turner's view, one of those referred to by the third person plural is responsible for transmitting the account to Mark, and Mark's recording of the story—at least at the introduction of the group and its movement—is relatively faithful to the account. The major difference is seen in person-shifts that make the eyewitness testimony (in the first person) appropriate for reading or hearing (in the third person). Peter is the obvious candidate to be the eyewitness as he was in the group of disciples. Later tradition holds that he and Mark traveled together and that Mark's gospel reflects the words and accounts of Peter's testimony.[10] So, according to Turner, Mark records these well-remembered words in the third person, reflecting his source, Peter, whom he'd likely heard relate the episode—in the first person—many times before.

Bauckham picks up Turner's idea of the shift from plural-to-singular as signifying an eyewitness source and further specifies it from a structural (syntactical) viewpoint.

> Turner drew attention to twenty-one passages in Mark in which a plural verb (or more than one plural verb), without an explicit subject, is used to describe the movements of Jesus and his disciples, followed immediately by a singular verb or pronoun referring to Jesus alone.[11]

Bauckham inserts the notion of "point of view" or "focalization", bringing the important concept of "internal focalization" [12] into the discussion. He defines this as follows:

> Internal focalization enables readers to view the scene from the vantage point, spatial and (optionally) also psychological, of a character within the story.[13]

If the plural-to-singular device is being used, then text has had reference from first person (the eyewitness) shifted to third person to be appropriate within the narrative. Shifting reference back from third person to first person to reconstruct the potentially underlying testimony is the "test for internal focalization":

> The plural-to-singular narrative device in Mark meets the test for internal focalization (already applied by Turner): that it is possible to rewrite the passage, substituting first-person forms for the third-person references to the focalizing character.[14]

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[9] Turner 37.

[10] Eusebius *Hist. Eccl.* iii 39, as translated in Lightfoot & Harmer 529 (*Fragments of Papias* 3).

[11] Bauckham 156-157.

[12] Bauckham 162-164.

[13] Bauckham 162-163.

Bauckham has refined Turner's hypothesis in light of the advances of scholarship in the past 75 years. If the device is real, can it be found outside of the synoptic gospels?

USING SYNTAX SEARCHING TO LOCATE EXAMPLES OF THE PLURAL-TO-SINGULAR NARRATIVE DEVICE

In his book, Bauckham lists 21 examples of the device from Mark and two examples from Luke.[15] Mark 1.21[16] is representative of the basic syntactic pattern that underlies the plural-to-singular narrative device.

c66 || cj καὶ | P εἰσπορεύονται | A εἰς Καφαρναούμ ||
c67 || cj καὶ | A εὐθὺς | A τοῖς σάββασιν | A [[P εἰσελθὼν | A εἰς τὴν συναγωγὴν]] | P ἐδίδασκεν ||[17]

They went to Capernaum;
and when the sabbath came, he entered the synagogue and taught. (NRSV)

The first clause consists of a conjunction, a verb, and a prepositional phrase that further modifies the verb, providing circumstance: "*They* went into Capernaum". The clause has no explicit subject, with plural reference coming from the verb εἰσπορεύομαι in the third person plural. Bauckham notes that verbs utilized in the context of this device are typically (though not always) "verbs of movement"[18] such as εἰσπορεύομαι.

The second clause contains two singular references. The first is from the participle εἰσελθὼν, which is singular in number. The second is the imperfect verb ἐδίδασκεν, which is a third person singular verb. The primary verb of the clause is ἐδίδασκεν; with the participial clause εἰσελθὼν εἰς τὴν συναγωγὴν providing further circumstance of the teaching that "he" (Jesus) was doing. Therefore the singular person implied by the primary verb is taken to be the singular reference for purposes of describing how this example matches the device criteria.

This pattern is represented in the *OpenText.org SAGNT Clause Analysis* as shown below.[19] Abbreviations are:

- **PC:** Primary Clause
- *cj*: conjunction (functioning at clause level)
- **P:** Predicator
- **A:** Adjunct

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[14] Bauckham 163.

[15] Bauckham, 181-182.

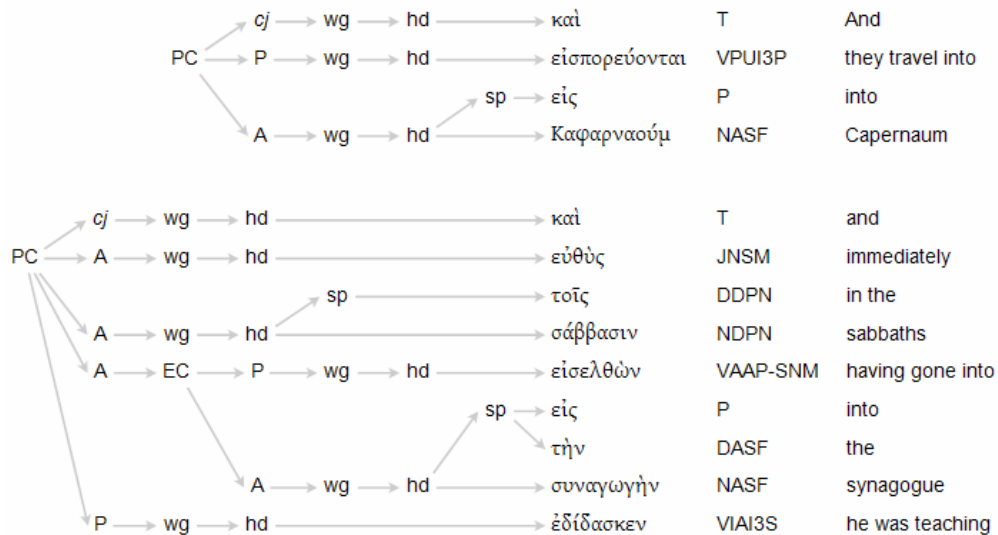[16] Bauckham, 157. See also C.H. Turner's list in Turner 39-42.

[17] This view is from the *OpenText.org Syntactically Analyzed Greek New Testament* from Logos Bible Software. The double-pipes (||) represent clause boundaries. Single pipes (|) represent clause component boundaries. Brackets ([[…]]) enclose embedded clauses. The numbers represent the position of the clause within the chapter.

[18] Bauckham, 157. According to Bauckham, Mk 14.18, 22, 26a utilize the device but do not use "verbs of movement". For the purposes of this paper, verbs in Louw & Nida domain 15 ("Linear Movement") are assumed to be verbs of movement.

[19] The graph view is from the *OpenText.org Syntactically Analyzed Greek New Testament: Clause Analysis*, which is part of the *OpenText.org SAGNT* as published by Logos Bible Software.

- **EC:** Embedded Clause
- **wg:** word group
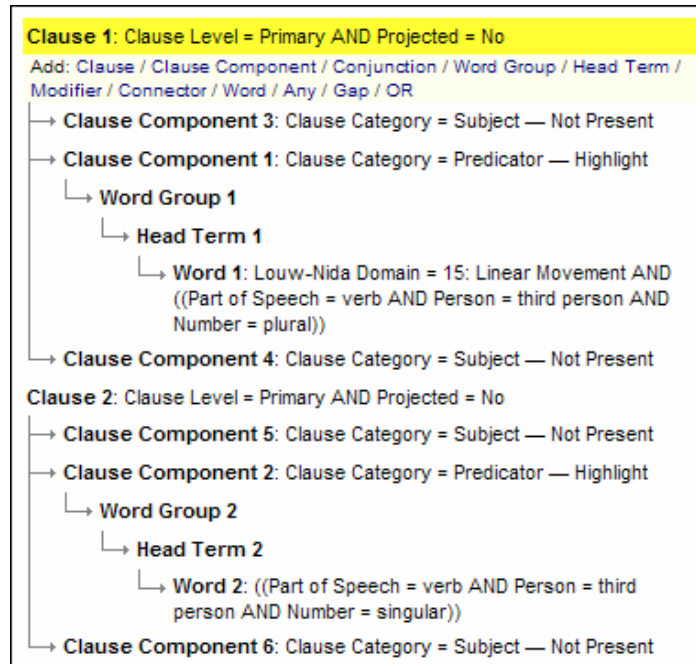- **hd:** head term
- **sp:** specifier

cj → wg → hd		→ καὶ	T	And	
PC → P → wg → hd		→ εἰσπορεύονται	VPUI3P	they travel into	
	sp → εἰς		P	into	
A → wg → hd		→ Καφαρναούμ	NASF	Capernaum	

cj → wg → hd		→ καὶ	T	and	
PC → A → wg → hd		→ εὐθὺς	JNSM	immediately	
	sp → τοῖς		DDPN	in the	
A → wg → hd		→ σάββασιν	NDPN	sabbaths	
A → EC → P → wg → hd		→ εἰσελθὼν	VAAP-SNM	having gone into	
	sp → εἰς		P	into	
	τὴν		DASF	the	
A → wg → hd		→ συναγωγὴν	NASF	synagogue	
P → wg → hd		→ ἐδίδασκεν	VIAI3S	he was teaching	

Generally, the clause and word group model is hierarchical. Clauses contain clause components (Subjects, Predicators, Adjuncts, Complements) or conjunctions. Clause components contain word groups or embedded clauses. Word groups contain a head term and all the modifiers of that head term. Modifiers can be specifiers, definers, qualifiers or relators.[20]

The *OpenText.org SAGNT* can be queried using syntactic, semantic and morphological criteria. All of these areas are necessary in this situation. The syntax query used to locate instances similar to Mk 1.21 is as follows:

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[20] This terminology is briefly defined in the *OpenText.org Syntactically Analyzed New Testament Glossary*; further discussion is available at http://www.OpenText.org in both the *Specifications* and *Articles* sections.

