

JESUS AND HIS FELLOW JEWS:
A REGISTER ANALYSIS OF SOME EXCHANGES
IN THE SYNOPTICS AND THE FOURTH GOSPEL

by

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A thesis submitted to
the Faculty of McMaster Divinity College
in partial fulfillment of the requirements
for the degree of Master of Arts (Christian Studies)

McMaster Divinity College
Hamilton, Ontario
2014

Master of Arts (Christian Studies)
COLLEGE
Hamilton, Ontario

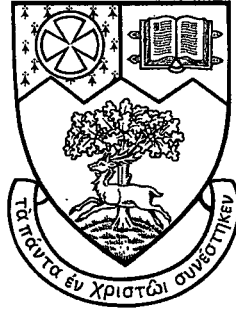
McMASTER DIVINITY

TITLE: Jesus and His Fellow Jews: A Register Analysis of Some
Exchanges in the Synoptics and the Fourth Gospel

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NUMBER OF PAGES: v + 207



McMASTER DIVINITY COLLEGE

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Master of Arts (Christian Studies)

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Date: April 1, 2014

ABSTRACT

“Jesus and His Fellow Jews: A Register Analysis of Some Exchanges in the Synoptics and the Fourth Gospel”

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This thesis examines how the Fourth Gospel and the Synoptic Gospels depict exchanges between Jesus and certain of his fellow Jews, with the goal being to further our understanding of the relationship between them. Halliday’s concept of register is applied to analyze a certain portion of their conversations, including independent clause analysis, Subject analysis, and dependent clause analysis. This research illustrates that the relevant exchanges in John and the Synoptic Gospels are similar in terms of interpersonal meaning, are different in terms of experiential meaning, and are different in terms of clause complexing. Some possible explanations are also discussed at the end of the thesis.

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INTRODUCTION

This thesis will examine how the Fourth Gospel and the Synoptic Gospels depict exchanges between Jesus and certain of his fellow Jews, with the goal being to further our understanding of the relationship between them. Similarities and differences between these two groups of Gospels are crucial for understanding their relatedness, and various scholars have already studied similarities and differences by examining the ideas or events in the Gospels. However, a detailed study of another important characteristic of Gospel narrative, the way language is used to depict exchanges between story characters, is still wanting, and this is the gap my research will fill.

Halliday's concept of register will be applied in this research. In Chapter 1, I will review prior research regarding the relationship between John and the Synoptics. My focus will be on those key works that challenged and changed the traditional dependency view, because they set a new foundation for further investigation of this topic. Chapter 2 is divided into two parts. In the first part, I will introduce Halliday's notion of register and explain how it can be applied to conversations in stories; and in the second part, I will introduce the theories and procedures I have used in order to analyze independent clauses, Subjects,¹ and dependent clauses. Chapters 3, 4, 5 are then the core of my thesis. They

¹ In this thesis I follow the convention of SFL to capitalize the term Subject. In this convention, the names

contain my analysis of numerous conversations between Jesus and the Jews within the narratives of Mark, Luke and the Fourth Gospel. Chapter 6 will provide some concluding reflections.

In the end, my research has shown that the relevant exchanges in John and the Synoptic Gospels are similar in terms of interpersonal meaning (independent clause analysis), are different in terms of experiential meaning (person and Subject analysis), and are different in terms of clause complexing (dependent clause analysis). Thus the superiority of Jesus over the Jews is revealed in all three Gospels, but the things that these characters negotiate and the ways that they provide supporting information are different. Although this result will by no means fully resolve our understanding of the relationship between John and the Synoptics, it clarifies some general similarities and differences and therefore focuses scholarly discussion on finding the best possible explanation for these general facts. To conclude my thesis, I will suggest that these three Gospels have a common early tradition to the effect that Jesus often engaged in public debates with other Jews—and that he consistently came out of those debates looking like the superior figure. At the same time, the sphere of experience that the common tradition refers to was also preserved, with different guises, in John and the Synoptic Gospels. I

will also explore some possible explanations for the differences that exist between the Synoptic conversations and those in the Fourth Gospel.

CHAPTER 1: SURVEY OF LITERATURE

The subject of this thesis is a comparison of how the Fourth Gospel and the Synoptics portray exchanges between Jesus and certain of his fellow Jews. I am not viewing this topic as an isolated issue, but am treating it within a larger topic: the relationship between John and the Synoptics. The relationship between these two groups of texts is a long-discussed topic, and two important questions are related to this debate: Can one dichotomize the Synoptics as history and the Fourth Gospel as theology? And was the Fourth Gospel composed independently or written based on one (or more) Synoptic Gospel(s)?²

The first question is related to some significant differences that exist between John and the other Gospels.³ This phenomenon was observed even in the era of the Church Fathers. One of the most frequently cited statements is that of Clement of Alexandria: “But that John, last of all, conscious that the outward facts had been set forth in the Gospels.... composed a spiritual Gospel.”⁴ Then in the 19th century, because of its extensive use of theological terms, the status of the Fourth Gospel as a reliable source for

² These two questions are based on Kysar’s succinct summarization of scholarly debate regarding the relationship between John and the Synoptics. See Kysar, “Dehistoricizing,” 80–85.

³ Many commentators provide such comparisons in their commentaries. For example, Carson lists five obvious differences, and Beasley-Murray just states that “the elements of contrast are well known and do not require detailed description.” See Carson, *Gospel According to John*, 21–23; Beasley-Murray, *John*, xxxii.

⁴ Eusebius, *Ecclesiastical History* 6.14.7.

historical research was further demoted.⁵ However, Kysar correctly indicates that due to the development of redaction criticism, the nature of Gospels has been re-evaluated.⁶ Now scholars understand that every Gospel should be considered as a theological work, including both the Gospel of John and every Synoptic Gospel. That is to say, the difference between John and the Synoptics is not quite as Clement originally thought.

The second question is concerned with the dependency of the Fourth Gospel on the Synoptics.⁷ Moody Smith indicates that “the twentieth century has, in fact, more than once witnessed the dissolution of a consensus on the relationship of John to the Synoptic Gospels.”⁸ In the early part of the twentieth century, scholars generally held that “John knew and used the Synoptics.”⁹ Morris finds it interesting that both conservative and radical critics supported this opinion: “the former said that [John] wrote to supplement the Synoptists and the latter that he aimed at correcting them.”¹⁰ The turning point occurred in 1938. That year Gardner-Smith published an important book, *Saint John and*

⁵ Carson indicates that the turning point was the publication of D. F. Strauss’s *Das Leben Jesu: Kritisch bearbeitet* in 1835. Since then, the Fourth Gospel has been regarded as “the least useful work in the New Testament, from the perspective of the historian (Carson, *Gospel According to John*, 30).

⁶ Kysar, “Dehistoricizing,” 80.

⁷ This topic, as Keener states, has been “argued often and thoroughly” (Keener, *Gospel of John*, 40). A complete review on this topic can be found in Smith, *John among Gospels*. Also see Smith, “Some Dimensions,” 95–172. One prominent advocator of dependency theory is F. Neiryck. See Neiryck, “John and the Synoptics” and Neiryck, “John 1975–1990.”

⁸ Smith, *John among Gospels*, 10.

⁹ Smith, *John among Gospels*, 13.

¹⁰ Morris, *Studies*, 15. One example of the latter is Hans Windisch, who advocates that “John intended to write an autonomous and self-sufficient book in the fullest sense of the word, and he fully ignored all other writings which were known to him, including (in all probability) the Synoptic Gospels (Windisch, *Johannes Und Die Synoptiker*, 134, cited in Smith, *John among Gospels*, 30). For more information about the work of Hans Windisch, see Smith, *John among Gospels*, 19–31 and Baird, *History Volume Two*, 457.

the Synoptic Gospels, to challenge this consensus. He indicates that their similar structure and occasional parallels do not necessarily indicate a literary dependency.¹¹ In fact, the Fourth Gospel may represent an “independent authority for the life of Jesus.”¹² This argument was supported by C. H. Dodd. In his prominent work *Historical Tradition in the Fourth Gospel* (1963), Dodd contends that behind the Fourth Gospel “lies an ancient tradition independent of the other Gospels.”¹³ Today, the radical argument of Gardner-Smith is not supported by most scholars,¹⁴ but the possibility that *John contains an independent tradition* is generally accepted in scholarship.¹⁵

The concepts introduced above serve as the foundation for us to investigate further the relationship between the Fourth Gospel and the Synoptics. On the one hand, because they are similar in nature,¹⁶ they can be compared, side-by-side, with the same

¹¹ Gardner-Smith, *Saint John*, 88–91. After investigating various possible parallels between the Fourth Gospel and the Synoptics, Gardner-Smith states that “it does not necessarily follow that [the author of the Fourth Gospel] had read the Synoptics” (Gardner-Smith, *Saint John*, 91).

¹² Gardner-Smith, *Saint John*, 96.

¹³ Dodd, *Historical Tradition*, 423. Because the Fourth Gospel may contain materials from an independent tradition, Dodd contends that this Gospel merits “serious consideration as a contribution to our knowledge of the historical facts concerning Jesus Christ.” However, because there is still a gap between “ancient tradition” and “historical facts,” Dodd’s conclusion was criticized by the scholars who thought that Dodd “jumped too quickly from ‘early tradition’ to Jesus” (see Kysar, “Dehistoricizing,” 89). Such debate will not be addressed here because it is beyond the capability of the methodology used in this thesis (i.e. register analysis).

¹⁴ Part of the reason why this radical view was not generally supported is that after the mid twentieth century, various scholars continued to indicate the literary dependence between the Fourth Gospel and the Synoptics through detailed exegetical studies. See, for example, Neiryck, “John 1975–1990,” 16–55. However, Blomberg states that “it is doubtful [these results] will convince those who were not convinced before” (Blomberg, *Historical Reliability*, 47).

¹⁵ For example, Keener states: “Although some argue that John used the Synoptics, probably a greater number of scholars still hold that he simply used independent traditions that have contacts with the Synoptics” (Keener, *Gospel of John*, 41).

¹⁶ That is to say, the dichotomy of “history” and “theology” no longer holds.

methodology; on the other hand, detailed comparisons of these two groups of texts from *various approaches* is necessary so that the nature of John's independence can be described more precisely. Therefore, following his 1963 work, which focuses on the comparison of the parallels, Dodd investigated this topic from another perspective in a paper published in 1967. This time he chose John 5:19–30, a paragraph which does not have Synoptic parallel and is generally regarded as a theological argument.¹⁷ In his paper he compares how the Gospel of John and the Synoptics describe two theological subjects (judgement and Jesus' authority to judge), and he comes to the conclusion that the depictions of Jesus' personality and deeds found in the Fourth Gospel correspond with those "offered by the Synoptics in a very different idiom."¹⁸ If the content of John is not the evangelist's invention or his imitation of the Synoptics, it means that there is a common tradition that "fed both the Synoptics and John."¹⁹

Because Dodd's work indicates the possibility of using the Fourth Gospel as a source for historical research, his method has been applied by the scholars who aim to evaluate the authenticity of the Fourth Gospel.²⁰ For example, Blomberg analyzes the

¹⁷ Dodd, "Portrait of Jesus," 185–95.

¹⁸ Dodd, "Portrait of Jesus," 194.

¹⁹ Kysar, "Dehistoricizing," 89. Based on his findings, Dodd goes a step further to argue that "the similarities we have noted will go far to assure us that behind the two renderings of the portrait there stands a real historical person" (Dodd, "Portrait of Jesus," 195). In this thesis, I will not comment on the historicity of the conversations under investigation, because this would require a different approach than the one I have taken.

²⁰ In the summary of *HTEFG*, Dodd contends that the ancient tradition behind the Fourth Gospel "merit[s]"

whole Fourth Gospel in *Historical Reliability of John's Gospel* (2001). Because his interest is whether “the ideas in this discourse, however they may have been rephrased, do go back to Jesus himself,”²¹ the comparison of *ideas* between the Fourth Gospel and the Synoptics therefore becomes the major concern of his book.²² The monograph of Bartholomä, *The Johannine Discourses and the Teaching of Jesus in the Synoptics* (2012), focuses on the discourses in the Fourth Gospel.²³ In this work he uses two indexes to examine the similarity between John and the Synoptics: “similarity in wording” and “similarity in content.”²⁴ These two criteria indicate that the major concern of Bartholomä is parallel *concepts*, and these results are later applied to evaluate the authenticity of Jesus’ words in every discourse.²⁵

From the review above, we can see that earlier works have analyzed Jesus’ discourses in detail, but their emphasis has been on the comparison of concepts or ideas. Another important character of Gospels — the way Jesus interacts with other

serious consideration as a contribution to our knowledge of the historical facts concerning Jesus Christ” (Dodd, *Historical Tradition*, 423). The method of Dodd has been applied by some scholars who intend to deal with the problem of authenticity, including Blomberg and Bartholomä (see the discussion below). Due to the focus of this thesis, I will focus only on the comparison of texts and will not involve the discussion of John’s authenticity.

²¹ Blomberg, *Historical Reliability*, 113.

²² For example, in comparing John 5:23, Blomberg states that “the language of honouring and dishonouring the Father through the Son closely resembles Synoptic texts like Matt 10:40, 18:5 and Mark 9:37” (Blomberg, *Historical Reliability*, 114). Through these comparisons, Blomberg identifies the points at which “criteria like multiple attestation and coherence apply” and help him to define the authenticity of each pericope. See Blomberg, *Historical Reliability*, 291.

²³ In this book he compares John 3:1–21, 4:1–30, 6:22–59, 8:12–59, 14:1–31, and 20:11–29.

²⁴ See Bartholomä, *Johannine Discourses*, 85–90, especially the summary table in 89.

²⁵ See the conclusion in Bartholomä, *Johannine Discourses*, 414.

characters — has not been intentionally handled.²⁶ This, however, is an indispensable part of Gospel comparison, because a Gospel is not composed of a series of propositions but contains many stories. That is to say, besides the content of Jesus' utterances, the way he speaks to other characters is also preserved in the ancient tradition inherited by each Gospel author. Therefore, to describe the relationship between Gospels, one should check not only *the concepts or ideas* of utterances, but also *the way that Jesus interacts with others using language*. The works of Dodd, Blomberg and Bartholomä have examined the correspondence of contents in John and the Synoptics, and therefore this thesis will cast a wider net and investigate aspects of Jesus' words that are not treated in their research. My method would be applicable to any combination of characters in these narratives, but in this thesis I will concentrate on public interactions between Jesus and his fellow Jews.