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Clause 1: Clause Level = Primary AND Projected = No
Add: Clause / Clause Component / Conjunction / Word Group / Head Term /
Modifier / Connector / Word / Any / Gap / OR
  → Clause Component 3: Clause Category = Subject — Not Present
  → Clause Component 1: Clause Category = Predicator — Highlight
     → Word Group 1
        → Head Term 1
           → Word 1: Louw-Nida Domain = 15: Linear Movement AND
             ((Part of Speech = verb AND Person = third person AND
             Number = plural))
  → Clause Component 4: Clause Category = Subject — Not Present
Clause 2: Clause Level = Primary AND Projected = No
  → Clause Component 5: Clause Category = Subject — Not Present
  → Clause Component 2: Clause Category = Predicator — Highlight
     → Word Group 2
        → Head Term 2
           → Word 2: ((Part of Speech = verb AND Person = third
             person AND Number = singular))
  → Clause Component 6: Clause Category = Subject — Not Present
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This can be summed up as follows:

1. A **Primary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.[21]

2. A **Primary Clause** immediately follows with a **Predicator** (verb) in the third person singular. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

The following instances of this structure are found in the Gospels and Acts. There are two lists below. The first involve instances that also occur on Bauckham's plural-to-singular narrative device list; the second list are those outside of Bauckham's yet still within the corpus of the Gospels and Acts.[22]

- **Also found in Bauckham's list:** Mk 5.38; 9.30; 9.33; 11.15; 14.32.

- **Additional to Bauckham's list:** Mt 15.30; Mk 1.18-19; 1.45-2.1; 3.13-14; 6.33-34; 11.7; Lu 2.45-46; 5.11-12, 19-20; 18.6-7, 13; 19.16-17; Ac 9.8-9, 18; 18.19.

A cursory review of the hits additional to Bauckham's list shows that they do not exactly match the device that he has isolated. This is largely due to the wideness of the net cast by using an entire Louw-Nida domain[23] and also the difficulty of finding something that isn't—that is, locating a verb that implies the

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[21] Projection is how the *OpenText.org SAGNT* denotes reported speech (dialogic frames). As instances of the plural-to-singular narrative device may introduce later reported speech (e.g. sayings of Jesus) but are not actual reported speech, restricting the search to only non-projected clauses weeds out any number shifts within reported speech from the search results.

[22] Note that this syntactic structure is rather specific, relying on clause order and specific morphological references to person. Other pronoun-reliant instances are not located by this query. It is not supposed that all of Bauckham's hits will have the exact same syntactic structure, therefore it is not expected to find all of his instances with one search.

[23] Eugene A. Nida and Johannes P. Louw, *Greek-English Lexicon of the New Testament Based on Semantic Domains*. (United Bible Societies: New York). Second Edition. 2 vols.

plural subject of some set of disciples and Jesus but doesn't state it explicitly; followed by another verb that implies Jesus as person but again doesn't necessarily state it.

ACTS 18.19 AS AN INSTANCE OF THE NARRATIVE DEVICE

One reference corresponding to this pattern stands out as a possible instance of the plural-to-singular narrative device: Acts 18.19.

> **c69** || P κατήντησαν | cj δὲ | A εἰς Ἔφεσον ||
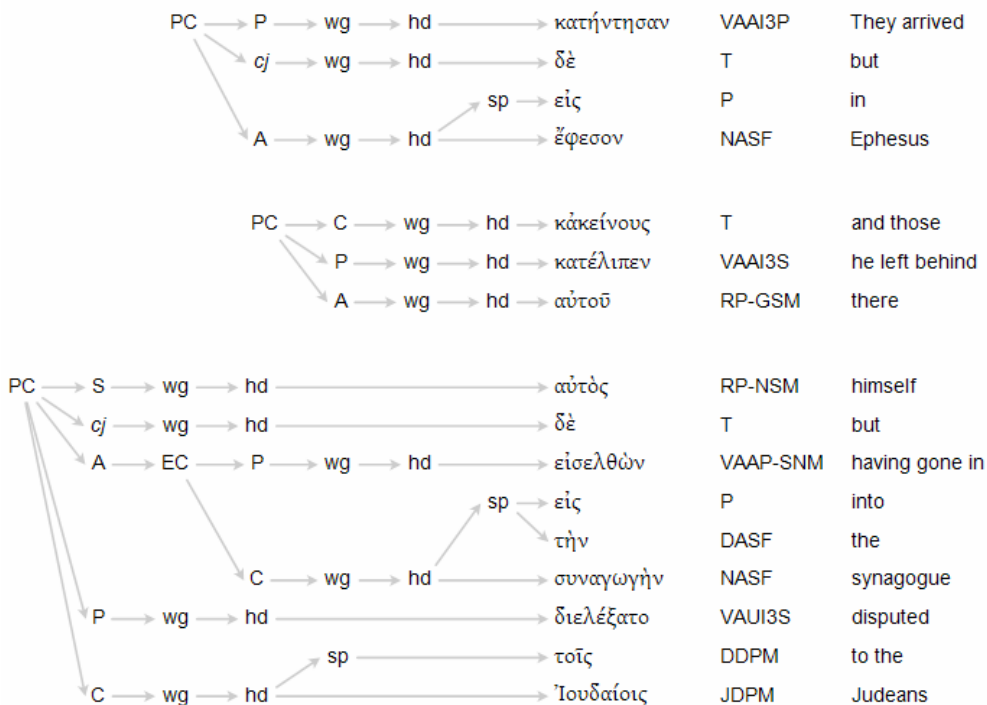> **c70** || C κἀκείνους | P κατέλιπεν | A αὐτοῦ ||
> **c71** || S αὐτὸς | cj δὲ | A [[P εἰσελθὼν | C εἰς τὴν συναγωγὴν]] | P διελέξατο | C τοῖς Ἰουδαίοις ||

When they reached Ephesus,
he left them there,
but first he himself went into the synagogue and had a discussion with the Jews. (NRSV)

Ac 18:19

PC → P → wg → hd →	κατήντησαν	VAAI3P	They arrived
cj → wg → hd →	δὲ	T	but
sp → εἰς	P	in
A → wg → hd →	ἔφεσον	NASF	Ephesus
PC → C → wg → hd →	κἀκείνους	T	and those
P → wg → hd →	κατέλιπεν	VAAI3S	he left behind
A → wg → hd →	αὐτοῦ	RP-GSM	there
PC → S → wg → hd →	αὐτὸς	RP-NSM	himself
cj → wg → hd →	δὲ	T	but
A → EC → P → wg → hd →	εἰσελθὼν	VAAP-SNM	having gone in
sp → εἰς	P	into
τὴν	DASF	the
C → wg → hd →	συναγωγὴν	NASF	synagogue
P → wg → hd →	διελέξατο	VAUI3S	disputed
sp → τοῖς	DDPM	to the
C → wg → hd →	Ἰουδαίοις	JDPM	Judeans

The plural referent is to Paul, Priscilla and Aquila (cf. v. 18). A locational shift is involved; the group has traveled to Ephesus, with Paul on his way into Antioch. The verb used is κατανταω, reflecting LN15.84. Louw and Nida (LN) include Acts 18.19 as an example of LN15.84, helping to disambiguate from LN13.16 and LN13.121. The clause with the plural verb has no explicit subject but previous context makes plain that Paul, Priscilla and Aquila are the referents.

The immediately following clause with singular verb implicitly refers to Paul. Much like Jesus is the primary character of Mark's gospel, Paul is the primary character in this portion of Acts;[24] based on this and the surrounding context the singular reference must reconcile to Paul.

To determine if this is an instance of the device, some background information must be reviewed.

The Plural-to-Singular Narrative Device in Luke's Gospel

Bauckham notes four instances in Luke's gospel that use the device.[25] Two references are repetitions of material from Mark's gospel (Lu 8.26-27 || Mk 5.1-2; Lu 9.37 || Mk 9.14-15); two other instances of the device only occur in Luke (Lu 9.56-57; 10.38).

If Acts 18.19 uses the device, it will be a third uniquely Lucan instance.[26] In light of this, it makes sense to examine the two unique instances from Luke's gospel noted by Bauckham.

Luke 9.56-57

c261 || cj καὶ | P ἐπορεύθησαν | A εἰς ἑτέραν κώμην ||

      sc262 ↙|| cj καὶ | P πορευομένων | S αὐτῶν | A ἐν τῇ ὁδῷ ||

c263 || P εἶπέν | S τις | A πρὸς αὐτόν ||

c264 || P ἀκολουθήσω | C σοι | A [[A ὅπου | A ἐὰν | P ἀπέρχῃ]] ||

Then they went on to another village.

    ↙ As they were going along the road,
someone said to him,
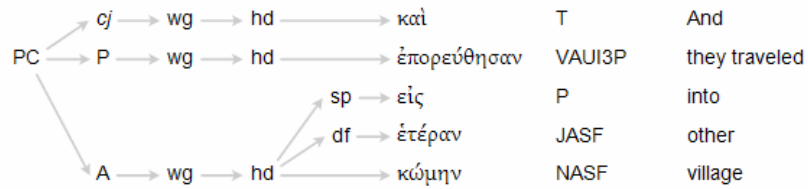"I will follow you wherever you go." (NRSV)[27]

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[24] Robert A. Dooley and Stephen H. Levinsohn, *Analyzing Discourse: A Manual of Basic Concepts* (SIL: Dallas) 2001. pp. 117-124. The section on VIP reference is the one that applies.

[25] Bauckham does not cite all four of these Lucan instances. He lists the explicit instances (Table 14, p. 181 with 21 Marcan instances and 2 Lucan instances) and notes if Matthean or Lucan parallels use plural or singular verbs without giving their references. The table shows two Lucan parallels use plural verbs (the parallels to Mk 5.1-2 and Mk 9.14-15). The deduction is that these two Lucan parallels exhibit the plural-to-singular narrative device. This is warranted as Bauckham notes that Luke "retains" the plural in two instances (p. 157). Additionally, Bauckham notes that the device is "used independently of Mark only twice in Luke" (p. 164), these two are listed in the table on page 181. Kurt Aland's *Gospel Synopsis* was used to locate the Lucan parallels to the Marcan passages.
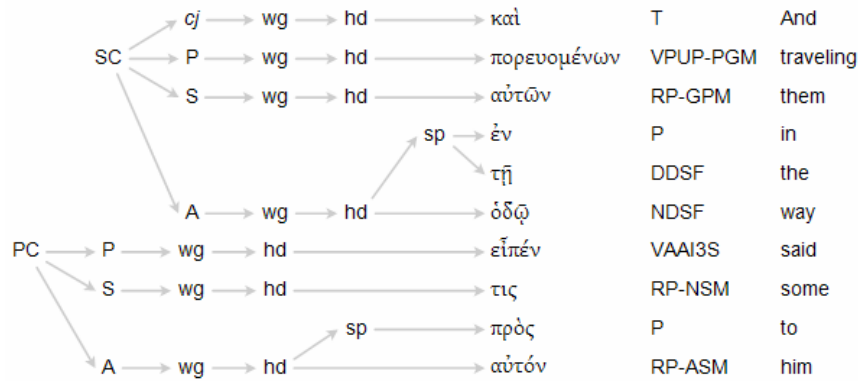
[26] On the unity of Luke-Acts, see APPENDIX 1.

[27] In this view, each clause (primary or secondary) is on one line; the secondary clause is indented with an arrow pointing to the primary clause it modifies.

				Greek	Code	Gloss
	cj	wg	hd	καὶ	T	And
PC	P	wg	hd	ἐπορεύθησαν	VAUI3P	they traveled
			sp	εἰς	P	into
			df	ἑτέραν	JASF	other
	A	wg	hd	κώμην	NASF	village

				Greek	Code	Gloss
	cj	wg	hd	καὶ	T	And
SC	P	wg	hd	πορευομένων	VPUP-PGM	traveling
	S	wg	hd	αὐτῶν	RP-GPM	them
			sp	ἐν	P	in
				τῇ	DDSF	the
	A	wg	hd	ὁδῷ	NDSF	way
PC	P	wg	hd	εἶπέν	VAAI3S	said
	S	wg	hd	τις	RP-NSM	some
			sp	πρὸς	P	to
	A	wg	hd	αὐτόν	RP-ASM	him

The plural verb noting locational shift is πορεύομαι (LN15.18) in v. 56. Jesus is referred to by pronoun in the prepositional phrase in v. 57. This is somewhat of a unique instance in that the NA27 text includes a paragraph break between vv. 56 and 57. Aland's synopsis has a pericope break in the same location (§175 is Lu 9.52-56; §176 is Mt 8.18-22 || Lu 9.57-62). But v. 57 provides further detail of the journey mentioned in v. 56, so perhaps reading across the pericope boundary is acceptable in this instance.

The structure meets Bauckham's criteria, moving from a plural reference to the disciples to a singular reference with Jesus as logical antecedent.

Luke 10.38

c171 || A [[P ἐν ((cj δὲ)) τῷ πορεύεσθαι | S αὐτοὺς]] | S αὐτὸς | P εἰσῆλθεν | A εἰς κώμην τινά ||
c173 || S γυνὴ (cj δέ) τις ὀνόματι Μάρθα | P ὑπεδέξατο | C αὐτόν ||

Now as they went on their way, he entered a certain village,
where a woman named Martha welcomed him into her home. (NRSV)

Greek	Code	Gloss
ἐν	P	In
δὲ	T	but
τῷ	DDSN	the
πορεύεσθαι	VPUN	to travel
αὐτοὺς	RP-APM	them
αὐτὸς	RP-NSM	himself
εἰσῆλθεν	VAAI3S	went into
εἰς	P	into
κώμην	NASF	village
τινά	RP-ASF	some
γυνὴ	NNSF	woman
δέ	T	but
τις	RP-NSF	some
ὀνόματι	NDSN	in name
Μάρθα	NNSF	Martha
ὑπεδέξατο	VAUI3S	entertained
αὐτόν	RP-ASM	him
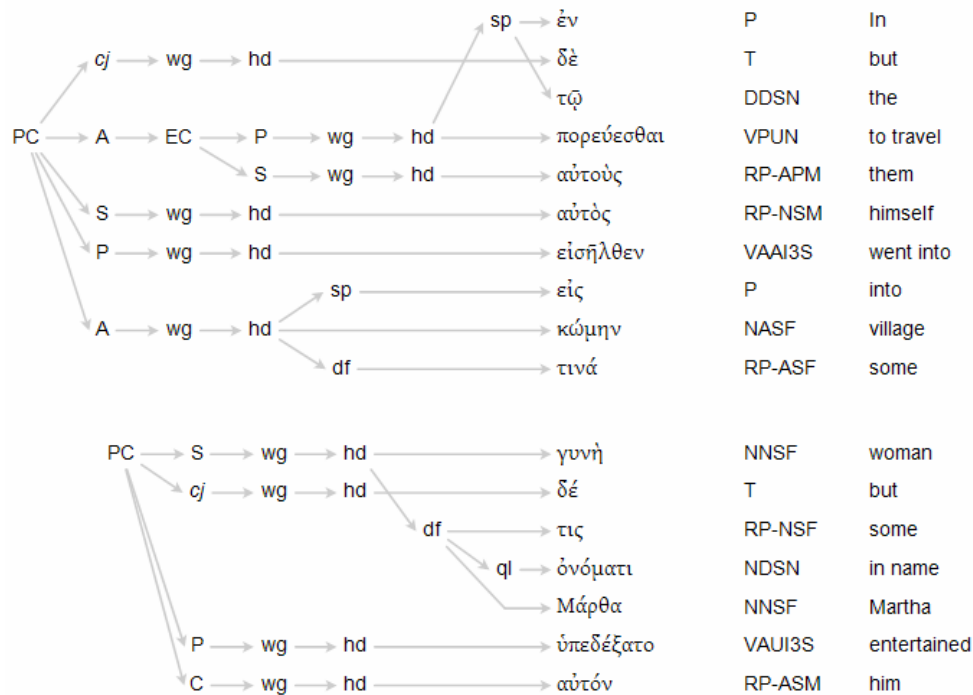
In this instance, the initial plural reference is the accusative pronoun αὐτοὺς which acts as the subject for the infinitive πορεύεσθαι, which serves as the verb of motion. Here it is an instance of LN15.18[28] so it is a verb of movement. The singular reference is the subject of the clause,[29] the nominative pronoun αὐτὸς. It combines with the verb εἰσῆλθεν (third person singular) to refer to Jesus as the subject.