²⁶ A brief address of this topic was found in Dodd's 1967 paper, in which he briefly discussed two kinds of relationship: one is Jesus and disreputable characters, and another is Jesus and his disciples. However, the way Dodd evaluates their relationship is still based on the content of their spoken words. See Dodd, "Portrait of Jesus," 196–98.

CHAPTER 2: THEORY AND METHOD

1. Register Analysis on Narrative

A. Register and Context of Situation

One simple approach to catch the concept of “register” is to start from our everyday experience. For instance, the way one speaks with his family members is surely different from the way one writes to his customers. In the former context, we may write “I just wanted to let you know that,” while in the later we may write “I am writing to inform you that.”²⁷ Both situations may involve the same topic, but the wording is very different. A speaker or writer knows which kind of words or expressions are suitable for a specific situation, and this consciousness constrains the way s/he expresses himself or herself. Halliday himself provides a definition of register:

The notion of register is at once very simple and very powerful. It refers to the fact that the language we speak or write varies according to the type of situation.... What the theory of register does is to attempt to uncover the general principles which govern this variation, so that we can begin to understand *what* situation factors determine *what* linguistic features.²⁸

Hence, understanding the causes of the *variation* of language is the major interest of register analysis.²⁹ The concept of register is “a framework for approaching varieties of

²⁷ Hudson, *Sociolinguistics*, 49.

²⁸ Halliday, *Language as Social Semiotic*, 31–32. Also refer to Porter, “Register in the Greek,” 200.

²⁹ Besides Halliday’s variety-based model, Hudson developed another model, item-based model to analyze register. See Hudson, *Sociolinguistics*, 51. In this paper I adopt Halliday’s model.

language from the perspective of their use in context.”³⁰ This leads to another important notion, namely, context of situation.

According to Halliday, Malinowski was the first one to introduce the concept of “context of situation.”³¹ He developed this concept when he did research in the Trobriand Islands of the South Pacific. In his fieldwork, he observed that two kinds of language were being used. The first one was used in daily work, for example, fishing. In such activity, people used language to communicate with each other: when the ship was close to the shore, people on the shore would shout to those on the boat; in a canoe competition, people would also use language to deliver strategy. All these wordings involved a pragmatic use of language; they were used in a specific cultural environment that Malinowski came to call a “context of situation.”

Subsequent work has more fully developed Malinowski’s notion, so that we can now say that context of situation is the socio-cultural context of a text. In fact, we can say that a series of wordings only functions as a “text” when it manifests a social context. When these words are expressed in sounds or in written symbols, they convey meanings and therefore make the communication between people become possible. According to Halliday, a successful communication is a complex process: people within the

³⁰ Porter, “Dialect and Register,” 197.

³¹ Halliday and Hasan, *Language, Context, and Text*, 6.

conversation listen to others, predict what others may say, and respond properly according to the situation, all of which facilitates effective communication.³² If one participant fails to follow, the conversation may cease (and therefore fails).

Hence, the question is: is there a proper method to predict what to say and therefore facilitate the communication? According to Halliday, a workable way is to predict according to context of situation. Halliday defines three components that can be used to analyze the social context of a text:

1. The *field* of discourse refers to what is happening, to the nature of the social action that is taking place.
2. The *tenor* of discourse refers to who is taking part, to the nature of the participants, their statuses and roles.
3. The *mode* of discourse refers to what part the language is playing, what it is that the participants are expecting the language to do for them in that situation.³³

These are the three features of a context that influence the language of a text.

Since a text is generated in a context of situation, these three factors would always “leave a ‘trace’ in the text; what is relevant to the context of situation would be illuminated by the language of the text.”³⁴ This statement implies that each category is realized through some kind of elements in the text (these elements are the “traces” of the corresponding context of situation). Halliday defines three elements in the text to describe the

³² Halliday and Hasan, *Language, Context, and Text*, 9.

³³ Halliday and Hasan, *Language, Context, and Text*, 12.

³⁴ Hasan, “Place of Context,” 176.

relationship between text and context of situation: field is realized by *experiential* meanings, tenor is realized by *interpersonal* meanings, and mode is realized in *textual* meanings.³⁵

Along similar lines, Land in his recent dissertation suggests that a context consists of “some *sphere* of human experience,” “discourse participants who are enacting an *activity* that entails a particular set of participant *relations* and *roles*,” and “a *mode* of conveying information” (*italic* original), which are realized respectively by *experiential*, *interpersonal*, and *textual* meanings.³⁶ For clarity of discussion, I will follow Land’s approach to these three contextual features.

B. Contextual Configuration

Following the concept of context of situation, Hasan introduces the concept of *contextual configuration* (CC) — a combination of field, tenor and mode — to describe a situation type.³⁷ Each of the three parameters “may be thought of as a variable that is represented by some specific values.”³⁸ For example, the variable field may have the value of “manager” or “teacher”; the variable tenor may allow a choice between

³⁵ Halliday and Hasan, *Language, Context, and Text*, 26.

³⁶ Land, “Integrity,” 73. In identifying the relationship between context and text, Land argues that “because different verbal actions ... correlate most strongly with different interpersonal meanings,” “what is happening” and “who are taking part” should be understood as interpersonal notions (Land, “Integrity,” 73, n. 19).

³⁷ Halliday and Hasan, *Language, Context, and Text*, 55.

³⁸ Halliday and Hasan, *Language, Context, and Text*, 55.

“command” or “ask a question”; and the variable mode may be “written” or “spoken”.

Some of the possible combinations include:

The manager commands the staff in speech.

The teacher asks the student a question in speech.

The manager asks the staff a question in an e-mail.

The teacher commands the student in an e-mail.

According to Hasan, each of these entries is a CC—“a specific set of values that realizes field, tenor and mode.”³⁹ In describing a CC, all three elements must be included; that is, the three variables work together to motivate the appearance of a specific text. “If text can be described as ‘language doing some job in some context,’ then it is reasonable to describe it as the verbal expression of a social activity; the CC is an account of the significant attributes of this social activity.”⁴⁰

Since CC represents a specific combination of field, tenor and mode, it means that “each context of situation corresponds to a location along the dimension of register variation—that is, to a register.”⁴¹ And, based on the delicacy which one assigns to each variable, the range of its corresponding register varies. Hence, one can define a CC which links to a specific register, or a CC which links to whole “families” of registers. For example, recipes, car repair instructions, and furniture assembly instructions represent

³⁹ Halliday and Hasan, *Language, Context, and Text*, 55.

⁴⁰ Halliday and Hasan, *Language, Context, and Text*, 56.

⁴¹ Matthiessen, “Register in the Round,” 236.

different registers. But, they can be grouped into a family of “procedural registers,” for they contain a similar kind of tenor and mode, and only vary in field (i.e. different sphere of human experience).⁴² Matthiessen uses one figure to express the concept of register variation (Figure 2.1). Each CC has its corresponding register. These registers overlap one another, but because of the difference in CC, each register also has its uniqueness. This concept will be applied to define the texts to be analyzed in this research.

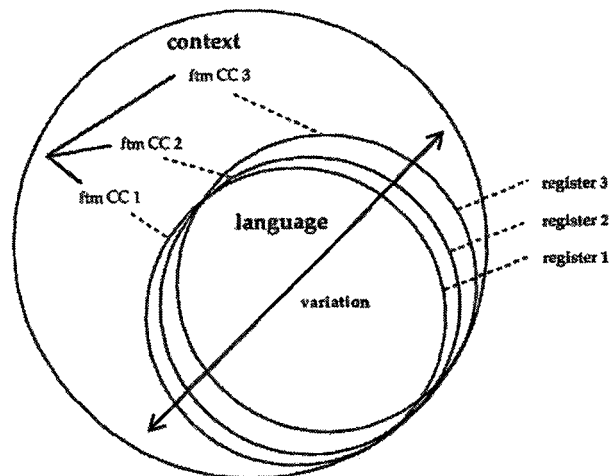


Figure 2.1⁴³

C. Dual Context of Situation

My discussion to this point has dealt with examples where only one context of

⁴² Matthiessen, “Register in the Round,” 236. Another example is introduced by Halliday (cited by Matthiessen) to characterize scientific English: “in field, extending, transmitting or exploring knowledge in the physical, biological or social science; in tenor, addressed to specialists, learners or laymen, from within the same group (e.g. specialist to specialist) or across groups (e.g. lecturer to students); and in mode, phonic or graphic channel, most incongruent (e.g. formal “written language” with graphic channel) or less so (e.g. formal with phonic channel), and with variation in rhetorical function—expository, hortatory, polemic, imaginative and so on.” See Halliday, “Language Physical Science,” 162.

⁴³ Matthiessen, “Register in the Round,” 237.

situation exists, such as conversations between two persons, lectures, or a business letter. In these cases, there is only one context: the one in which these participants are involved. However, in some situations, a text may contain two types of contexts—as for example, in story-telling. Because the Gospels fall in this category, I will briefly discuss this complication.

In previous sections, I mentioned that Malinowski developed the concept of “context of situation” while doing research on a South Pacific island. There, in addition to the kind of language which is pragmatically used in daily life, he also observed another kind of language that is not as obviously linked to a context of situation. For instance, Malinowski observed that people on the island would gather together to listen to stories. On the surface, *the story can exist by itself*. That is, it can be told in the morning or in the evening, in a room or besides the shore, to a small group of people or to a large group of people. But, from another point of view, these stories are not so “isolated.” In fact, they have their own function when they are told in a specific context of situation. For example, when there is famine in the island, a story regarding how people help each other during tough times is told. Hence, story-telling has a function of community solidarity and enhancement of the group’s well-being. In this way, the telling of a specific story has an

indirect relevance to the pragmatic context of situation.⁴⁴

This phenomenon illustrates the concept of *dual context of situation*.⁴⁵ The first context is the one of the *narrator*, who tells the story in a specific context involving elements of his or her contemporary world. This immediate context may influence the way s/he tells a story, and the telling also brings about practical effects on that context. Another context is the one of the *narrative world*, which is “an imaginary one of the story itself.”⁴⁶

If we observe a Gospel text, we can find that both types of texts can be found in the Gospel. The first type is for *direct communication*, such as Luke 1:1–4 and John 20:30–31. These texts are direct instructions or comments from the author, and are expected to bring about pragmatic influence on its audiences. Another type is for *indirect communication*, and they occupy the major portion of a Gospel text. In these texts, a Gospel author does not state a proposition directly (e.g. “Jesus has the ability to heal”) but communicates with his audience by telling stories.⁴⁷ On the one hand, these stories

⁴⁴ Halliday and Hasan, *Language, Context, and Text*, 7. Malinowski’s dual contexts suggest “the simultaneous operation of two contexts, which though related were yet distinct” (Hasan, “Place of Context,” 176).

⁴⁵ Hasan, “Place of Context,” 176.

⁴⁶ Hasan, “Place of Context,” 176. According to Hasan, narrating may be divided into inventing (e.g. tale or novella) or recounting (e.g. biography or a news story) (Hasan, “Speaking with Reference,” 294). However, in this research such distinction is not crucial, because it does not affect the analysis regarding the interaction between story participants.

⁴⁷ For the convenience of discussion, I use the term “story” here. This term does not mean that the content it refers to is non-historical. However, the historicity of the content belongs to another area of discussion and not in the scope of this paper.

are used to communicate with the external world. On the other hand, narrating creates a story universe in which story characters interact with each other, and the dialogues or monologues within the story are the *texts* realized in a specific story context.

Since the information of a story context is described in the background of each story (e.g. time, place, participants, etc), one can create a text database based on a specific CC, and then use that database to examine the characteristic of the corresponding register. For example, if one is interested in the register of the public teaching of Jesus, Matt 5–7 will be selected because it is an open speech to the crowds and the disciples (Matt 5:1), but Matt 24–25 will be excluded for it is a private talk (κατ' ἴδιαν) between Jesus and his disciples (Matt 24:3). With similar concepts, I will define a specific CC value so that conversations of the same story register may be properly picked out and examined.

D. Summary and Texts to Be Analyzed

Up to now I have introduced the major concepts that will be used in this research. Halliday's notion of *register* connects a text to its context and provides a systemic approach (experiential, interpersonal, and textual meaning) to examine a text; *contextual configuration* correlates contextual parameters (field, tenor, and mode) to registers and can be used to select proper texts (i.e. texts of the same register) for this research; *dual*

context effectively describes the nature of the Gospels and provides a foundation for analyzing depicted conversations between Jesus and other Jews.

The Fourth Gospel and two Synoptic Gospels, Mark and Luke, will be analyzed in this research,⁴⁸ and three criteria will be used to select target texts. (1) The “fellow Jews” defined in this thesis include various Jewish leaders⁴⁹ in these Gospels and “the Jews”⁵⁰ in the Fourth Gospel. (2) Only those dialogues which happen *in public* and *between Jesus and a group of Jews* will be analyzed.⁵¹ (3) My analysis will not include the pericopes regarding the trial of Jesus, because dialogues in the court instantiate a register that is different from the one used when Jesus speaks to Jews in a sphere other than the sphere of a legal court. The texts to be analyzed are summarized in Appendix 1.

⁴⁸ Due to limited space, I have to decide which Gospels should be included in this research. Since the aim of this thesis is to address the “independence of the Fourth Gospel,” I have decided to keep the three Gospels listed above because the Gospel of Matthew is believed to have least dependence on the Gospel of John. The level of dependency can be found in many commentaries. For example, Keener summarizes that “it has been argued that John used Matthew.... Scholars more often affirm that John used Luke.... Most often scholars who think John used another Gospel suggest that he used Mark” (Keener, *Gospel of John*, 40); Neiryck also states that “dependence on Matthew was regarded as much more problematic” (Neiryck, “John 1975–1990,” 16).

⁴⁹ These leaders include the Pharisees, the scribes, the chief priests, the elders, the lawyers, and Sadducees.

⁵⁰ The meaning of John’s usage of “the Jews” has been widely discussed among scholars (see for example, Keener, *Gospel of John*, 219–28). Carson suggests that “most commonly it refers to the Jewish leaders” (Carson, *Gospel According to John*, 142), though this term may also contain an ironical sense to represent “the Jewish leaders in [John]’s day who are endeavoring to centralize Jewish authority” (Keener, *Gospel of John*, 227). Therefore, direct speeches of this group are included in this research. On the contrary, the participants such as “the crowds” (e.g. John 6:25–40 and 7:20–24) do not refer to Jewish leaders and their words will not be included in this analysis.