The plural-to-singular shift is evident; the verb of motion, here an infinitive, is associated with the plural reference; and the singular reference has Jesus as its logical antecedent. The structural basis of the plural-to-singular narrative device is in place.

Luke uses the device in his own gospel. It stands to reason that he may have used the device in Acts as well.

The 'We' Passages

Luke's reliance on his own knowledge of events is readily apparent in the second half of Acts.[30] The well-known phenomenon of the 'we' passages begins to evidence itself in Acts 16. Barrett describes them as follows:

> In a number of passages the narrative is set in the first person plural, which *prima facie* suggests that the story is being told by one who was present. … The most natural interpretation of these passages is that in

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[28] Lu 10.38 is cited as an example in LN15.18 (1:183).

[29] Bauckham's specification for the device involves no *explicit* subject. Here the subject is a pronoun which by antecedent reference must refer to Jesus. As this instance in Luke is noted by Bauckham himself, one can only deduce that this is adequate to fit the constraints of the plural-to-singular narrative device.

[30] On Luke's authorship and the unity of Luke-Acts, see the appendix *Appendix: Luke's Sources in Acts*.

them the story is being told by one who was present and took part (though possibly only a reporter's part) in the events described.[31]

Stanley Porter, in an article on the 'we' passages,[32] defines sections including most of the references cited by Barrett as follows:

> **Passage 1:** Acts 16.10-17.34.
> **Passage 2:** Acts 20.5-21.18, though this may be split into two sections, 20.5-15 and 21.1-18.
> **Passage 3:** Acts 27.1-29.
> **Passage 4:** Acts 28.1-16.[33]

The purpose of reviewing the 'we' passages here is twofold. First, it establishes that Acts 18.18-23 stands between two of the 'we' passages. It must hail from a different source that Luke has become aware of in some way or manner.

Second, and more importantly, if Luke is the source of the 'we' passages, he shows in these passages that he retains the perspective of the eyewitness in his narrative. In the non-'we' passages, then, Luke may also retain the perspective of eyewitnesses, though appropriately shifted for the context of his writing. This will become more important in the discussion below as the issue of "focalization"[34] or "point of view" is considered for Acts 18.18-23.

Acts 18.19 and the Byzantine Text

The "plural-to-singular narrative device" is just that, and it requires a plural reference before a singular reference. In the Alexandrian form of the text (witnessed in the NA[27]/UBS[4] editions) the first verb in Acts 18.19 is κατήντησαν, an aorist active indicative third person plural verb.[35] However, Byzantine sources have κατήντησεν,[36] an aorist active indicative third person singular verb.[37] If the verb is singular, as Byzantine sources attest, then there can be no instance of the narrative device.

Bauckham anticipates the text-critical issue in his study of Marcan instances of the device. He notes that parallels to Mark in Matthew and Luke have, in several instances, smoothed the plural into a singular.

> In some cases there is no parallel to the Markan passage at all or the particular clause containing the plural verb(s) is dropped by Matthew and/or Luke. In cases where there is a parallel, Matthew retains the plural in nine instances and Luke in only two instances. On six occasions Matthew has a singular verb referring to Jesus alone where Mark has the plural, and Luke similarly has a singular verb on six occasions (not all the

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[31]Barrett, C. K. (2004). *A critical and exegetical commentary on the Acts of the Apostles; The Acts of the Apostles* (xxv). 2 v.: T&T Clark International; ill., 1 map.

[32] Porter, Stanley. "Excursus: The 'We' Passages," in *The Book of Acts in Its Graeco-Roman Setting* (ed. David W.J. Gill and Conrad Gempf: Vol. 2 of *The Book of Acts in Its First Century Setting*, ed. Bruce W. Winter. Grand Rapids: Eerdmans, 1993).

[33] Porter 562-567. Note that others (e.g. Polhill 24) see three definite "we" passages, counting Ac 27.1-28.16 as one contiguous "we" passage instead of two.

[34] Bauckham 162-164.

[35] The parsing is from the GRAMCORD morphology via Logos Bible Software.

[36] Witnessed in the 2005 Robinson/Pierpont edition of the Byzantine text.

[37] As analyzed by the 2005 Robinson/Pierpont Byzantine text via Logos Bible Software.

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same as those in Matthew). Thus Matthew and Luke have a clear tendency to prefer a singular verb to Mark's plurals encompassing both Jesus and the disciples.[38]

Bauckham relies on Markan priority to explain the shifts from plural-to-singular in parallel passages. It made sense for those using Marcan material, in many cases, to shift the number quality of the verb to fit their own narrative style.

This same number shifting is seen in variant readings in Mark. Bauckham continues:

> Moreover, this same tendency is also, very strikingly, reflected in the variant readings of Mark. In no less than eleven of Mark's twenty-one instances of this narrative feature, there is a variant reading (more or less well supported) that offers a singular verb in place of the plural. (In all these cases both Turner and the printed editions of the Greek New Testament rightly opt for the reading with the plural as the more likely original, since it is both the harder reading and is consistent with Markan style throughout these passages.)[39]

Acts 18.19 is no different. It has a well-attested variant reading for the plural verb that the device relies upon. As in the instances in Mark (and Matthew and Luke) the plural is the harder reading. In Acts, the plural reading is attested by earlier sources. Regarding this, Bruce Metzger simply notes:

> The Textus Receptus, following $\mathfrak{P}^{74}$ P Ψ most minuscules *al*, alters κατήντησαν to the singular in conformity with the other verbs in the context.[40]

It is best to retain the plural, and thus retain the possibility of the use of the plural-to-singular narrative device in this instance.

Commentaries and Source

Direct comments on potential sources of Acts 18.18-23 are found in some commentaries. There is no agreed-upon stance on the origin of the author's source. Some commentaries consider it a figment of the author's imagination; others stipulate Luke as the author though they note the somewhat elliptical nature of the text.

Conzelmann (Hermeneia)

Conzelmann determines that Acts 18.19-21 is a Lucan insertion. The quotation attributed to Paul in v. 21, "I will return to you if God wills," discloses Luke's underlying intention of portraying Paul as the "first Christian preacher in the city". [41] Conzelmann also holds vv. 22-23 suspect, seeing them either as a doublet to Acts 16.6 or perhaps as a travelogue composed by Luke who "took scattered reports and from them fashioned a journey".[42]

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[38] Bauckham 157.

[39] Bauckham 157-158.

[40] Metzger 412.

[41] Conzelmann, H. *Acts of the Apostles : A commentary on the Acts of the Apostles*. Translation of: Die Apostelgeschichte, (Philadelphia: Fortress Press, 1987), p. 155. Emphasis added.

[42] Conzelmann 156.

In Conzelmann's view, this whole portion of text has no unified underlying basis and is rather like a jigsaw puzzle put together by Luke, perhaps with some pieces he fabricated to achieve his own purposes.

Barrett (ICC)

Regarding the nature of Acts 18.19 as a Lucan insertion, Barrett notes:

> Many take the view that Luke inserted the reference to Ephesus into the Itinerary or some such source; so e.g. Haenchen (521); Schneider (2:254). Pesch (2:155) thinks that Luke wished to make clear that Paul was the first Christian to preach in Ephesus. *This seems a rather feeble reason for an insertion; unless a better can be given Paul's visit must appear fruitless and pointless, and this is against its being a Lucan insertion.*[43]

According to Barrett, Acts 18.19 is not a Lucan creation but rather has basis in Luke's sources. This speaks directly against Conzelmann's position, which is based on Haenchen's work.

Witherington

Witherington makes no comment on possible sources behind Acts 18.18-23, but does comment on the inconsistent nature of the text.

> *Vv. 19-21* are elliptical, and this section of the text probably provides another piece of evidence that the book did not receive the sort of final editing that Luke's Gospel did.[44]

Witherington attributes the scattered nature of vv. 19-21 to lack of polish before publication, not to Lucan conjecture (e.g. Conzelmann).[45]

Page

T.E. Page similarly notes the elliptical nature of the text, though he attributes it to Luke's desire to get on to the episode of Paul in the synagogue (vv. 19b-21). Page attributes his remark to the presence of the intensive personal pronoun αὐτὸς in v. 19b: that "[Paul] himself" went to the synagogue.[46]

Commentary Summary

In general, commentaries mention very little regarding potential sources of Acts 18.18-23. Some data regarding general approach can be gleaned from the introductory comments in commentaries regarding sources used by Luke in Acts (Conzelmann, Barrett, Polhill and Page). Luke's specific sources remain a mystery.