⁵¹ John 3:1–15 is excluded because this dialogue occurs in a private scene. Mark 12:28–34 and Luke 7:36–49, 10:25–37, 11:37–54, 13:10–17 and 14:12–14 are not selected because though these words are spoken in public, they are not addressed to a group of Jews but to a specific person.

2. A Method for Analyzing Gospel Texts

In the second part of this chapter, I will describe the methods to analyze the language used in exchanges between Jesus and the Jews. I will approach this topic from three angles. First, I will examine the structure of these exchanges as moves, which will focus on the analysis of *independent clauses*. Then, I will analyze the *Subject(s)* of these exchanges, that is, the things that are being negotiated in dialogue. Finally, I will examine the *dependent clauses* in each utterance, since these represent extra ideational content attached to each move.

A. Independent Clause Analysis

In the first part, I will analyze conversations between Jesus and the Jews as moves in exchange. This analysis intends to understand how a speaker does things to others through language.⁵²

(1) Speech function analysis

The first two features pertaining to speech function analysis are *speech roles* and *commodities* exchanged. According to Halliday, each participant has a speech role in an interaction, *giving* or *demanding*. This role is not one-sided, for when one speaker does something himself, “he is also requiring something of the listener.” In other words,

⁵² Halliday, *Language as Social Semiotic*, 112.

“giving implies receiving and demanding implies giving in response.”⁵³ Therefore, in a dialogue, a speaker and his/her addressee is respectively assigned a speech role: one is active, and another is complementary. Another fundamental element in an interaction event is the commodity which is exchanged in a conversation. According to their nature, the commodity may be either *goods-&-services* or *information*. When these two variables are combined, four primary speech functions and the expected & discretionary response types can be defined.⁵⁴ In analyzing the speech function of Jesus and the Jews, I will use the features of these two sub-systems SPEECH ROLE and COMMODITY as my starting point, and when the terms *statement*, *command* or *question* are used, they represent a specific combination of features of these two systems.

Another reason to use these two sub-systems is that this approach can examine the non-verbal objects that are involved in an exchange. When the object demanded by a speaker is not information but goods-&-services, the expected response of this requirement is the provision of this specific object. For example, in Mark 12:15–16, when Jesus says φέρετέ μοι δηνάριον ἵνα ἴδω to the Pharisees, they follow this instruction to

⁵³ Halliday, *Language as Social Semiotic*, 107.

⁵⁴ Halliday and Matthiessen, *Introduction*, 107–08. These four primary speech functions are offer, command, statement, and question. Along this line, expected and discretionary responses (total eight terms) can also be defined. Expected responses to these four initiation speech functions are acceptance, undertaking, acknowledgement, and answer; discretionary responses to them are rejection, refusal, contradiction, and disclaimer. See the table in Halliday and Matthiessen, *Introduction*, 108.

bring one (οἱ δὲ ἤνεγκαν). In this situation, language “has a more ancillary function”⁵⁵ and “is brought in to help the process along.”⁵⁶ Through this expected action, the interaction between conversation partners is realized “socially,” that is, “realized by patterns of social behaviour.”⁵⁷ In my analysis, actions of this sort will be understood as a move of the addressee. The two systems, SPEECH ROLE and COMMODITY, are shown as the two figures below.



Figure 2.2

The third feature of a move is its relationship with its preceding and next move.

According to Halliday, this feature is described by the subsystem MOVE, which contains two terms: *initiating* and *responding*, and response type can be further divided into two types, an *expected* response and a *discretionary* one.⁵⁸ This system can be used to describe a conversation that has an initiation, which is realized with a full clause (e.g.

⁵⁵ Thompson, *Functional Grammar*, 47.

⁵⁶ Halliday and Matthiessen, *Introduction*, 107. Martin also indicates that “when negotiating information we expect a verbal response (or gesture), whereas when negotiating goods-and-services we expect action” (Martin and Rose, *Working with Discourse*, 223).

⁵⁷ Matthiessen et al., *Key Terms*, 104. Matthiessen states that “the elements of a generic, or contextual, structure may be realized semiotically or socially. When they are realized semiotically, they are realized by patterns of meaning, in the semantic system of language When they are realized socially, they are realized by patterns of social behaviour. This happens only in ‘doing’ contexts” (Matthiessen et al., *Key Terms*, 104).

⁵⁸ Halliday and Matthiessen, *Introduction*, 108.

πόσους ἄρτους ἔχετε; [Mark 6:38]), and a response, which is here realized with an elliptical clause (e.g. πέντε, καὶ δύο ἰχθύας).⁵⁹ In this type of interaction, the initiator defines a role for himself and at the same time sets a complementary role for his dialogue partner. In Mark 6:38 discussed above, the addressee fills the slot which is left open in the question, therefore completing this exchange.

However, in a real conversation, besides this kind of typical response, an addressee can respond to the initiator in various ways. For example, he may just reject the role assigned by the initiator and respond to him indirectly with another question, as what Jesus does to Pilate when Pilate interrogates him inside the praetorian (John 18:33–38).⁶⁰ In the term of Eggins, this response is defined as *rejoinder moves*. Different from *responding moves*, which “just negotiate what is already on the table,” rejoinder moves “query it (demanding further details) or reject it (offering alternative explanations).”⁶¹ While the former “move the exchange towards completion,” the latter “in some way prolong the exchange,”⁶² as what is observed in John 18:33–38 introduced above.

By expanding the system network regarding a move to further delicacy,⁶³ Eggins

⁵⁹ Halliday and Matthiessen, *Introduction*, 108–09.

⁶⁰ For example, in John 18:33 when Pilate asks Jesus σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Jesus replies him with another question ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἰπὸν σοι περὶ ἐμοῦ; A detailed analysis on their dialogue can be found in Land, “Jesus before Pilate,” 13–22.

⁶¹ Eggins and Slade, *Casual Conversation*, 207.

⁶² Eggins and Slade, *Casual Conversation*, 200.

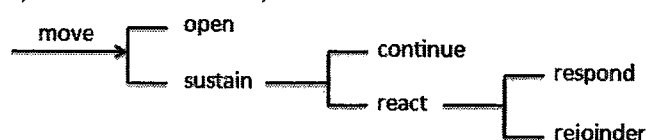
⁶³ This system network is shown on Eggins and Slade, *Casual Conversation*, 192. Each item in the system (open, continue, respond, and rejoinder) contains various delicate choices and is addressed in Eggins and

provides a revised model to analyze casual conversations. One strong point of her model is that it covers the situation in which a response (i.e. rejoinder) does not follow the agenda defined by the addresser.

However, one shortcoming of her model is that she does not indicate which move should be identified as an “open” move,⁶⁴ and therefore though her model can be applied to a conversation longer than a typical initiating-responding pair, most moves, according to her coding, are identified as reacting moves—different types of reacting moves.⁶⁵ That is to say, in her analysis, most moves in a conversation are interpreted as a series of responses to a far-preceding initiating move.⁶⁶ When most moves are identified as responses, the relationship between these moves may be overlooked.

Therefore, although I intend to expand Halliday’s system of MOVE so that it can be applied to a conversation longer than a typical initiating-responding pair, I will not adopt the approach of Eggins. Different from Eggins’s system, my method will focus on

Slade, *Casual Conversation*, 192–213.



⁶⁴ Or in Halliday’s term, an initiate move (Halliday and Matthiessen, *Introduction*, 108).

⁶⁵ See Eggins’s coding on a casual conversation listed in Eggins and Slade, *Casual Conversation*, 170–73.

⁶⁶ Martin indicates that without a proper definition of a response, one may “run into the problem of deciding how much change we allow before a move stops being a response” (Martin and Rose, *Working with Discourse*, 233).

the relationship between one move and its immediate *preceding* and *next* move.⁶⁷ Two system networks will be introduced in my analysis. The first one is PRECEDING MOVE, which examines the nature of a preceding move. A move which does not have a preceding move will be labelled as *none*. A move after the same speaker's utterance will be marked as *self*. Only when a move is after another speaker's utterance, the two labels introduced by Halliday, initiating and responding, will be introduced.⁶⁸ If the target move replies to its preceding utterance without introducing other new elements, it will be interpreted as a *responding*. This type of move fills the slot left open in the previous move, either in an *expected* or a *discretionary* way.⁶⁹ If the addressee does not accept the role assigned to him (e.g. carrying out a command or answering a question) but adds a new element or changes the topic under discussion, he in fact assigns himself as an initiator of a new turn and at the same time assigns a complementary role to his addressee.⁷⁰ This move therefore will be labelled as *redirecting*. From this perspective, in a series of moves in a conversation, the role of a speaker changes continuously. When there is a change of speaker, one must examine the nature of a move based on its

⁶⁷ According to Hasan, every progressive message in a dialogue "can be viewed from two mutually non-exclusive perspectives: (i) what is the preceding textual environment for the message, and (ii) what textual environment the message itself creates for the addressee." See Hasan, "Semantic Variation," 254.

⁶⁸ See Halliday and Matthiessen, *Introduction*, 108.

⁶⁹ Halliday and Matthiessen, *Introduction*, 108.

⁷⁰ Martin and Rose, *Working with Discourse*, 233. Martin indicates that "a response does not allow for changes to the nub of the argument (its Subject), or to the content of what is being argued about in the rest of the clause.... Any move making changes of this kind would not be considered a response but a new initiating move."

relationship with its preceding move. The system network of PRECEDING MOVE is illustrated in Figure 2.3.

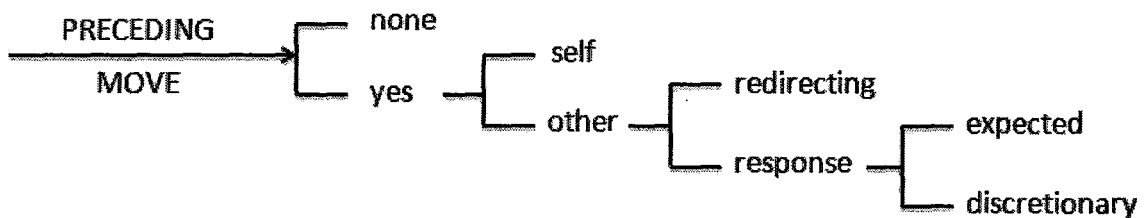


Figure 2.3

Another feature of a move is its relationship with the next move. Part of this issue regards the “textual environment the message itself creates for the addressee,”⁷¹ but this is not the only factor. In a real conversation, other elements, such as a waiting after a statement, hint that an addressee is to give a response. However, unlike a transcript of a daily conversation in which data of this sort can be recorded, conversations in a story do not have this information. Therefore, I will identify this relationship by examining what happens after an utterance is made, that is, who makes the next move. If that move is from another speaker—no matter if it is a comment,⁷² an action,⁷³ or silence⁷⁴—I will

⁷¹ Hasan, “Semantic Variation,” 254. For example, as Hasan indicates there, “when a question is asked, this creates a textual environment with the expectation that the addressee will respond.”

⁷² For example, in Luke 20:16, after Jesus says ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις, the crowds surrounding him says μὴ γένοιτο.

⁷³ In John 10:31, after Jesus says ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν the narrator indicates that “the Jews picks up stones again to stone Him.”

⁷⁴ Halliday indicates that a speaker may provide a discretionary response by refusing to answer the question altogether (Halliday and Matthiessen, *Introduction*, 109). However, because the conversations analyzed in this research are not transcripts, we do not know if there is any pause after one utterance. Therefore, I will use the aside from the narrator to reconstruct the exchange in these conversations. For example, because the narrator specifically indicates that “the Jews are silent” after Jesus’ question (ἔξεσιν

assume that the speaker has created an environment that invites others to respond and the move will be labelled as *other*. On the contrary, if a speaker does not stop but continues to the next move, I will assume that s/he does not create room for a response and the move will be labelled as *self*. This distinction is especially helpful to identify a rhetorical question, which does not expect a response from addressees.⁷⁵ Finally, the last move of an exchange will be labelled as *none*, which means that Jesus or the Jews make no other moves after this move. These are the elements in the system network NEXT MOVE (Figure 2.4).

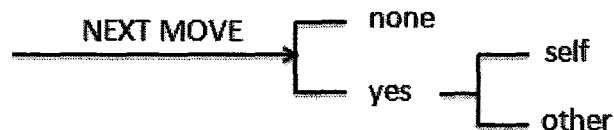


Figure 2.4

In most cases, moves are made directly to one's dialogue partner. But in some situations, a move that is not made directly to a dialogue partner can still impact an exchange. For example, in Mark 2:16–17, the Jews do not speak to Jesus but to his disciples, but Jesus hears their words and then speaks to them. Moves of this type will be categorized as *indirect moves*. On the contrary, the moves that are directed at the other

τῷ σαββάτῳ θεραπεύσαι ἢ οὐ; [Luke 14:3]), I interpret this silence as a discretionary response from the Jews. On the contrary, when such asides are not found (e.g. Jesus' question in Luke 11:19), I will assume that current speaker makes another move after his question.

⁷⁵ This phenomenon is frequently found in Jesus' utterance. For example, in Luke 11:19, after raising a question (εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν), Jesus does not stop but continues his utterance (διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται).

speaker in a dialogue are called *direct moves*.

When there is a change of speaker, a new *turn* begins. While a *move* is the minimum unit in a conversation, a *turn* contains the total moves that are made by a certain speaker before s/he stops speaking or before another participant begins to speak. Therefore, a conversation may contain various numbers of turns, and a turn may contain various numbers of moves. The figure below illustrates a conversation between 2 speakers that consists of 3 turns.

	Speaker 1				Speaker 2			Speaker 1				
Turn	1				2			3				
Move	1	2	3	4	1	2	3	1	2	3	4	5

Figure 2.5

(2) Lexicogrammar Analysis

Move is an interpersonal semantic unit of dialogue, and at the lexicogrammar level it is realized by a *clause*.⁷⁶ According to Hasan, there are two types of moves: punctuative moves and progressive moves.⁷⁷ Punctuative move are realized by *minor clauses* (e.g. εἰρήνη ὑμῖν, ὡσαυνιά) and serve the function of “locutionary and/or expressive guidance.”⁷⁸ They “guide the flow of interaction, often punctuating its

⁷⁶ Matthiessen et al., *Key Terms*, 147.

⁷⁷ Hasan, “Semantic Networks,” 118. Land has applied this concept in the interpersonal meaning analysis of 2 Corinthians. See Land, “Integrity,” 83–92.