This strangeness one has upon reading the text (as noted by Witherington and Page, and alluded to by Barrett) may be an argument in favor of its eyewitness source. Recall how appealing to Peter as eyewitness of Mk 1.29ff actually helps make more sense of the locution of the text as recorded in Mark's gospel:

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[43]Barrett 2:878. Emphasis added.

[44] Ben Witherington III. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. (Grand Rapids: Wm B. Eerdmans, 1998), p. 558.

[45] Of course, Witherington's comments may be true even if an eyewitness source can be determined for the text.

[46] Page, Thomas Ethelbert. *The Acts of the Apostles*, (London: Macmillan), 202.

In one passage in particular, Mk 1.29, 'they left the synagogue and came into the house of Simon and Andrew with James and John', the hypothesis that the third person plural of Mark represents a first person plural of Peter makes what as it stands is a curiously awkward phrase into a phrase which is quite easy and coherent. 'We left the synagogue and came into our house with our fellow-disciples James and John. My mother-in-law was in bed with a fever, and he is told about her …'[47]

Location in Pericope

One problem with Acts 18.19 is that it does not introduce the pericope as *most* of Bauckham's references do. However, one of his references—Mk 5.38—occurs in the middle of a paragraph.[48] Bauckham notes:

> We should recall that in almost all of the passages introduced by the plural-to-singular narrative device the plural verb is one of movement. It is primarily a device for getting readers into the spatial position *vis à-vis* the scene in which Jesus then acts.[49]

In v. 19, Paul is in the synagogue disputing with the Jews. They desire Paul to stay longer though he declines (v. 20). Paul, by himself, takes his leave of the Jews at synagogue saying, "I will return to you if God wills" (v. 21). He then leaves Ephesus (and therefore Priscilla and Aquila). In this short scene, v. 19 is instrumental in getting the reader into the scene in which Paul acts.

Focalization

If the plural-to-singular narrative device is being used to indicate eyewitness testimony in Acts 18.19, the source came from Priscilla or Aquila or it came from Paul. Applying the "test for internal focalization"[50] provides a rough measure of whether or not the device usage is even feasible.

If Priscilla or Aquila are the source, the focalized version would be something like, "When we (Priscilla, Aquila and Paul) reached Ephesus, he (Paul) left us (Priscilla and Aquila) there, but first he himself (Paul) went into the synagogue and had a discussion with the Jews."

Applying this test with the idea that Paul is the source, Acts 18.19 could be rendered, "When we (Priscilla, Aquila and Paul) reached Ephesus, I (Paul) left them (Priscilla and Aquila) there, but first I (Paul) went by myself into the synagogue and had a discussion with the Jews". The first plural is converted from third person to first person; the second plural (referring only to Priscilla and Aquila) is left alone, and the remaining third person singular forms referring to Paul are changed to the first person (singular) as well.

Both of these options have advantages and disadvantages.

Priscilla and/or Aquila

If Priscilla and/or Aquila are the source of the testimony, then v. 19 may be more intelligible. Consider the focalized version of v. 19 again:

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[47] Turner, C.H. 37.

[48] The NA27 doesn't even have a subparagraph break for Mk 5.38, the only shift is a shift in location.

[49] Bauckham 164.

[50] Bauckham 163, though see above.

> When we (Priscilla, Aquila and Paul) reached Ephesus, he (Paul) left us (Priscilla and Aquila) there, but first he himself (Paul) went into the synagogue and had a discussion with the Jews. … Then he (Paul) set sail for Ephesus.

Think of Paul's trip to the synagogue as an afterthought: "He left us there, but first he went to the synagogue … after that, he left Ephesus". This would also explain how Paul's words to the Jews at synagogue are able to be reliably transmitted. Paul informed Priscilla and Aquila of his experience at the synagogue before he left Ephesus.

However, if this is the case, only Acts 18.18-21 can reliably be attributed to Priscilla and Aquila. The last time they appear in Acts is in 18.26, before Paul returns in 19.1. Because Acts does not state that Paul, Priscilla and Aquila met again, they may or may not have known the details of Paul's travel as reported in vv. 22-23. However, this is possible as 1Co 16.19 has Paul relaying greetings from "Aquila and Prisca" to the Corinthians.[51] This implies later contact between Paul and Priscilla and Aquila where passing along of such information may have taken place.

While there are ties between Paul and Priscilla and Aquila, there are no explicit textual ties between Luke and Priscilla and Aquila.[52] One is still left to solve the problem of how the account of Paul's initial stop in Ephesus was transmitted to Luke. It is, of course, possible that he and Priscilla and Aquila were acquainted and even that they corresponded—Luke certainly knew of them as is shown in Acts 18—but there is simply no explicit textual tie between the two parties to lend support to the notion.

Paul

On the other hand, if Paul is the source of the testimony, more pieces fall into place.

The testimony of Paul in the synagogue would be from Paul himself instead of from a second-hand source. Paul would have reported the testimony in the first person singular and Luke would preserve the first person singular in the quote itself while shifting other first person instances to the third person for placement in the narrative. The problem of knowing the itinerary for the solo portion of Paul's trip (vv. 22-23) is similarly solved if Paul himself is the source of vv. 18-23.

Focalization Summary

Given the presence of the 'we' passages which associate Luke and Paul together for portions of the second half of Acts and further references to Luke (ostensibly with Paul) in Pauline letters (Col 4.14; 2Ti 4.11 and Phm 24); a relationship between Luke and Paul is plausible. Thus it seems best to consider Paul as the more likely source of the material in Ac 18.18-23. It accounts for the whole of the material; it accounts for

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[51] Also note that they are greeted by Paul in Ro 16.3 and 2Ti 4.19. This further implies some sort of contact, even if only by letter, between Paul and Priscilla and Aquila.

[52] Apart from potentially 2Ti 4.19 *if* one holds to the view of Ben Witherington III that Luke was Paul's amanuensis for the Pastoral Epistles, "… the voice is the voice of Paul, but the hand is the hand of Luke." (Ben Witherington III, *Letters and Homilies to Hellenized Christians, Volume I: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John.* (Downer's Grove: InterVarsity Press, 2006), p. 60). This view would mean that Luke penned the greetings from Paul to Priscilla and Aquila, so he must have had some acquaintance with them outside of their actions as recorded in Acts. But even if this is true, the connection is tenuous and slight.

the transmission from the source (Paul) to the author (Luke); and it fits easily within the context of what we know of the relationship between Luke and Paul.

FURTHER USE OF THE NARRATIVE DEVICE IN ACTS?

One problem with considering Acts 18.19 as an instance of the plural-to-singular narrative device is the infrequency of known Lucan usage of the device within the book of Acts. However, even a cursory examination of Acts reveals little opportunity for the use of the device. Recall the necessary constraints of the device as used in the majority of its appearances in Mark and Luke:

- Used to record the physical movement of a group.
- Used when the primary participant and the eyewitness source are members of that group.
- Used when focus needs to change from the group to the primary participant after movement.

Now consider the primary settings of the book of Acts.[53]

The first seven chapters of Acts (1.1-8.3) take place largely in Jerusalem. They are concerned with Peter, his preaching, and the effect of his preaching—not necessarily with the movements of a group that Peter leads. Peter is in one primary location (Jerusalem) and the text is focused on him.

Acts 8 relates some episodes involving Philip in Samaria and elsewhere, though little opportunity exists for a plural (group around Philip) to singular (Philip) shift to describe his movements.[54]

Acts 9 is the first account of Saul's conversion, and Acts 9.32 reintroduces Peter, who moves geographically from Lydda to Joppa to Caesarea, and then back to Jerusalem in 11.1. In 11.22, Barnabas is sent to Antioch. But these movements are all described in the singular because they are described as movements of individuals; not as movements of groups.

Acts 12 has what upon initial examination appears to qualify as an instance of the plural-to-singular narrative device in verse 10. Peter has been rescued from jail by an angel:

> After *they had passed* the first and the second guard, *they came before* the iron gate leading into the city. It opened for them of its own accord, and *they went outside* and *walked* along a lane, when suddenly the angel left *him*. (Ac 12:10, NRSV, emphasis mine)

The plural reference is ἦλθαν, "they came", which is a verb of geographic motion (LN15.81). The singular reference comes at the end of the verse, when the angel "left him". But this is somewhat misleading because there are two singular references, one to the angel (which is the subject of the clause), the other to Peter via pronoun reference in a prepositional phrase describing whom the angel left. Thus the participant

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[53] This is a very high-level review and is not intended to be comprehensive; it is only intended to provide some context of geographical movements and locations within Acts.