⁷⁸ Hasan, “Semantic Networks,” 118.

stages,”⁷⁹ but do not describe the nature regarding what is happening.⁸⁰ As to progressive moves, they are the “interactive moves by means of which most situations advance towards completion.”⁸¹ This type of move is realized by a *free clause*,⁸² which serves to “enact a proposition or a proposal in dialogue by realizing a speech functional selection.”⁸³ *Free clauses* are the focus of this section.

Under this fundamental structure, one exception should be mentioned here. In some instances a finite clause serves the function of a *preface*,⁸⁴ and the projected clause immediately after it is the clause that “really advances the relevant context of situation.”⁸⁵ The most famous clause of this kind is the locution of Jesus, ἀμὴν λέγω ὑμῖν ὅτι. Besides this one, in the conversation of the Gospel this structure is used with various verbs, such as πιστεύετε ὅτι (Matt 9:28), οἴδατε ὅτι (Matt 20:25), γινώσκετε ὅτι (Matt 24:33) or μεμαρτύρηκα ὅτι (John 1:34). In some instances a directive clause (see the discussion below) may also serve this function, as the command which the Jews speak (εἰπὸν ἡμῖν) before their question (ἐν ποίᾳ ἐξουσίᾳ ...?). Since a projecting clause does not realize a move by itself, it will not be counted as an ordinary free clause.

⁷⁹ Hasan, “Semantic Networks,” 118.

⁸⁰ Land, “Integrity,” 83.

⁸¹ Land, “Integrity,” 83.

⁸² Matthiessen et al., *Key Terms*, 147.

⁸³ Matthiessen, “Descriptive Motifs,” 614.

⁸⁴ Hasan, “Semantic Networks,” 118.

⁸⁵ Land, “Integrity,” 91.

According to Matthiessen, the speech functions are realized grammatically through the MOOD system. In English, this system defines three major clause types: imperative, declarative and interrogative, which respectively realize the speech functions of command, statement and question.⁸⁶ The relationship between these three moods is illustrated as the figure below:⁸⁷

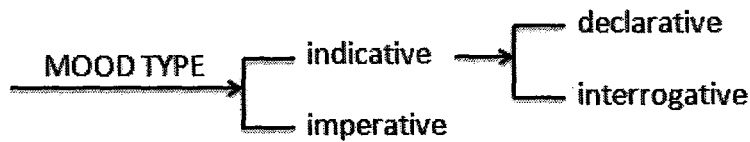


Figure 2.6

Unfortunately, the terminology used by Matthiessen has the potential to cause confusion when it is applied to NT Greek, because in Greek grammar the terms *indicative* and *imperative* are used with reference to specific verbal mood forms. For the clarity of discussion, therefore, I will use the expressions *informative clause* and *directive clause* for the clause types mentioned above, leaving the terms *indicative* and *imperative* for the traditional verb forms. The system network CLAUSE is diagrammed below. This system contains three major clause types: *directive clause*, *declarative clause* and *interrogative clause*, which respectively realize the speech functions of command, statement and

⁸⁶ As to the fourth speech function, the offer, it is not grammaticalized “as a distinct mood type” (Matthiessen, “Descriptive Motifs,” 611). “Its pattern of realization is more delicate” (Land, “Sacrificing Sacrifices,” 35, n. 131).

⁸⁷ Matthiessen, “Descriptive Motifs,” 613.

question.

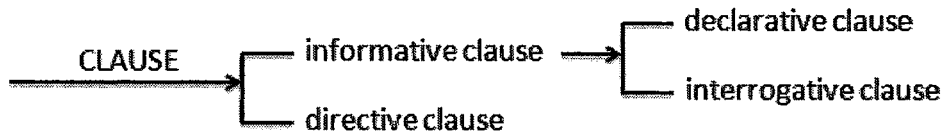


Figure 2.7

As to the verbal mood forms, Porter suggests that these forms are used “to grammaticalize the language user’s perspective on the relation of the verbal action to reality,” or, in brief, to “indicate the speaker’s attitude toward the event.”⁸⁸ Attitudes expressed in these forms include *assertion* (indicative form), *direction* (imperative form), *projection with low contingency* (subjunctive form) and *projection with high contingency* (optative form).⁸⁹ Because of the attitude expressed by these verbal forms, one finds that informative clauses employ indicative, subjunctive, and optative verbs, whereas directive clauses employ imperative verbs. But it must also be remembered that different clause types and verbal attitudes can be used to realize each of the speech functions. For example, in 1 Cor 10:8 an informative clause with the attitude of projection realizes the speech function of command (μηδὲ πορνεύωμεν), a very common usage of this clause type.⁹⁰ In Luke 13:35, however, Jesus says to the Jews οὐ μὴ ἴδητέ με. In this latter

⁸⁸ Porter, *Idioms*, 50.

⁸⁹ Porter, *Idioms*, 50–61; Porter, *Verbal Aspect*, 163–78. The future verb form, which is not listed here, conveys expectation (Porter, *Idioms*, 43–44).

⁹⁰ On the series of commands in 1 Cor 10:6–11, see Land, “Sacrificing Sacrifices,” 96–97. Porter indicates

example, the same clause type with the same verbal attitude realizes the speech function of giving information, because Jesus is not directing the Jews' behaviour but merely projecting something that is very likely to happen in the future.

Finally, in NT Greek the formally distinguishing feature of a question is the question mark (;) placed by the editor at the end of a clause.⁹¹ There are two basic question types: *polar interrogatives*, for yes/no questions, and *elemental interrogatives*, for content questions.⁹² In Greek, the former can be further distinguished into questions *with or without expectations*.⁹³ A question without expectation requires the addressee to agree or disagree with a proposal or proposition but does not imply the expectation of the addresser. Mark 14:61 is a question of this type: σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; For a question with expectation, it is indicated by the use of negative particles. While a question expecting a *negative* answer is normally negated by μή, as the question raised by the crowd regarding Jesus (ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν; [John 7:31]), a question anticipating a *positive* answer usually contains the

that “the semantic feature grammaticalized by the non-indicative mood forms is one of ‘projection’ in the mind of the speaker or writer.... The close relation among the non-indicative mood forms is seen ... in the fact that imperatives and subjunctives may appear in similar commanding and forbidding contexts” (Porter, *Idioms*, 52–53).

⁹¹ Porter, *Idioms*, 276.

⁹² Halliday and Matthiessen, *Introduction*, 114.

⁹³ The subtypes of major question types differ from language to language. A brief summary can be found on Matthiessen, “Descriptive Motifs,” 613. These two types of questions are categorized as *open questions* and *questions with negative participles* (Porter, *Idioms*, 276–79). The category I use here is from the perspective of a speaker, which is similar to the term of Land, *non-leading* question and *leading* question (Land, “Sacrificing Sacrifices,” 36).

particle οὐ, as the question raised by Jesus to the crowds (εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς; [Matt 6:30]).

Different from polar questions, an elemental interrogative expects the addressee to provide specific information to the question. Based on the selection available to the addressee, elemental interrogatives can be divided into two types: *restricted* questions or *open* questions.⁹⁴ While the former require an addressee to select from limited alternatives (e.g. Jesus asks the scribes τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ... ἢ εἰπεῖν ...; [Mark 2:9]), the latter do not limit the range of possible answers (e.g. Jesus asks the disciple πόσους ἄρτους ἔχετε; [Mark 6:38]). Figure 2.8 describes the various types of interrogatives in Hellenistic Greek.

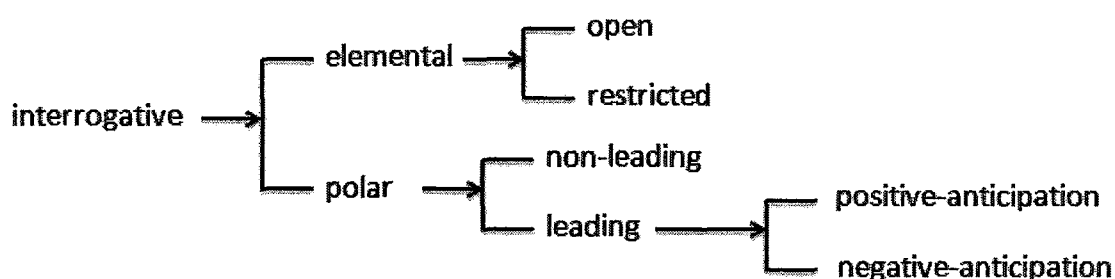


Figure 2.8

⁹⁴ Here I follow the terms used by Land. See Land, “Sacrificing Sacrifices,” 36.

(3) Independent clause analysis procedure

The concepts introduced above will be used to analyze the moves made by Jesus and the Jews in these conversations. I will first examine the nature of the turns, and then the nature of the moves, and finally the function of these moves, especially focusing on the adjacent moves from different speakers.

In the first part, the unit of analysis is a turn. Several things will be examined here, including the number of turns in a conversation, who are the initiator and the final speaker of a conversation, the number of moves in a turn, and the other characters involved in the exchange between Jesus and the Jews. These analyses will provide us with an overall understanding on the nature of these conversations.

In the second part, I will categorize these moves according to their speech function in an exchange and compare the tendency of usage in each Gospel. The types of questions used in each Gospel will also be compared in this part.

After examining the nature of moves used in each Gospel, in the third part I will examine how these moves are used as exchanges between speakers. I will especially focus on the *adjacent moves* between different characters, for they reveal how a move is responded to by another speaker. The initial move and final move of a conversation will also be examined, for they reveal how a conversation is initiated and how it is closed.

B. Subject Analysis

In the previous section, a clause is understood as moves in an exchange between characters. In this section, I will focus on *what is being negotiated* in each interaction.

The element to be analyzed here is Subject of each clause. I will first discuss the meaning of *person*, and then introduce the meaning of *Subject* in the functional linguistics.

(1) Person

The system of PERSON contains two types of speech roles in a speech event: interactant (including speaker, speaker plus others, and addressee), and non-interactant.⁹⁵

The former corresponds to the traditional category of first and second person, and the latter to third person. From a semantic point of view, the relationship of first and second person is “more closely related than that of third person,” since the latter does not involve any participants.⁹⁶ That is to say, third person is an effective approach to create distance “between speaker-addressee and others-events.”⁹⁷ While first and second person express the involvement of participants as Subjects of negotiation (therefore frequently found in the conversations), third person creates the image of an objective depiction (therefore used in the narrative part of the Gospel). A basic system network of PERSON is

⁹⁵ Matthiessen et al., *Key Terms*, 126; Halliday and Matthiessen, *Introduction*, 135.

⁹⁶ Porter, “Register in the Greek,” 223; Levinson, *Pragmatics*, 69.

⁹⁷ Porter, “Register in the Greek,” 223.

illustrated in the figure below.

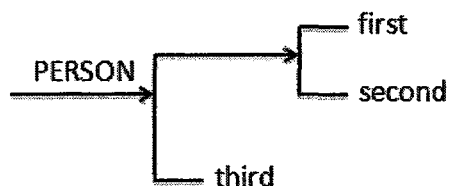


Figure 2.9

(2) Subject

Traditional western grammar treats subject as a “purely grammatical element, operating at the syntactic level but without semantic significance.”⁹⁸ However, Halliday’s conception of Subject is quite different from this line of tradition. He points out that Subject is a term with interpersonal significance, and therefore the proper starting point to describe its function is to observe its role in a move.⁹⁹ Subject is the “resting point of an argument,”¹⁰⁰ the one that is “responsible for the functioning of the clause as an interactive event.” In a goods-&-services clause, the Subject is responsible for realizing an offer or command; in a statement or a question, it represents that “on which the validity of the information is made to rest.”¹⁰¹ With an element which takes responsibility, a clause becomes something “that can be argued about—something that

⁹⁸ Halliday and Matthiessen, *Introduction*, 119.

⁹⁹ Halliday states that the subject “is best understood by starting from the concept of the clause as an exchange, a move in dialogic interaction” (Halliday and Matthiessen, *Introduction*, 119).

¹⁰⁰ Halliday and Matthiessen, *Introduction*, 118.

¹⁰¹ Halliday and Matthiessen, *Introduction*, 117.

can be affirmed or denied, and also doubted, contradicted ... and so on.”¹⁰² In the terms of Hasan, the Subject, together with the Finite, functions as the “interactional nub in a dialogic exchange.”¹⁰³ When the clauses are viewed as a realization of various rhetorical activities,¹⁰⁴ the central entity of each activity is typically realized by the entity that carries modal responsibility, that is, Subject.¹⁰⁵ The modal responsibility of the Subject is exemplified in the dialogue between Peter and various people (Luke 22:56–60):

A woman: καὶ οὗτος σὺν αὐτῷ ἦν.

Peter: οὐκ οἶδα αὐτόν, γύναι.

A man: καὶ σὺ ἐξ αὐτῶν εἶ.

Peter: ἄνθρωπε, οὐκ εἰμί.

Another man: ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν,

Peter: ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.

In this dialogue, the point of reference is on one person, Peter. It is the statement regarding Peter that is affirmed or denied.

The semantic meaning of the Subject introduced above can also be applied to NT Greek, because though this language has its own lexicogrammar to realize the Subject, this structure is simply a different configuration of the same realizational means “that constitute the recognition criteria for formal categories in languages all over the

¹⁰² Halliday and Matthiessen, *Introduction*, 110.

¹⁰³ Hasan, “Reflections on Subject,” xxiii.

¹⁰⁴ The rhetorical activities defined by Cloran are explained in Cloran, “Defining and Relating,” 364–65.

¹⁰⁵ Cloran, “Defining and Relating,” 376. The term entity is “a semantic notion; its lexicogrammatical realization is effected through the selection of some nominal group having a function role in the clause” (Cloran, “Defining and Relating,” 372).

world.”¹⁰⁶ Several features of this language have to be mentioned here. First, Greek is an inflected language, and the case of a noun (or pronoun) is indicated by its inflection. The primary case used as the grammatical Subject of a clause is the nominative case, though in some situations other cases may be used as Subjects.¹⁰⁷ One exception is the genitive with the participle in a genitive absolute construction. For example, in Matt 6:3 the genitive σοῦ is the Subject of the genitive absolute adverbial clause, σοῦ δὲ ποιοῦντος ἐλεημοσύνην. Second, however, the clause of Greek need not necessarily contain a Subject.¹⁰⁸ Though sometimes the Subject of a clause is explicitly indicated, in other cases the Subject is only implicitly designated by the inflection of the predicate verb.¹⁰⁹ In this situation the thing to which the Subject refers has to be decided based on its co-text. Third, in Hellenistic, the word order of Subject and predicate is not fixed.¹¹⁰ According to Porter, when the Subject is expressed, the most common pattern is for the Subject to occur first (i.e. Subject-predicate structure). Sometimes reverse word order is also found, as illustrated in the utterance of Jesus, ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου

¹⁰⁶ Hasan, “Reflections on Subject,” xxiv. Hasan indicates that the three means to identify the formal lexicogrammatical category are: syntagmatic means (i.e. sequential ordering), morphological means (i.e. inflection and concord), and phonological prosodic means (e.g. rhythm and intonation). NT Greek belongs to the second category.