[54] Though note that Acts 21.8, a 'we' passage, the group met Philip in Caesarea and stayed with him. Philip himself could be Luke's source for the material in Acts 8.

in focus in the third primary clause of verse 10 is named, it is the angel. Peter comes into focus in verse 11, where he is the named subject. This is not an instance of the plural-to-singular device.[55]

Acts 13 begins to describe the movements of Barnabas and Paul. Acts 13.13 uses "Paul and his companions" to describe the composition of the group. But from here through the end of Acts 15, third person plurals are used because Paul and Barnabas are "they". A good example is Acts 14.21-23 which, if either Paul or Barnabas was singled out in the narrative, might be an instance of the device:

> [21] After they had proclaimed the good news to that city and had made many disciples, they returned to Lystra, then on to Iconium and Antioch. [22] There they strengthened the souls of the disciples and encouraged them to continue in the faith, saying, "It is through many persecutions that we must enter the kingdom of God." [23] And after they had appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe. (Acts 14.21-23, NRSV)

In Acts 16.10, the first 'we' passage begins. This is an interesting phenomenon, because if the above-discussed concept of "internal focalization" is correct, the 'we' passages are already internally focalized. That is, if these accounts were passed on to Luke as eyewitness accounts, then it is plausible to think that Luke—whose gospel uses the plural-to-singular narrative device at least four times—might use the device when presenting the 'we' passages to preserve their eyewitness perspective within his narration. These passages would be relatively decent targets to convert the first-person narration to third-person narration because they largely meet the criteria of the device used elsewhere.

- They involve physical movement of a group.
- The primary participant (Paul) is a member of that group, as is the eyewitness source.
- Focus changes from the group's movement to the primary participant's actions.

If the plural-to-singular narrative device was used instead of 'we', the author would convey the testimony of the eyewitness in a version appropriate for reading. Yet Luke uses the first-person perspective as if he is the eyewitness recording these accounts. In other words, Luke does not need the narrative device here to attribute eyewitness testimony because he is the eyewitness. Consider Acts 16.16-18:

> [16] One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. [17] While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." [18] She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour. (Acts 16.16-18, NRSV)

Paul is the focalizing character due to his separation from the group in v. 17 ("Paul and us" instead of "us"). If the first-person plurals are shifted to third-person plurals, and if the explicit references to Paul are converted to pronouns or some other referencing mechanism, then this portion of Acts 16 would be an instance of the plural-to-singular narrative device. But Luke has no need to make such conversions of person to present this text as eyewitness testimony; he is the eyewitness. Luke's use of the first-person plural makes this clear.

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[55] Though note that the test for internal focalization does seem to work in this instance. If the group consisted of only Peter and the angel, then logically Peter must be the ultimate source of the event; whether Peter is Luke's direct source or not cannot be determined.

However, within the set of "we" passages, [56] there is one seam in Ac 20.17-38 where the basic criteria for the plural-to-singular narrative device appear to be met;[57] in Ac 20.18b:

> From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. When *they came* to him, *he said* to them: "You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, (Ac 20:17-18, NRSV, emphasis added)

One problem with Ac 20.18a is that the group in motion does not include the primary focal figure. Paul is outside of the group of Ephesian elders that comes onto the scene in v. 17. In other words, Luke (or whomever one takes the source of the "we" passages to be) is talking about Paul ("he") and the Ephesian elders summoned to Miletus ("they"). Paul and the Ephesian elders are not the same party, and Luke is logically not a part of either party so he cannot use the "we" motif. He was present and can report as to what happened, he just was not a direct participant. Acts 20.18b is not an instance of the singular-to-plural narrative device.

Ac 22-26 also stand outside of the recognized boundaries of the "we" passages. In this section of Acts, however, the primary particpant (Paul) is primarily in one location; the events described surround him. Additionally, much of the content consists of speeches. Little opportunity exists for an instance of the plural-to-singular narrative device. Ac 27-28 round out the "we" passages.

Taking all of this into account, the primary areas in Acts where the device could be used is between the 'we' passages, when groups that include Paul move from one place to another, and some episode involving Paul is recorded. This is exactly what is found in Acts 18.18-23, and it helps explain why abundant uses of the plural-to-singular device are not found in the latter half of Acts.

CONCLUSION

Working under the assumption that Richard Bauckham's assertions regarding the plural-to-singular narrative device are correct, the Gospels and Acts were searched for syntactically similar structures. Acts 18.19 was located as a possible instance.

Acts 18.19 fits the syntactic structure promoted by Bauckham as pointing to underlying eyewitness testimony. Given Luke's use of the plural-to-singular narrative device in his gospel, use of the device in Acts is plausible. The passage has no significant text-critical issues and passes the test of internal focalization. And given the structure and progression of Acts, use of the narrative device in chapter 18—between 'we' passages—makes sense.

Some commentators have supposed Paul's initial visit to Ephesus, as recorded in Acts 18.19-21, is a Lucan invention. Others have defended the integrity of the text and the events recorded there, but have been unable to make a strong assertion as to where the knowledge of these recorded events comes from.

As eyewitness testimony, likely from Paul himself, Acts 18.18-23 is reliable and transmits information directly from the one who should know it best.

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[56] Porter, Stanley. "Excursus: The 'We' Passages," in *The Book of Acts in its Graeco-Roman Setting* (ed. David W.J. Gill and Conrad Gempf: Vol. 2 of *The Book of Acts in Its First Century Setting*, ed. Bruce W. Winter. Grand Rapids: Eerdmans, 1993), pp. 562-567.

[57] Note that Ac 18.19-23 is also in the seam of two "we" passages; see THE 'WE' PASSAGES above.

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APPENDIX 1: LUKE'S SOURCES IN ACTS

According to the prologue to Luke's gospel (Lk 1.1-4), Luke used sources in addition to his own firsthand knowledge and experience. He mentions that those who were "eyewitnesses" (αὐτόπτης) and "servants[58] of the word" (ὑπηρέται .. τοῦ λόγου) "from the beginning" provided accounts to "us", a plural personal pronoun that must include Luke in its referent. Luke uses these reports as the basis of his "orderly account".[59]

His second book picks up where his first book left off (Acts 1.1-3). There is no update as to method so it must be assumed that his method is the same: to report based on his own experience and on what he has gathered from "eyewitnesses" and "servants of the word" who witnessed events all the way back to "the beginning". Barrett notes this in the conclusion to his ICC volumes on Acts:

> In the preface to his gospel (Lk. 1:1–4) Luke claims to have associated with persons who may or may not have been able to supply him with accurate historical information about the life and teaching of Jesus but must have been involved in some way in the life of the early church. They are described as eye-witnesses and ministers of the word (αὐτόπται καὶ ὑπηρέται τοῦ λόγου). … They will have been sources for Acts as well as (in a different way) sources for the gospel. They must also have been sources for Luke's own theological and religious thinking.[60]

Recent scholarship confirms this link between Luke and Acts at the seam of the two books.[61] Bruce W. Longenecker describes this link as a "chain-link interlock". According to his analysis, the end of Luke uses "forward gestures" pointing to the initial content of Acts, and the beginning of Acts uses "backward gestures" pointing to the concluding content of Luke's gospel:

> This combination of forward gestures at the end of the Lukan Gospel and backward gestures at the start of Acts are the ingredients of a chain-link structure that help to enhance the unity of the two Lukan volumes. They are what Lucian would describe a century later as a means of bringing entities together into essential connection, permitting no possibility of separation and ensuring a smooth transition within a narrative's progression. Or as C.K. Barrett writes, "In Luke's thought, the end of the story of Jesus is the Church; and the story of Jesus is the beginning of the Church."[62] This theological connection has been concretized in literary form in the interlocked transition between the two Lukan volumes.[63]

Luke's two volumes, then, stand as one unified whole. His use of sources in the volumes include his own knowledge and experience and what has been reported to him by eyewitnesses and by ministers of the word.

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[58] Or "ministers" (ESV)

[59] Bauckham 116-124.

[60] Barrett, C. K. (2004). *A critical and exegetical commentary on the Acts of the Apostles; The Acts of the Apostles* (cxi). 2 v.: T&T Clark International; ill., 1 map.

[61] Longenecker, Bruce W. *Rhetoric at the Boundaries* (Waco: Baylor University Press, 2005), 166-170, 215-226.

[62] Barrett, C.K. *Luke the Historian in Recent Study* (Philadelphia: Fortress Press, 1970), 57, quoted in Longenecker, 170.

[63] Longenecker, 170.

APPENDIX 2: FURTHER EXAMINATION OF THE PLURAL-TO-SINGULAR NARRATIVE DEVICE IN THE SYNOPTICS AND ACTS

Richard Bauckham lists 21 examples of the plural-to-singular narrative device from Mark and two examples from Luke.[64] His list differs slightly from C.H. Turner's list,[65] though Bauckham's is likely better.[66] Representatives of each of Bauckham's examples are presented in this section in both Greek (NA27, one clause per line) and English (NRSV). Where potentially viable instances of the plural-to-singular narrative device occur outside of Bauckham's listed examples, further discussion evaluates whether or not the potential instance should be considered as a valid instance of the device.