¹⁰⁷ Porter, *Idioms*, 84.

¹⁰⁸ Porter, *Idioms*, 287. Greek verbs are “monolectic; that is, the one form contains information regarding the verbal action ... as well as information about the subject” (Porter, *Idioms*, 293).

¹⁰⁹ As to the basic structure of Greek clause, Porter concludes that “Greek bases its structure upon the predicate as its minimal unit” (Porter, *Idioms*, 295).

¹¹⁰ As to the discussion of word order, see Porter, *Idioms*, 292–97.

ἀφιέναι ἁμαρτίας (Mark 2:10). The difference in position may adjust the weight of the Subject in a clause,¹¹¹ but it does not influence its semantic function as the resting point of an argument. This phenomenon only reflects NT Greek’s flexibility in word order. In summary, these three features indicate how the Subject is realized in lexicogrammatical form in a Hellenistic Greek clause, and I will utilize these concepts to identify the Subject of each clause.

Then, what is the thing under negotiation? That is to say, if “the Subject of the sentence variously ‘stands for’, ‘refers to’, or ‘picks out’ some real world entity and then predicates some proposition of it,”¹¹² what is the *entity* that is picked out for interaction? Here I will apply the concept of *semantic domain analysis* to categorize the topics that are tossed back and forth in the dialogue between Jesus and the Jews.

Semantics may be defined as “the study of meaning,”¹¹³ and semantic domain analysis is a structural approach to semantics.¹¹⁴ Porter and O’Donnell state: “A semantic domain or field consists of words related by the relations [of synonymy, antonymy, hyponymy, and meronymy], arranged into sub-domains and ordered in increasing degrees

¹¹¹ When the subject is placed in the second or third position in the clause, “its markedness or emphasis apparently decreases” (Porter, *Idioms*, 296).

¹¹² Thibault, “Mood,” 56.

¹¹³ Lyons, *Theoretical Linguistics*, 400.

¹¹⁴ Lyons, *Theoretical Linguistics*, 429.

of specificity.”¹¹⁵ As to the analysis of Greek New Testament, the *Greek-English Lexicon of the New Testament based on Semantic Domains* by Louw-Nida is a valuable source for reference.

The nominal groups used as Subjects can be distinguished into two categories: *specific* things or individuals, and *general* ones. The former refer to the participants in a conversation such as Jesus and various Jewish sub-groups, and the latter refer to the external “things” which are mentioned by these participants. These general things will be the focus of this research. For example, in the dialogue between Jesus and the first would-be followers, subsequent terms are used as Subjects: αἱ ἀλώπεκες, τὰ πετεινὰ τοῦ οὐρανοῦ, ὁ υἱὸς τοῦ ἀνθρώπου (Luke 9:58).

However, in NT Greek, besides nominal groups, other grammatical forms may also be used as Subjects. The simplest form of Subject is an article functioning pronominally,¹¹⁶ as the ὃ in ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν (Mark 4:4). In this clause, the article refers to σπέρμα, and this will be the thing to be analyzed. Sometimes participles may serve in the way as substantive and be used as Subject, like ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα in John 6:54. In this situation, all the elements of this substantive, including the verb (τρώγων, πίνων) and their objects (σάρκα, αἶμα), will be taken into

¹¹⁵ Porter and O'Donnell, *Discourse Analysis*, 123, cited in Land, “Sacrificing Sacrifices,” 44, n. 175.

¹¹⁶ Porter, *Idioms*, 112.

account. Similar rules will be applied to the substantival relative clause which is used as Subject, as the word of Jesus in Mark 4:9: ὃς ἔχει ὦτα ἀκούειν.¹¹⁷

(3) Subject analysis procedure

The texts to be analyzed in this chapter include all the free and bound clauses used in these conversations.¹¹⁸ The former are included because they are the clauses that can be negotiated, and the latter are included because they serve the function to support the free clauses and therefore can be treated as constraints to the negotiation.¹¹⁹ The Subjects used in these two types of clauses realize the spheres of experiences that are being talked about by Jesus and the Jews. Projected clauses, however, will not be analyzed together with free and bound clauses because though the former are also the words of these two characters, they are the projected ideas of others (e.g. the citation of OT texts, or the spoken words of a story character) and are not negotiable in the exchanges.

The analysis of person will be handled first, followed by a domain analysis based on the semantic domains defined by Louw-Nida. For the convenience of discussion, I will examine these domains based on the three principal classes defined by

¹¹⁷ Halliday and Matthiessen, *Introduction*, 154–57; Porter, *Idioms*, 245–46.

¹¹⁸ Here the bound clauses include both bound finite clauses and bound non-finite clauses (i.e. adverbial participles).

¹¹⁹ Non-finite bound clauses are not mentioned here because except for some special occasions such as genitive absolutes, the subjects of adverbial participles refer to the subjects of their main clause.

Louw-Nida:¹²⁰ the first part includes the domains of *objects or entities* (domains 1–12), the second part *events* (domains 13–57), and the third part *abstracts* (domains 58–91). In each part I will first examine the domains that are used by Mark and Luke, then compare John with these two Synoptic Gospels, and finally check the domains which are peculiar to the Fourth Gospel.

C. Dependent Clause Analysis

Move is the basic unit of an utterance, and it is typically realized by a free finite clause. In this section, I will examine how a speaker expands a finite clause so that he may speak in a more precise manner. This is realized through the use of *bound clauses*. Unlike free clauses, which serve the function of negotiation and contribute to the progress of exchanges, bound clauses cannot enact propositions or proposals¹²¹ and only “serve to support propositions and proposals.”¹²² This research will focus on bound clauses that can be used to form clause complexes, including bound finite clauses (e.g. dependent clauses and conditional clauses) and bound non-finite clauses (e.g. adverbial participles). Relative clauses are not included here because this type of clause “functions as a constituent within the structure of a [nominal] group” and does not have a direct

¹²⁰ Louw and Nida, *Greek-English Lexicon*, vi.

¹²¹ According to Halliday, “the semantic function of a clause in the exchange of information is a proposition; the semantic function of a clause in the exchange of goods-&-services is a proposal” (Halliday and Matthiessen, *Introduction*, 111).

¹²² Matthiessen, “Combining Clauses,” 270.

relationship with the clause “within which it is embedded.”¹²³

Halliday’s system of clause complexing, which contains three system networks: TAXIS, LOGIC-SEMANTIC TYPE, and RECURSION, will be used to examine these dependent clauses.¹²⁴ The entry point of these three system networks is *clause*. As a person speaks, s/he decides how to connect this clause with the previous one (TAXIS), s/he decides what type of clause s/he wants to utter (LOGICO-SEMANTIC TYPE), and finally, s/he decides if s/he wants to continue or stop (RECURSION). Therefore, in a conversation, while some moves are realized by a single free clause, some are realized by a clause complex.

(1) Taxis

The interdependency between these connected clauses is known as *taxis*. When two clauses with equal status are connected, their degree of interdependency is known as *parataxis*; on the contrary, when two connected clauses possess unequal status, it is known as *hypotaxis*.¹²⁵ Following Halliday, I will use numerical notation (1 2 3 ...) and the letters of the Greek alphabet (α β γ ...) to indicate the relationship between clauses. The clauses in a clause complex may be labelled as *primary* and *secondary* clauses.¹²⁶

¹²³ Halliday and Matthiessen, *Introduction*, 426. The relative clause which is used to describe a Subject has been discussed in previous section, for it belongs to part of the structure of a Subject.

¹²⁴ Halliday and Matthiessen, *Introduction*, 373.

¹²⁵ Halliday and Matthiessen, *Introduction*, 373–76.

¹²⁶ Halliday and Matthiessen, *Introduction*, 376. *Initiating / continuing* (for parataxis), and *dominant /*

When a series of clauses is connected paratactically, the first clause is primary, and all the clauses after it are secondary. In a hypotactically connected complex, however, the primary clause does not always occur first: when the secondary clause occurs after the primary one, they form a *progressive* sequence, and when these clauses occur in a reverse sequence, they form a *regressive* sequence.¹²⁷ Any one pair of clauses related by interdependency is called as a *clause nexus*.¹²⁸ Besides this typical type of combination, sometimes what is being linked is not a single clause but rather a sub-complex, which is “a clause nexus in its own right.”¹²⁹ This phenomenon is called internal bracketing or “nesting.”

A typical way to recognize the taxis between two clauses is *by observing the conjunction that is used to introduce a clause*.¹³⁰ With parataxis, linkers such as *καί* or *δέ* will be found, and with hypotaxis, binders such as *ὅτι* or *ὅτι* will be used to indicate the type of relations between two clauses.¹³¹ For example, John 6:50 is a clause complex which contains both types of taxis (an α - β 1- β 2 complex, Figure 2.10). This clause complex starts with a free clause. The second clause links to the first one with a binder *ὅτι* and creates a

dependent (for hypotaxis) are the more specific terms for primary and secondary clause. But Halliday indicates that the more general terms (primary and secondary clause) are enough for discussion.

¹²⁷ Halliday and Matthiessen, *Introduction*, 393.

¹²⁸ Halliday and Matthiessen, *Introduction*, 375.

¹²⁹ Halliday and Matthiessen, *Introduction*, 376.

¹³⁰ “Conjunctions may be used to mark the secondary clause in both parataxis and hypotaxis (Halliday and Matthiessen, *Introduction*, 386).

¹³¹ Halliday and Matthiessen, *Introduction*, 386.

hypotactically connected clause nexus. The third clause (μὴ ἀποθάνῃ) is introduced with a linker καί, which implies that this clause is paratactically connected to the second clause (τις ἐξ αὐτοῦ φάγη) and both of them are bound clauses of the same type.¹³²

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων,	α	
ἵνα τις ἐξ αὐτοῦ φάγη	β	1
καὶ μὴ ἀποθάνῃ.		2

Figure 2.10

Besides bound finite clauses, Hellenistic Greek clause complexes may also use *bound non-finite clauses*, that is, adverbial participles. In this structure, this participle is used to “modify a finite verb (or another verb) in a sentence.”¹³³ One important feature of an adverbial participle is that unlike a bound finite clause, which has a conjunction to describe the nature of dependency, no conjunction is formally used to connect this non-finite clause with the dominant one. Therefore grammatically this clause complex is structured by the juxtaposition of the participle and the finite clause. Sometimes, more than one adverbial participle is used in a clause complex, and their relationship with other clauses can be identified with the concept of nesting. For example, in Acts 23:27 the first two participles (συλλημφθέντα and μέλλοντα) are paratactically connected with καί. This bracket is hypotactically connected to the next sub-complex consisting of one finite

¹³² This is one of the criteria used to define bound clauses in Land’s research: “Clauses coordinated with a bound clause will be classified as bound.” See Land, “Sacrificing Sacrifices,” 41.

¹³³ Porter, *Idioms*, 187.

clause (ἐξειλάμην) and a loosely connected non-finite clause (ἐπιστάς σὺν τῷ στρατεύματι) (a $\beta 1$ - $\beta 2$ - $\alpha\beta$ - $\alpha\alpha$ complex, Figure 2.11). This analysis indicates how *bound non-finite clauses* are used in a clause complex: they can not only be hypotactically linked to a finite clause, they can also be connected paratactically with clauses of the same status.

Τὸν ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν Ἰουδαίων	β	1
καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν		2
ἐπιστάς σὺν τῷ στρατεύματι	α	β
ἐξειλάμην		α

Figure 2.11

(2) Logico-semantic types

Besides the relationship of interdependency, a bound clause also creates a logico-semantic relationship with the clause it connects to. The first type is *expansion*.

According to Halliday, there are three ways to expand a clause: “elaborating it, extending and enhancing it.”¹³⁴ In *elaboration*, one clause “elaborates on the meaning of another by further specifying or describing it”; in *extension*, one clause “extends the meaning of another by adding something new to it”; and in *enhancement*, one clause “enhances the meaning of another by qualifying it in one of a number of possible ways.”¹³⁵ In

Halliday’s system, each type of expansion can be divided into more delicate

¹³⁴ Halliday and Matthiessen, *Introduction*, 397.

¹³⁵ Halliday and Matthiessen, *Introduction*, 396, 405–10.

sub-categories.¹³⁶ However, in this research, instead of starting with an exhaustive categorization on the *logico-semantic meaning* of various bound clauses (e.g. causal clauses or result clauses), I will start my analysis by categorizing every bound clause to different *clause types*. This classification will be linked directly to the lexico-grammatical form of each clause. For a bound finite clause, the *subordinate conjunction* at the beginning position of each clause will be used to describe its clause type, such as ὅτι clause or ἵνα clause.

As to the non-finite bound clause, such a distinction is not applicable because Hellenistic Greek does not have a specific indicator to describe the relationship between events.¹³⁷ That is to say, unlike English, which has this kind of resource (e.g. *after* climbing on the mountain), Hellenistic Greek does not have a preposition before an adverbial participle. Therefore, I will not distinguish these non-finite clauses and directly mark them as “adverbial participles.”

The second type of logico-semantic relationship is *projection*. This structure consists of a projecting clause and a projected one. A projected clause is used “as the representation of the linguistic ‘content’ of another—either the content of a ‘verbal’

¹³⁶ Halliday and Matthiessen, *Introduction*, 395–422.

¹³⁷ Porter, *Idioms*, 190–93.

clause of saying or the content of a ‘mental’ clause of sensing.”¹³⁸ In Hellenistic Greek, these indirect clauses, either locutions or ideas, can be expressed with the form of infinitive (e.g. Acts 25:11, οὐ παραιτούμαι τὸ ἀποθανεῖν), participle (e.g. Luke 10:18, ἐθεώρουν τὸν σατανᾶν... περόντα.), or finite verb form with conjunction ὅτι.¹³⁹ Here I will focus on the third type because only this structure has the possibility to expand with other clauses. All the projected clauses will be labelled as projected, and the type of bound clauses will be classified according to the conjunction used in it.

(3) Recursion

The third thing in which I am interested is how many bound or projected clauses are attached to a free clause. This is related to the system of RECURSION.¹⁴⁰ A clause complex can be understood as a process of expanding: after the occurrence of a clause, the speaker decides if s/he wants to stop or continue the expansion. If s/he stops, the clause complex is finished; if s/he goes on, a new clause is appended to the current complex. The number of total clauses reflects the complexity of a clause complex. The selection path of a clause complex with three clauses is illustrated in the figure below.

¹³⁸ Halliday and Matthiessen, *Introduction*, 443.

¹³⁹ Porter, *Idioms*, 270–74.

¹⁴⁰ Matthiessen, “Combining Clauses,” 251–54.

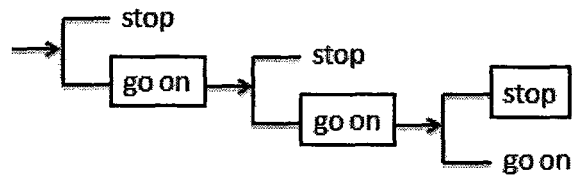


Figure 2.12

(4) Dependent clause analysis procedure

A move may be realized with a single free clause or a clause complex. And, based on the type of dependent clauses used in a clause complex, this complex can be categorized into one of the three categories: clause complexes with bound clauses, complexes with projected clauses, and complexes with both bound and projected clauses.

In the beginning of that chapter, I will compare the quantity of various clause complex types in each Gospel. In the second part, I will analyze the expanded clauses used in these Gospels. Bound non-finite clauses will be compared first, followed by bound finite clauses. The quantity and grammatical type of these dependent clauses will be counted and categorized, and semantic functions of these dependent clauses will be discussed if it becomes necessary to do so. Subordinate conjunctions used by three Gospels will be compared first, followed by those used by John and one Synoptic Gospel and those used by one Gospel. After examining expanded clauses, projected clauses will also be checked. Finally, I will check how expanded clauses and projected clauses are integrated into a clause complex.

CHAPTER 3: INDEPENDENT CLAUSE ANALYSIS

1. Turn Analysis

A. Turn Number Analysis

In this chapter, I will compare three Gospels from the perspective of speech function. The first thing I will examine is how many turns Jesus and the Jews make in a conversation. The data from these 33 conversations are summarized in the two charts below.

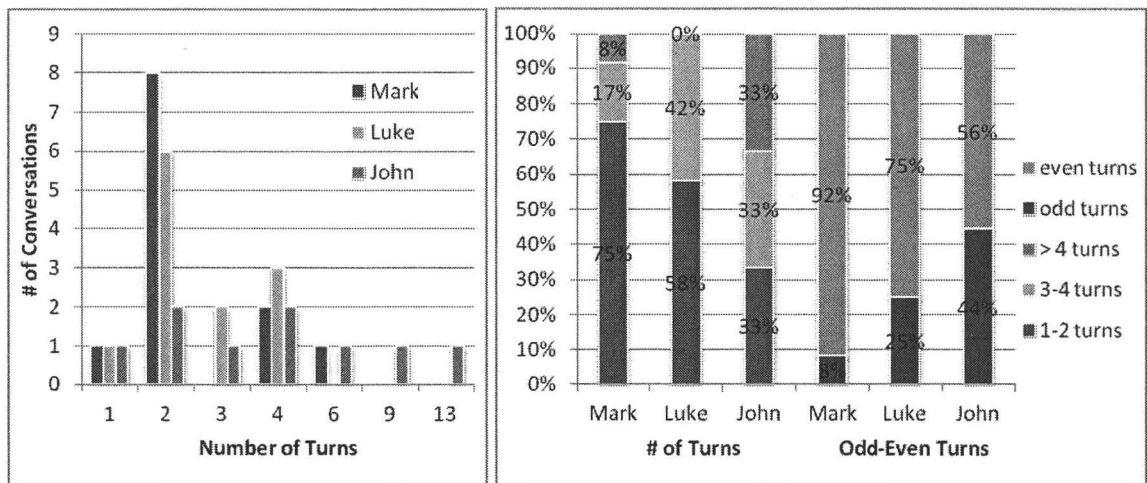


Figure 3.1

Several phenomena can be found from this chart. First, most conversations in Mark (92%) and Luke (100%) are finished within four turns, and more than half of them are finished in two turns. On the contrary, the turn number of John is various: while three conversations contain more than five turns (33%), three conversations are finished within

two turns (33%). The second phenomenon regards the ratio of conversations with odd turns to those with even turns. In Mark and Luke, the conversations with even turns (Mark 92%, Luke 75%) are three times those with odd turns, but in John only five out of nine conversations (56%) are with even turns.

This phenomenon leads to a question regarding the role of Jesus and the Jews in initiating and closing their exchanges. Is this related to the unbalanced even-to-odd portion in the two Synoptic Gospels? The figure below summarizes the roles of these two participants in these exchanges.

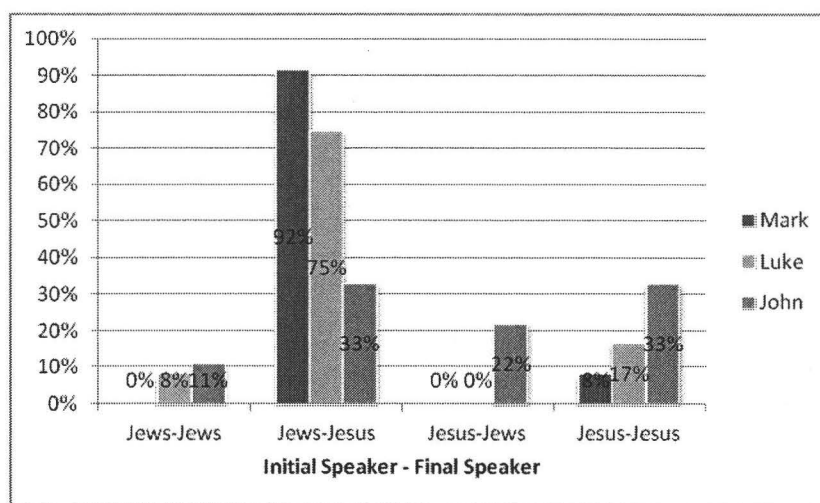


Figure 3.2

This chart can be understood from two perspectives. From the point of view of initiation, the two Synoptic Gospels differ from the Fourth Gospel. In the former, most interactions are initiated by the Jews; only in one (Mark, 8%) or two (Luke, 17%)

conversations is Jesus the first speaker. This indicates that in these two Gospels the Jews tend to play the role of triggering a conversation, though as we will find later, this initial move is not always realized with a direct utterance to Jesus. The Fourth Gospel reveals a different trend. Among the nine conversations in this Gospel, five are initiated by Jesus (55%). This tells us that in John's story world, Jesus does not always wait for the Jews to begin a new exchange. More often he is the participant who actively initiates a dialogue. As to the part of final move, these three Gospels reveal consistently that no matter who initiates a dialogue, *Jesus is usually the one who says the final words* (Mark 100%, Luke 92%, and John 66%). Putting these two observations together, we therefore understand why most conversations in Mark and Luke contain even turns instead of odd turns.

B. Move Number Analysis

As is discussed in the previous section, every dialogue has a different number of turns. Some are very short, consisting of only one or two turns, but some are much longer, containing as many as 13 turns. Similarly, the number of moves in each turn differs. Some turns are short and contain only one move, like a statement or a question, but some turns are composed of more than one move. There are total 511 moves in these three Gospels. If we analyze the move number of each turn according to different speakers and Gospels, we get the two charts below (Figure 3.3).

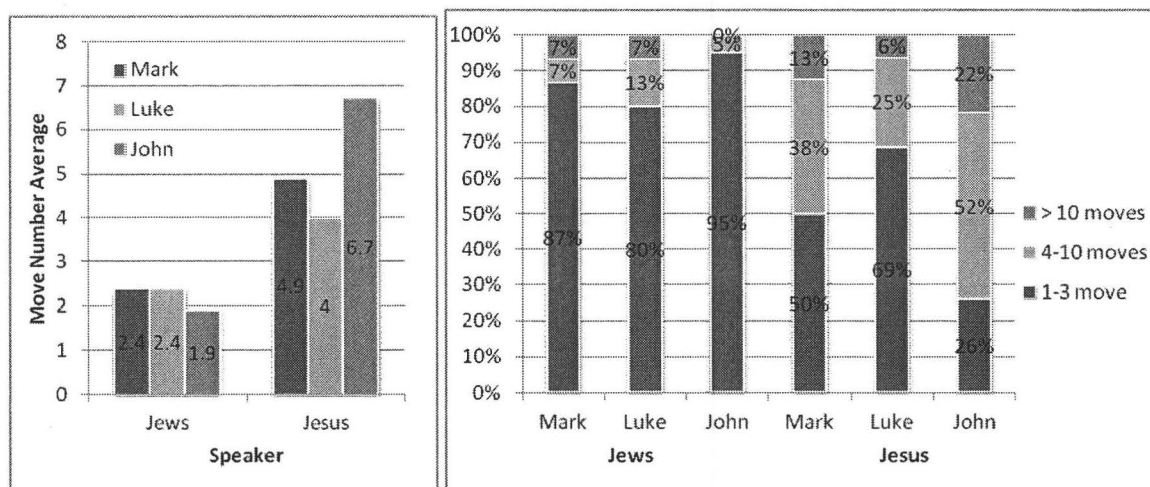


Figure 3.3

This comparison illustrates some interesting phenomena. First, in these three Gospels, the average moves of Jesus are higher than that of the Jews. Among them the difference in the Fourth Gospel is largest: while the turns of the Jews are shortest in this Gospel (with an average of 1.9 moves per turn), the turns of Jesus are the longest in this Gospel (with an average of 6.7 moves per turn). This presents a sharp contrast to the result of Mark and Luke. Second, as to the moves of the Jews, the trend is consistent in three Gospels: turns with one to three moves are higher than 80%, then are turns with four to ten moves, and turns with more than ten moves are less than 10%. The distinction is most obvious in the Fourth Gospel, in which 95% of its turns contain one to three moves. This is the reason why the average number of moves per turn is only 1.9 in John. Third, as to the moves of Jesus, Mark and Luke reveal a different trend from John. While

the Markan and Lukan Jesus tend to finish his turns within one to three moves, the Johannine Jesus usually makes four to ten moves in a turn. Similarly, the percentage of turns with more than ten moves is also highest in John, which explains why the average turn length is so high for the Johannine Jesus.

C. Speaker analysis

The analysis above is to examine these exchanges from the perspective of quantity, including the number of turns in a dialogue and the number of moves in a turn. Before probing into the nature of these moves (i.e., to give information or to demand goods & services), I will examine one aspect regarding the participants of a discourse. This analysis is to check if Jesus or the Jews speak only to each other in an exchange, or interact indirectly with each other by speaking to other participants in the discourse. Figure 3.4 illustrates an analysis of this question, including the turns that are made directly or indirectly to each other.

		Jesus	Jews	Self	Disciples	Unidentified	Crowds	Total turns
Mark	Jews	12	–	1	1	1	–	15
	Jesus	–	16	–	–	–	–	16
Luke	Jews	13	–	1	1	–	–	15
	Jesus	–	16	–	–	–	–	16
John	Jews	15	–	3	–	3	–	21
	Jesus	–	21	–	–	1	1	23

Figure 3.4

Based on this table, we can find that exchanges in these three Gospels all contain indirect moves. In Mark and Luke, indirect moves serve to initiate an exchange, and all of them are made by the Jews. The first one is in Mark 2:6. Here, the question of the scribes to Jesus is not expressed verbally, but *διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν*. However, Jesus knows in his heart (*ἐπιγινούς ...τῷ πνεύματι αὐτοῦ*) what they are discussing, and “brings the issue into the open.”¹⁴¹ Here Mark presents a situation in which an exchange occurs through an unspoken move, though he does not explain “how Jesus knew what the scribes were thinking.”¹⁴² Then in Mark 2:16, the Jews make a move towards the disciples to express their astonishment at Jesus’ eating with tax collectors and sinners.¹⁴³ This utterance is not addressed to Jesus, but Jesus hears it and responds in 2:17. Here Mark describes a context of situation in which the Jews do not speak to Jesus directly.¹⁴⁴ Nonetheless, Jesus does not neglect the utterance which is not directly addressed to him, and therefore advances the exchange. The third scene is in Mark 3:22. Here the text does not indicate to whom the Jews are speaking, but their words arouse the attention of Jesus so that Jesus *προσκαλεσάμενος αὐτούς* and tells them the parable in 3:23–29. Again, this is an exchange initiated by an indirect move of the Jews. The first two conversations

¹⁴¹ France, *Gospel of Mark*, 126.

¹⁴² Stein, *Mark*, 120.

¹⁴³ France, *Gospel of Mark*, 134. France indicates that this sentence can be interpreted as a question or a statement.

¹⁴⁴ France indicates that this manner “may indicate a reluctance for direct confrontation” (France, *Gospel of Mark*, 134).

discussed above are also recorded in Luke, with the same addressees. A major difference is found in Luke 5:21, in which the Jews are not *διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν* but *ἤρξαντο διαλογίζεσθαι*. Even so, Jesus takes the turn after their questions and continues the exchange.

Different from what we observe in the two Synoptic Gospels, in which only limited indirect moves are found in the turns of the Jews, both characters in John are more likely to make such moves. In John 9:39, Jesus' statement spoken to unidentified people triggers the responding move of the Jews in 9:40, and in 8:12 his utterance to the crowds is immediately followed by the Pharisees. These are the only instances in the three Gospels in which a series of exchanges is triggered by an indirect move of Jesus. As to the part of the Jews, a total of six turns are of this type. The most distinguishing feature of these turns is that, while all the five indirect turns in Mark and Luke serve as the first turn in a conversation, the situation is not so in John. In this Gospel, turns of this type occur not only at the beginning of a conversation (6:42, 7:15), but also in the middle (6:52, 8:22) or at the end (7:35, 10:20). Among the three types, the last two represent distinct types of response of the Jews in John. In 6:52, the Jews begin to *ἐμάχοντο οὖν πρὸς ἀλλήλους* after hearing Jesus' speech, and similarly in 8:22 they speak to

unidentified listeners after Jesus' assertion about them.¹⁴⁵ Jesus was not bothered by their responses, but continues his speech after their words. It means that though these words are not directly addressed to Jesus, they still contribute to the progress of this discourse. In 7:35 and 10:20 we find another type of response. In 7:35 Jesus' words trigger the response of the Jews, but they do not speak directly to him but εἶπον ... πρὸς ἑαυτούς. The reaction in 10:20 is the first one of the two consecutive responses of the Jews (ἔλεγον ... πολλοὶ ἐξ αὐτῶν... ἄλλοι ἔλεγον [10:20–21]) after they hear the long speech of Jesus (9:41–10:18).