Pattern 1: Mark 1.21 and Similar

> Καὶ εἰσπορεύονται εἰς Καφαρναούμ·
> καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. (NA27)

> They went to Capernaum;
> and when the sabbath came, he entered the synagogue and taught. (NRSV)

The formal structural specification,[67] for purposes of searching for other instances, is as follows:

1. A **Primary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

2. A **Primary Clause** immediately follows with a **Predicator** (verb) in the third person singular. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

The following instances of this structure are found in the New Testament. There are two lists below. The first involve instances that also occur on Bauckham's plural-to-singular narrative device list; the second list are those outside of Bauckham's yet still within the corpus of the Gospels and Acts.[68]

- **Also found in Bauckham's list:** Mk 5.38; 9.30; 9.33; 11.15; 14.32.

- **Additional to Bauckham's list:** Mt 15.30; Mk 1.18-19; 1.45-2.1; 3.13-14; 6.33-34; 11.7; Lu 2.45-46; 5.11-12, 19-20; 18.6-7, 13; 19.16-17; Ac 9.8-9, 18; 18.19.

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[64] Bauckham, 181-182.

[65] Turner (C.H.), 39-42.

[66] Bauckham, 157.

[67] This specification (and following structural specifications) use terminology from the *OpenText.org Syntactically Analyzed Greek New Testament* to describe criteria used to form syntactic queries that are then run on the New Testament text using the syntactic search capability of Logos Bible Software (http://www.logos.com). Terminology is defined in the *OpenText.org Syntactically Analyzed Greek New Testament Glossary*.

[68] Note that this syntactic structure is rather specific. It is not supposed that all of Bauckham's hits will have the exact same syntactic structure, therefore it is not expected to find all of his instances with one search. Instead, each of Bauckham's references will be examined to determine structure, and then those structures will be reviewed where they occur within the Gospels and Acts.

A cursory review of the hits additional to Bauckham's list allows one to see that they do not exactly match the device that Bauckham has isolated. This is largely due to the wideness of the net cast by using an entire Louw-Nida domain and also the difficulty to find something that isn't—that is, to locate a verb that implies the plural subject of some set of disciples and Jesus but doesn't state it explicitly; followed by another verb that implies Jesus as person but again doesn't necessarily state it.

Additional Instances of the Narrative Device?

Ac 18.19

This reference is the subject of this paper; see the main body of the paper for further discussion.

Pattern 2: Mark 1.29-30 and Similar

> Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
> ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα,
> καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. (NA27)

> As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John.
> Now Simon's mother-in-law was in bed with a fever,
> and they told him about her at once. (NRSV)

This series of clauses is somewhat unique and reads rather awkwardly in Greek and in English translation. Turner notes this as a strength of his position—when the test for internal focalization is applied, the text actually comes out more comprehendable. Turner, who wrote before narrative criticism developed point-of-view studies and began formally considering focalization,[69] writes:

> In one passage in particular, Mk 1.29, 'they left the synagogue and came into the house of Simon and Andrew with James and John', the hypothesis that the third person plural of Mark represents a first person plural of Peter makes what as it stands is a curiously awkward phrase into a phrase which is quite easy and coherent. 'We left the synagogue and came into our house with our fellow-disciples James and John. My mother-in-law was in bed with a fever, and he is told about her …'[70]

The formal structural specification of this series of clauses is as follows:

1. A **Primary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

2. A **Primary Clause** intervenes. This clause is not **Projected**.

3. A **Primary Clause** follows. This clause has no explicitly stated **Subject**. It also has a singular pronoun (αὐτός) as the **Complement**. This clause is not **Projected**.

The following instances are located:

- **Also found in Bauckham's list:** Mk 8.22

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[69] Bauckham, p. 162.

[70] Turner, C.H, p. 37

- **Additional to Bauckham's list:** Mt 14.34-35; 22.22-24; Mk 3.31-32; Mk 11.4, 6-7; Lu 2.45-46.

Additional Instances of Narrative Device?

Mt 14.34-35

Although structured slighly differently, note that this is a parallel of Mk 6.53-54, which is an instance of the narrative device.[71]

Pattern 3: Mk 5.1-2 and Similar

> Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.
>
> > καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου
> εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, (NA27)

> They came to the other side of the sea, to the country of the Gerasenes.
>
> > And when he had stepped out of the boat,
> immediately a man out of the tombs with an unclean spirit met him. (NRSV)

The formal structural specification of this series of clauses is as follows:

1. A **Primary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

2. A **Secondary Clause** follows. It is a genitive absolute with a singular pronoun (αὐτός) as the **Subject** This clause is not **Projected**.

3. A **Primary Clause** follows. This clause is actually the 'parent' of the previous **Secondary Clause**.

The following instances are located:

- **Also found in Bauckham's list:** Mk 10.46

- **Additional to Bauckham's list:** Lu 19.35-36.

Additional Instances of Narrative Device?

Lu 19.35-36

The only possible instance to discuss is Lu 19.35b-36a:

> καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.
>
> > πορευομένου δὲ αὐτοῦ
> ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. (NA27)

> and after throwing their cloaks on the colt, they set Jesus on it.
>
> > As he rode along,
> people kept spreading their cloaks on the road. (NRSV)

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[71] Bauckham 181; though note he does not explicitly list the parallel passages. Aland's synopsis was consulted to determine the parallel.

While structurally similar, there are some differences that must be noted. The first is the introduction of Jesus (using Ἰησοῦς) as the object of the first clause. This brings Jesus explicitly into the setting instead of relying on a pronoun or verb person/number reference to Jesus for introduction. Second, while ἐπιβιβάζω is a verb of movement,[72] it has not to do with geographic movement (as in Mk 5.1-2 and Mk 10.46) but instead with the movement of mounting an animal. Third, the movement has little to do with setting the scene. The original scene-setting movement occurs in Lu 19.28-29, noting Jesus' movement "near Bethphage and Bethany, at the place called the Mount of Olives" (v. 29). These expressions of movement do use verbs that other instances of the plural-to-singular narrative device use, however these Lukan instances are singular, not plural. For these reasons Lu 19.35-36 is not an instance of the plural-to-singular narrative device.

Pattern 4: Mk 6.53-54 and Similar

Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ

καὶ προσωρμίσθησαν.

καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου
εὐθὺς ἐπιγνόντες αὐτὸν (NA27)

When they had crossed over, they came to land at Gennesaret

and moored the boat.

When they got out of the boat,
people at once recognized him,(NRSV)

The formal structural specification of this series of clauses is as follows:

1. A **Primary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

2. One or two **Primary** or **Secondary Clauses** follow.

3. A **Primary Clause** follows. This clause is actually the 'parent' of the previous **Secondary Clause**. It is not **Projected**. The clause contains an **Adjunct** that somewhere within contains a singular personal pronoun.

The following instances are located:

- **Also found in Bauckham's list:** Mk 1.21-22; 1.29-30; 11.27; Lu 9.56-57.

- **Additional to Bauckham's list:** Mt 19.2-3; 27.27-29; 27.35-37; Mk 1.18-20; Mk 2.2-3; .7.32-33; 8.8-10, 11-12; 11.6-7; 12.41-43; 14.53-55; Lu 2.3-5, 20-21, 44-45; 45-47; Ac 2.45-47; 8.1-2, 7-9; 10.23-24; 12.10; 13.50-14.1; 17.14-15, 15-16; 19.29-31; 20.12-13; 23.31-35.

Additional Instances of Narrative Device?

Most of the possible additional instances of the narrative device are easily dismissable, but a few merit some further discussion.

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[72] cf Louw-Nida 15.98.

Mt 27.35-37

On the surface this instance exhibits some qualities of Bauckham's device. The plural group is "the soldiers of the governor" (vv. 27-31). After *they* crucified him, *they* divided his clothes and placed a placard with the charge against him over his head. However, the focus does not go back onto Jesus (the singular element); it never goes from the group to primary participant in order to set up some further action or speech by the primary participant. So this is likely not an instance of the plural-to-singular narrative device. Additionally, while διαμερίζω is contained in LN15.140, the instance in Mt 27.35 is likely LN63.23.

Mk 2.2-3

Again, on the surface this excerpt appears to be an instance of the device. But when examined in its whole context, it is apparent that the group is not the group of disciples, but a generic crowd. That is, the crowd (plural reference) is distinct from Jesus; he is not part of the crowd. Verse 1 provides a verb of motion in the singular as well as focus upon the primary participant (Jesus). This may be representative of Petrine eyewitness, but it is not an instance of the plural-to-singular device.