In summary, indirect moves are found in all the three Gospels. Sometimes they serve as initial moves of an exchange, and sometimes they function as responding moves of the previous speaker. While the modes of such moves are consistent in Mark and Luke, their modes are more varied in the Fourth Gospel.

2. Move Analysis

As I mentioned in the previous chapter, when a move is made by a different speaker, one has to check if this move is a response to the previous speaker. If such is the case, then this move will be categorized as a responding move. This move may be an action according to the command of the previous speaker (e.g. Luke 6:8, Jesus commands

¹⁴⁵ The 3rd person used in their words indicates that they are not speaking to Jesus.

the man with a withered *ἔγειρε καὶ στήθι εἰς τὸ μέσον*, and the man *ἀναστὰς ἔστη*), or an utterance which answers the question of the previous speaker (e.g. John 18:5, Jesus asks the soldiers *τίνα ζητεῖτε*;, and they answer *Ἰησοῦν τὸν Ναζωραῖον*). Therefore, as long as new elements are added to the answer, that move will be categorized as an initiating move, for the new elements added change the sphere of experience defined in the previous move, and now the speaker requires his addressee to respond based on his/her new proposal or proposition. Therefore, the answer of the Pharisees in Mark 10:4 (*ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι*) is not a responding move but an initiating one, for the Pharisees change the verb in Jesus' question (from *ἐνετείλατο* to *ἐπέτρεψεν*).

Based on these criteria, among the 511 moves in these three Gospels, ten are responding moves. Another 501 moves are not responding moves and therefore can be used to analyze initiating roles and commodity exchanged. These 501 moves are summarized in Figure 3.5 (the number in the parenthesis is the quantity of moves in that Gospel).

For the part of Jesus, the moves to give information consistently occupy the major portion; the moves to demand information the next, and the moves to demand

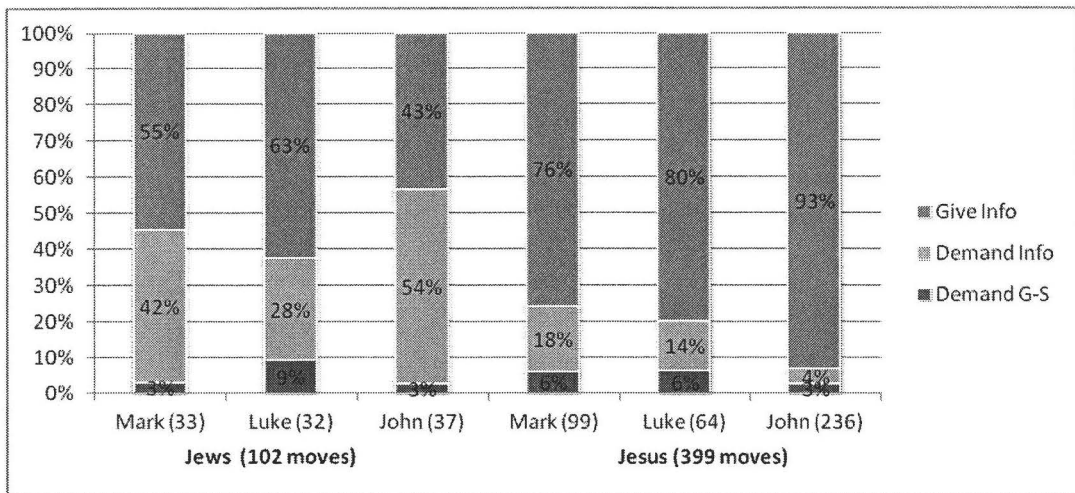


Figure 3.5

goods-&-services the least. Though the Johannine Jesus reveals a higher tendency to give information (93%), basically his behaviour is consistent with the Markan and Lukan Jesus. That is to say, in all three Gospels, Jesus frequently makes a statement for the other side to evaluate but seldom utters a command for his addressee to follow.

Similar to the behavior of Jesus, demanding goods-&-services consistently occupies the least portion in the moves of the Jews (from 3% to 9%). However, the difference between other two types of moves is not as obvious as that of Jesus. Giving information is still used, but it no longer occupies a dominant portion. Instead, the percentage of interrogative moves increases notably: in Mark and John the ratio of demanding and giving information is almost balanced, and in Luke the percentage of demanding information also occupies 28%. This reveals that the Jews in these three

Gospels are consistently depicted as the characters that will raise questions in the conversation with Jesus.

Here I would like to further discuss the moves of demanding information. Among the 501 moves discussed here, 80 are of this type. In NT Greek this type of move can be realized with different kinds of questions, and I will compare how each question type is used in these Gospels (Figure 3.6).

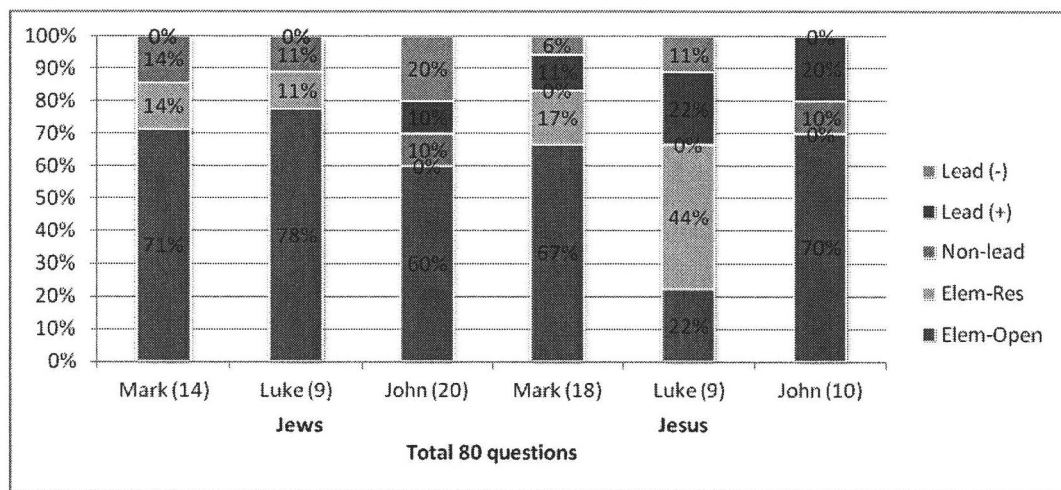


Figure 3.6

This chart illustrates some interesting features. First, elementary questions (including both types) are the dominant question types used in these three Gospels. However, while both restricted and open elementary questions are used by Jesus and the Jews in Mark and Luke, the characters in the Fourth Gospel ask only the open elementary ones. Second, a difference in polar questions can be seen here. While Jesus and the Jews

in Mark and Luke tend to ask non-leading and leading polar interrogatives respectively, the characters in the Fourth Gospel use more varied ways in shaping their questions.

Another feature regarding interrogative clauses concerns whether or not a question is rhetorical. In the analysis of a conversation, I will assume that the final move left open to the addressee is a move that requires the addressees to respond. Therefore, if a question (or a series of questions) is the last move of a turn, that question (or that series of questions) will be understood as non-rhetorical. Based on this rule, these 80 interrogative moves can be categorized into the two types (Figure 3.7).

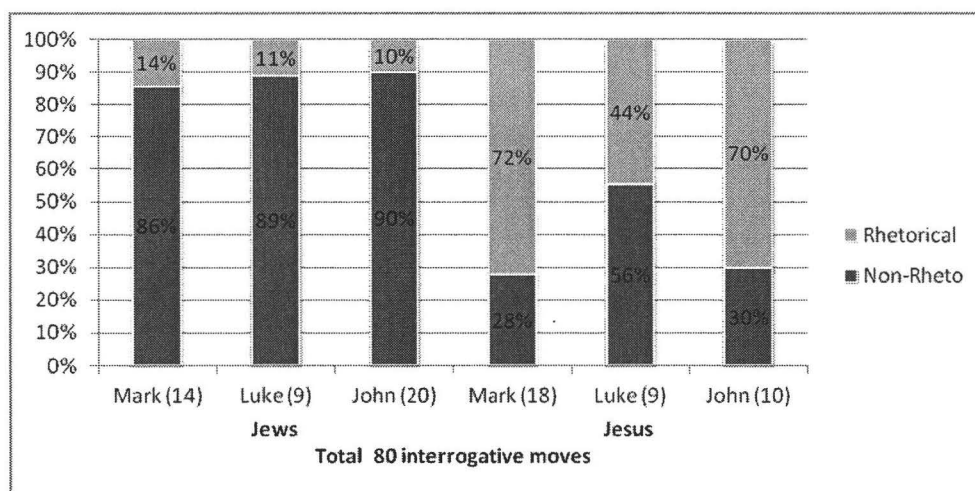


Figure 3.7

From this comparison we can see that the Jews tend to ask non-rhetorical questions rather than rhetorical ones. The percentage of their rhetorical questions is consistently lower than 15% in these three Gospels. That is to say, interrogative moves of

the Jews are usually made at the end of their turn. No matter if these questions are answered, the way the Jews arrange these moves reveals that they seldom resolve the tension raised by their own questions, but expect some other person(s) to answer them. Compared with the Jews, Jesus in these three Gospels has a stronger tendency to make rhetorical interrogative moves. By asking rhetorical questions, *Jesus reveals himself as an authoritative person* who does not expect his dialogue partner to provide answers to him.

In summary, this analysis reveals some interesting phenomena. First, in all three Gospels, Jesus is consistently described as the one who makes the major portion of moves in the exchanges. Second, giving information is the move type that is most frequently used by Jesus. This trend is the same in these three Gospels, though the Fourth Gospel reveals an obviously higher percentage of such moves (93%). On the other hand, the Jews tend to use both giving and demanding information in the exchanges. Third, elementary questions are the major question types used in these three Gospels. Polar questions are also used, but they occupy a smaller portion and their usage in these Gospels varies. Finally, though questions are asked by both the Jews and Jesus, the former tend to ask non-rhetorical ones but the latter may use them for rhetorical purpose.

3. Exchange Analysis

In the following section I will analyze the moves within a conversation and how

an exchange proceeds between Jesus and the Jews. The initial move and final move of an exchange will first be examined. Then, I will analyze the interaction between different speakers, focusing on the situation when a change of speakers occurs. This analysis will reveal if a question is answered, if a command is followed, and the response of a listener to a statement.

A. Initial Move of an Exchange

First I will check how an exchange is initiated. This comparison of these 33 conversations is summarized in Figure 3.8. This chart indicates that in Mark and Luke most exchanges are initiated by the Jews. The difference, however, is not so obvious in the Fourth Gospel, in which four exchanges are initiated by the Jews and five by Jesus.

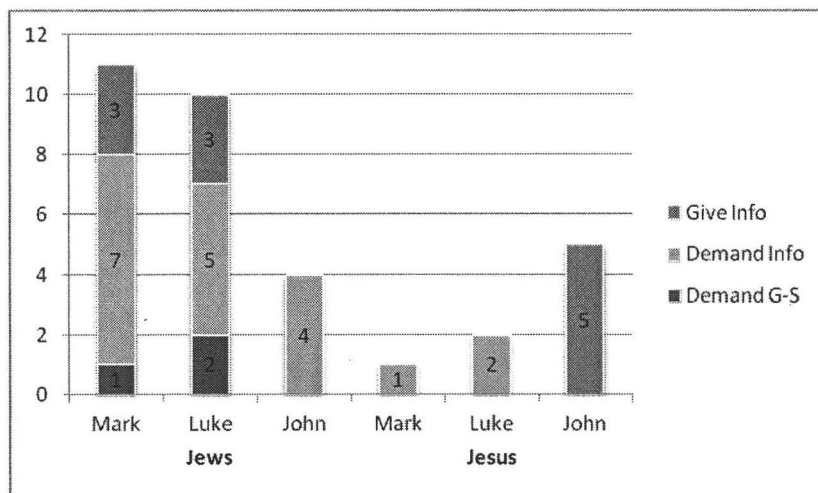


Figure 3.8

I will first check the Gospel of Mark. In this Gospel exchanges are often initiated by the Jews with a question (seven instances), and they can be recognized from the interrogatives at the beginning of a clause. The questions beginning with τίς are used in various texts, such as τί... (Mark 2:7, 2:24) and διὰ τί ... (Mark 2:18, 7:5), but other interrogatives may also be used, like ἐν ποίῳ ἔξουσίῃ... in Mark 11:28. The ὅτι in Mark 2:16 is controversial. If it is regarded as a conjunction to introduce direct speech, then this clause can be understood as a polar interrogative (“Does he eat ...?”) or a statement (“He is eating ... !”).¹⁴⁶ Another reading is to treat ὅτι as part of the utterance, and in this structure ὅτι is translated as “why.”¹⁴⁷ In this research, I will follow most English translations to read it as an elementary interrogative (“Why ...?”). One thing worthy of noticing is that some initial moves of the Jews are not made directly to Jesus (i.e. the indirect moves introduced in previous sections), such as the questions in Mark 2:7 and 2:16.

Besides interrogatives, statements are also used as initial moves in three instances.

All such moves are made by the Jews, and with this type of moves, they assert something for a listener to evaluate. The content of these statements varies: it may be an accusation

¹⁴⁶ France, *Gospel of Mark*, 134.

¹⁴⁷ See the discussion in France, *Gospel of Mark*, 134 and Lane, *Mark*, 103, n. 36. This structure is also found in Mark 9:11, 28.

of Jesus (Βεελζεβούλ ἔχει [3:22]), an assessment of Jesus (ἀληθῆς εἶ [12:14], followed by three extra moves of the same type), or a statement as to what they learn from Moses (Μωϋσῆς ἔγραψεν ἡμῖν ὅτι... [12:19]). This type of initial move is never used in the Fourth Gospel.

Finally, the move of demanding goods-&-services is also found in the Second Gospel. In Mark 8:11, the narrator indicates that the Jews came out to argue with him, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, and this demanding triggers the move of Jesus in Mark 8:12.

In Mark's Gospel only one exchange is initiated by Jesus (Mark 3:4). Here Jesus makes the first move by asking a restricted elementary interrogative (ἔξεστιν τοῖς σάββασιν ...). However, Jesus' question is not answered, and therefore his question at the same time is in fact the only move of this exchange.