Mk 7.32-33

Much like the previous possible instance, this instance is disqualified upon examination of the surrounding context. Verse 31 provides the verb of geographic motion, in the singular, setting the scene and shifting the focus to Jesus, the singular primary participant. Also under discussion in this passage is the makeup of the initial anonymous plural. Is it the Jesus and the disciples, or is it the larger crowd? Verse 33 provides the likely answer, it is the crowd.

Ac 12.10

The plural reference is ἦλθαν, "they came", which is a verb of geographic motion (LN15.81). The singular reference comes at the end of the verse, when the angel "left him". But this is somewhat misleading because there are two singular references, one to the angel (which is the subject of the clause), the other to Peter via pronoun reference in a prepositional phrase describing whom the angel left. Thus the participant in focus in the third primary clause of verse 10 is named, it is the angel. Peter comes into focus in verse 11, where he is the named subject. This is not an instance of the plural-to-singular device.

Pattern 5: Mk 9.9 and Similar

> Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
> διεστείλατο αὐτοῖς
> ἵνα μηδενὶ ἃ εἶδον διηγήσωνται,
> εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. (NA27)

> As they were coming down the mountain,
> he ordered them
> to tell no one about what they had seen,
> until after the Son of Man had risen from the dead. (NRSV)

The formal structural specification of this series of clauses is as follows:

1. A **Secondary Clause** with **Predicator** (verb) from Louw-Nida domain 15. This is a plural participle. This clause is not **Projected**.

2. A **Primary Clause** immediately follows with a **Predicator** (verb) in the third person singular. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

The following instances are located:

- **Also found in Bauckham's list:** Mk 11.12

- **Additional to Bauckham's list:** Lu 7.24; 8.4; 11.29; Ac 14.20; Ac 28.17.

Additional Instances of Narrative Device?

The possible additional instances of the narrative device are, upon further examination, easily dismissable.

Pattern 6: Mk 9.14-15 and Similar

Καὶ [[ἐλθόντες πρὸς τοὺς μαθητὰς]] εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς.

καὶ εὐθὺς πᾶς ὁ ὄχλος [[ἰδόντες αὐτὸν]] ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν.(NA27)[73]

When [[they came to the disciples]], they saw a great crowd around them, and some scribes arguing with them.

When the whole crowd [[saw him]], they were immediately overcome with awe, and they ran forward to greet him.(NRSV)

The formal structural specification of this series of clauses is as follows:

1. A **Primary Clause** with **Adjunct** that contains an **Embedded Clause** with a **Predicator** from Louw-Nida domain 15. This is a plural participle. This clause is not **Projected**.

2. A **Primary Clause** immediately follows with a clause component that is either an **Adjunct** or **Complement**. This clause has no explicitly stated **Subject**. This clause is not **Projected**. The **Adjunct** or **Complement** contains an **Embedded Clause** that contains a **Complement** that contains a singular personal pronoun.

The following instances are located:

- **Also found in Bauckham's list:** Mk 10.32.

- **Additional to Bauckham's list:** Mt 14.34-35; Mt 27.27-28; Acts 17.5; 21.2-3.

Additional Instances of Narrative Device?

Mt 14.34-35

Although structured slighly differently, note that this is a parallel of Mk 6.53-54, which is an instance of the narrative device.[74]

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[73] The [[double brackets]] denote the embedded clauses.

Pattern 7: Mk 11.1 and Similar

> Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ (NA27)

> When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples (NRSV)

The formal structural specification of this series of clauses is as follows:

1. A **Secondary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

2. A **Primary Clause** immediately follows with **Predicator** (verb) in the third person singular. This clause is not **Projected**.

The following instances are located:

- **Also found in Bauckham's list:** Mk 11.1

- **Additional to Bauckham's list:** Mt 21.1-2; Mk 9.6-7; Ac 8.39; 20.18

Additional Instances of Narrative Device?

Ac 20.18

This is an interesting possibility because some (e.g. Porter[75]) place Ac 20.16-38 in the 'We' passages of Acts, though he notes that the group Ac 20.5-21.18 may be split into two sections consisting of 20.5-15 and 21.1-18.

The middle section, Acts 20.16-38, consists mainly of a Pauline speech (vv. 18b-35). The verses preceding the speech (vv. 16-18b) are a short prologue that describes the location and participants in the speech (Ephesian elders in Miletus, plus Paul). The verses following the speech get the reader from the speech back into the boat so the Pauline group can get sailing in 21.1.

The potential instance of the plural-to-singular narrative device is found in the short prologue to the speech, in v. 18a:

> ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς· (NA27)

> When they came to him, he said to them: (NRSV)

This has the standard elements of the plural-to-singular narrative device, including:

- third person plural reference (the verb παραγίνομαι) in a clause with no explicit subject

- the plural verb is a verb of movement (παραγίνομαι is in LN15.86)

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[74] Bauckham 181; though note he does not explicitly list the parallel passages. Aland's synopsis was consulted to determine the parallel.

[75] Porter, Stanley. "Excursus: The 'We' Passages," in *The Book of Acts in its Graeco-Roman Setting* (ed. David W.J. Gill and Conrad Gempf: Vol. 2 of *The Book of Acts in Its First Century Setting*, ed. Bruce W. Winter. Grand Rapids: Eerdmans, 1993), pp. 562-567.

- singular reference to primary focal figure in the text

However, one problem with Ac 20.18 is that, to be an instance of the plural-to-singular narrative device, the group in motion includes the primary focal figure. This is not the case with Ac 20.18; Paul is outside of the group of Ephesian elders that comes onto the scene in v. 17.

In other words, Luke (or whomever one takes the source of the "we" passages to be) is talking about Paul ("he") and the Ephesian elders summoned to Miletus ("they"). Luke is logically not a part of either party, so he cannot use the "we" motif. He was present and can report as to what happened, he just was not a direct participant.

Pattern 8: Mark 11.19-21 and Similar

> Καὶ ὅταν ὀψὲ ἐγένετο,
> ἐξεπορεύοντο ἔξω τῆς πόλεως.

Καὶ παραπορευόμενοι πρωῒ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.

καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. (NA27)

> And when evening came,
> Jesus and his disciples went out of the city.

In the morning as they passed by, they saw the fig tree withered away to its roots.

Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." (NRSV)

The formal structural specification of this series of clauses is as follows:

1. A **Primary Clause** with **Predicator** (verb) from Louw-Nida domain 15 in the third person plural. This clause has no explicitly stated **Subject**. This clause is not **Projected**.

2. A **Primary Clause** intervenes.

3. A **Primary Clause** immediately follows with a **Complement** containing a singular personal pronoun. This clause is not **Projected**.

The following instances are located:

- **Also found in Bauckham's list:** Mk 1.29-30; 8.22.

- **Additional to Bauckham's list:** Mt 14.34-35; Mt 22.22-24; Mk 3.31-32; 11.4, 6-7; 14.53-54; Lu 2.45-46.

Additional Instances of Narrative Device?

Mt 14.34-35

Although structured slighly differently, note that this is a parallel of Mk 6.53-54, which is an instance of the narrative device.[76]

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[76] Bauckham 181; though note he does not explicitly list the parallel passages. Aland's synopsis was consulted to determine the parallel.

Pattern 9: Mk 14.18

This instance is unique because the plural participles in v. 18 are not verbs of motion,[77] but verbs of motion are not a necessary requirement, they are only a likely aspect of the structure. The removal of the restriction of LN15, however, makes searching for like instances much more difficult because so many more possibilities are returned.

Additionally, Mk 14.18 has an ambiguity that may disqualify it from consideration as an example of the plural-to-singular narrative device: the plural references (participles and a personal pronoun) in v. 18 may not include Jesus in the group. Mk 14.17 set the scene by noting that "He [Jesus] came with the twelve". The following plural references in v. 18 agree in case, number and gender with "the twelve". The singular reference in v. 18 explicitly names Jesus: "and they were reclining and eating, and Jesus said". It is not altogether obvious that Jesus and the twelve are the group referred to by the plural in v. 18.

This is important; if the group does not include Jesus, then Mk 14.18 cannot be an instance of the plural-to-singular narrative device.

Pattern 10: Mk 14.22

This instance is essentially the same pattern as PATTERN 5: MK 9.9 AND SIMILAR, though the verb in Mk 14.22 is not in Louw-Nida domain 15 (motion). For reasons mentioned above in PATTERN 9; instances without verbs of motion are not being examined further.

Pattern 11: Mk 14.26-27

For reasons mentioned above in PATTERN 9; instances without verbs of motion are not being examined further.

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[77] The same is true for 14.22 and 14.26a.