Now I will check the status in Luke. On the part of the Jews, the most often used type is still interrogative moves (in 5 instances) and all of them are open elementary interrogatives. Similar to Mark questions with τίς are frequently used (Luke 5:21, 30 and 6:2), but questions regarding time (πότε ἔρχεται ...; [Luke 17:20]) or questions as to the sort of thing (ἐν ποίᾳ ἐξουσίᾳ ...; [Luke 20:2]) are also found. Statements are used in

three instances:¹⁴⁸ among them Luke 20:21 and 20:28 are similar to Mark 12:14 and 12:19 respectively. In the third instance (Luke 16:14) the story does not record the direct speech of the Pharisees, but only states that they ἐξεμυκτήριζον αὐτόν. This description is understood as a verbal process to give certain information and therefore be counted as an initial move.

What is special to Luke's Gospel is that it contains two moves of demanding goods-&-services. A move of this type is also found in Mark, but that one is inferred from the descriptive words of the story narrator (Mark 8:11). In Luke, the directive clauses are uttered directly by the Jews.¹⁴⁹ In Luke 13:31, the exchange is initiated by some Pharisees, who come and require Jesus ἔξελθε καὶ πορεύου ἐντεῦθεν so that he can escape from the threat of Herod. Though we do not have enough evidence to decide the motive of these Pharisees,¹⁵⁰ from the directive clause they use here, they strongly try to change Jesus' journey plan, and not only suggest him to do so. Another move realized by a directive clause is in Luke 19:39. In this story, because Jesus' disciples praise God joyfully, some Pharisees told Jesus ἐπιτίμησον τοῖς μαθηταῖς σου. Again, the command

¹⁴⁸ Because there is no change of participants in Luke 5:33–39, I connect it with Luke 5:27–32 (Tannehill, *Narrative Unity, Luke*, 174). Therefore, the statement in Luke 5:33 is not an initiating move but a continuing move after the utterance of Jesus in 5:31.

¹⁴⁹ As I indicated previously, among the Jews of the three Gospels, those in Luke have the strongest tendency to demand goods-&-services.

¹⁵⁰ While Marshall states that “their action here is motivated by malice” and try to get Jesus out of this region (Marshall, *Gospel of Luke*, 571), Fitzmyer argues that these Pharisees are “giving Jesus sage advice” (Fitzmyer, *Luke*, 1030, also Tannehill, *Narrative Unity, Luke*, 178). In the opinion of Bock, “there is not enough detail to decide this issue” (Bock, *Luke*, 1246).

implies a situation in which the Pharisees demand Jesus to do something: they seem to be offended by the disciples' words and "seek to correct the situation as quickly as possible."¹⁵¹

In this Gospel only two exchanges are initiated by Jesus. In both instances elementary restricted interrogatives are used (ἐξεστίν ... ἢ ...;), which are similar to the one found in Mark 3:6.

Finally I will examine the initial moves in the Fourth Gospel. What is specific to John is that in this Gospel both Jesus and the Jews make this type of move (four times vs. five times). Besides this, unlike the Jews in Mark and Luke, here the Jews make only one type of initiative move—demanding information. Various types of questions are used, including the open elementary interrogative beginning with τί (τί σημείον... [John 2:18]), the question about time (ἕως πότε... [John 10:24]) and the question to seek cause (πῶς οὗτος γράμματα οἶδεν... [John 7:15]). Besides these questions, the Jews may also use a polar interrogative to initiate this exchange (οὐχ οὗτός ἐστιν... [John 6:42]). In this verse the narrator tells us that they do not address that question directly to Jesus but complain among themselves (γογγύζετε μετ' ἀλλήλων). This description reminds us of the depiction in Mark 2:7 and Luke 5:21, in which the Jews also διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν.

¹⁵¹ Bock, *Luke*, 1559.

This reveals a common phenomenon among these three Gospels that the Jews may initiate an exchange with an indirectly addressed question.

Now I will turn to the part of Jesus. The major difference between John and the other two Gospels is that in John, the initial move of Jesus always serves the function of giving information. None of these initial moves is interrogative. In some instances Jesus may initiate a verbal process to the Jews based on the situation surrounding him, even if the Jews do not speak to him directly. For example, if we understand the persecution mentioned in John 5:16 as a general description and not a specific verbal attack, then Jesus' announcement in 5:17 is an initiative action as a response to that hostile situation.¹⁵² He does not passively wait for the Jews to ask him questions (as we usually find in Mark or Luke), but initiates the conversation by himself. Similarly, in John 7:33, facing the temple police who come to arrest him, Jesus makes the statement that triggers the Jews to ask questions among themselves. John 8:12 and 9:39 reveal a different mode. In these two instances, Jesus makes a general statement to the crowds (8:12) or to the people surrounding the healed blind man (9:39), but these words arouse the response of the Jews on the scene. Immediately after Jesus' move, the Jews take the second turn. John

¹⁵² The situation in John is different from the one in Luke 16:14, because Luke 16:14 indicates the verbal action of the Jews (οἱ Φαρισαῖοι ... ἐξευκτῆριζον αὐτόν), and their scoff is the initiating move which triggers this exchange.

8:31 reveals another type of initiation by Jesus, in which he turns his attention from one group of Jews (i.e. the Pharisees in 8:13–30) to another group (i.e. the Jews who had believed in him). Similar to previous cases, Jesus uses a declarative move to start his turn.

B. Final Move of an Exchange

After examining the initial moves, now I will check the final moves of these exchanges. The final moves of these exchanges are summarized in Figure 3.9.

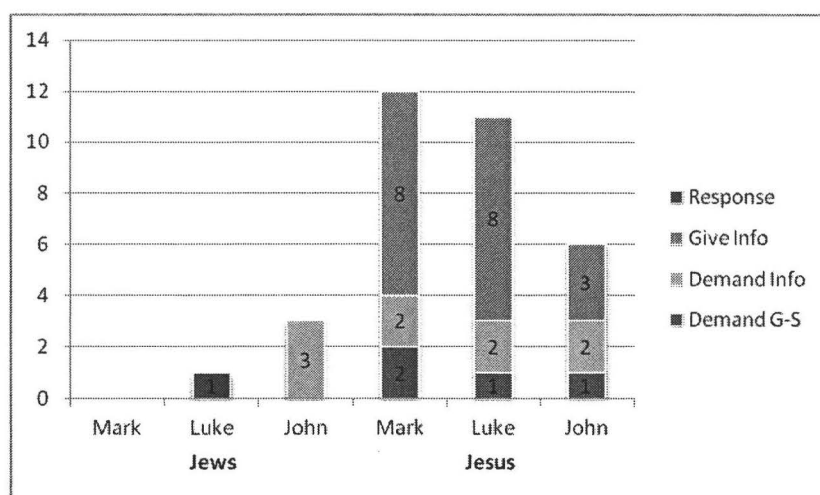


Figure 3.9

From this chart we can find that in most exchanges *Jesus is the speaker who makes the final move*. The contrast is most obvious in Mark and Luke, in which among the twelve exchanges only one instance in Luke is closed by the Jews. The proportion is a little higher in John (three instances), but is still lower than those made by Jesus (six instances).

First, I will examine the moves in Mark. The most often found type is giving information (eight times). Most of them are expressed with typical declarative clauses such as the one in 2:17 (οὐκ ἤλθον καλέσαι ..., also 2:22, 2:28, 3:29, 7:13 and 12:27). Two instances are worthy of discussion here. In 2:10, a preface ἵνα ... εἶδῃτε ὅτι is used to introduce the free clause. Though the ἵνα clause may be interpreted as a bound purpose clause which “demands a main clause as its sequel,”¹⁵³ it may also be understood as a command to the scribes: “you must know that...”¹⁵⁴ Based on this interpretation, the move is not the ἵνα clause, but the statement after ὅτι. Another interesting case is in Mark 8:12. This utterance contains only an εἰ clause (εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.) and does not have a main clause. According to France, such an idiom is a suppressed self-execration.¹⁵⁵ A full oath “contains a self-imposed condition and a curse, but usually only the former is stated.”¹⁵⁶ This explains why Mark 8:12 contains only the εἰ clause. In this instance Jesus’ final move is not a general statement but an oath to the Pharisees.

Sometimes Jesus demands goods-&-services in the last move of a conversation. In

¹⁵³ France, *Gospel of Mark*, 129.

¹⁵⁴ An example of this type is the ἵνα clause in Mark 12:19, εἰάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἄφῃ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα.... In this instance the ἵνα clause is a command to that person.

¹⁵⁵ France, *Gospel of Mark*, 313. One example of a full self-execration is the word of the king of Israel in LXX 2 Kgs 6:31: τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη εἰ στήσεται ἡ κεφαλὴ Ελισαιε ἐπ’ αὐτῷ σήμερον. A suppressed one can be found in LXX Ps 94:11, ὡς ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

¹⁵⁶ Collins, *Mark*, 385..

Mark 10:9, Jesus closes his turn with a directive clause (... ἄνθρωπος μὴ χωριζέτω). If Jesus closes this exchange with an utterance such as “marriage is for life,” then he makes a statement only for the listener to evaluate. However, by utilizing a clause with μὴ and an imperative verb, Jesus expresses his attitude to direct the behavior of people.¹⁵⁷ This final move is therefore not an utterance for evaluation, but a prohibition from Jesus. In another case, the Markan Jesus says τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ in his final turn (Mark 12:17), which contains two consecutive commands. Again, its third-person imperative verb reveals Jesus’ attitude on this topic: this is not merely a statement regarding authority, but a command to obey.

The third type of final move, a question, is used in two conversations. The one in Mark 12:10 is a polar interrogative (οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε). After this question Jesus does not say anything further but leaves the question open to the Jews. Even so, due to the nature of this question (polar interrogative with positive anticipation), the answer is already assumed. Another question occurs in Mark 3:4. Because the Jews do not respond to Jesus, the initial interrogative move of Jesus at the same time is the last move of this exchange. In this question, the option is not open but restricted. In summary, in the exchange between the Markan Jesus and the Jews, the final move may appear in

¹⁵⁷ Though this clause is a third person imperative, as Porter indicates, it is “as strongly directive as the second person” (Porter, *Idioms*, 55).

various ways, and among them a statement is most frequently used.

The types of final moves in Luke are similar to those in Mark: giving information occupies the major portions (eight instances), and moves of other types are very few (one or two instances). Most of these statements are realized by a clause with an indicative verb, but Luke 13:35 is different because of its usage of a subjunctive verb (οὐ μὴ ἴδῃτέ με...).¹⁵⁸ This emphatic negation projects what is in the mind of Jesus: his addressees will not see him until a certain time.¹⁵⁹ Therefore, in the last move of this exchange, instead of asserting something for the Jews to evaluate, Jesus projects something about them.¹⁶⁰

As to the commands and questions used by the Lukan Jesus, some are similar to Mark and will not be discussed here (including the command in Luke 20:25 and the question in 6:9, cf. Mark 12:17 and 3:4). The question distinctive to Luke occurs in 14:5, in which Jesus asks the Jews in the room οὐκ εὐθέως ἀνασπάσει αὐτόν..., a question with positive anticipation. The structure of this question is the same as the one in Mark 12:10, and similar to the situation in that Markan passage the Jews here do not make moves after Jesus and leave the question open.

¹⁵⁸ This structure (οὐ μὴ connected with the subjunctive) is also found in Johannine Jesus' utterance to the Jews (John 8:12, 8:51 and 10:28), but in those utterances the Jews is not the Subject of negotiation (i.e. the Subject of those clauses is not "you" but something else).

¹⁵⁹ The subjunctive may be emphatically negated with οὐ μὴ (Porter, *Idioms*, 59).

¹⁶⁰ Porter, *Idioms*, 57.

Finally, I will check the final moves of the exchanges in the Fourth Gospel.

Similar to what we observe in Mark and Luke, Jesus is the dominant person to make the final move. All three types of moves are used by the Johannine Jesus, but compared with the two Synoptic Gospels the proportion in John is much closer. In uttering statements, the Johannine Jesus consistently uses declarative clauses with indicative verbs (6:58, 8:29, 8:58), and does not use other types of clauses as we observe in Mark or Luke (for example, the oath expressed with an εἰ clause in Mark 8:12, or the projection expressed with οὐ μή and subjunctive verb in Luke 13:35). Besides this type of move, in some instances an exchange is closed by an open question. In John 5:47, Jesus asks an open elementary question to the Jews, πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύετε; (John 5:47), in which Jesus demands an answer from them, but does not require them to select from limited options. Another case occurs in 7:19. After Jesus asks the open question τί με ζητεῖτε ἀποκτεῖναι; his dialogue partners (οἱ Ἰουδαῖοι) do not answer him and his question becomes the last question of this exchange.¹⁶¹

The only move to demand goods-&-services occurs in 10:38 (τοῖς ἔργοις πιστεύετε). It indicates that similar to what we observe in Mark and Luke, the Johannine Jesus also instructs the Jews to do something at the end of an exchange, though such

¹⁶¹ Notes that this question is answered by another group of people in the story, ὁ ὄχλος (7:20). Since they are the new speakers, I do not treat their utterance as a continuance of current exchange.

instances are very few.

Besides the six instances made by Jesus, in the Fourth Gospel the Jews also play a certain role in closing an exchange. In the two Synoptic Gospels, the only final move made by the Jews is the response uttered by some scribes after they heard Jesus' speech (διδάσκαλε, καλῶς εἶπας [Luke 20:39]). The three final moves of the Jews in John are all interrogatives. In John 2:20, the Jews ask Jesus σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν? This question is a rewording of Jesus' statement. What is interesting is that though the utterance is absurd in its superficial meaning, the Jews do not use a negative particle μή to express their anticipation. The Jews are left in their misunderstanding. In John 7:36, the question of the Jews (τίς ἐστὶν ὁ λόγος οὗτος ...) is not asked of Jesus but spoken among themselves. And finally, in 10:20, after Jesus' speech, the Jews ask an elementary open question (τί αὐτοῦ ἀκούετε;) without being answered.¹⁶² In these exchanges, the Jews are left in suspense—a type of exchange that never occurs in Mark and Luke.

In summary, a few general comments can be made. First, in all the three Gospels Jesus is the dominant one to make the final move, and it reveals that these three Gospels consistently depict the *superiority of Jesus*. Second, in the exchanges that are closed by

¹⁶² In John 10:20–21, two questions are asked in sequence by two groups of Jews. Because the second question in 10:21 (μὴ δαίμόνιον δύναται ...) follows the one in 10:20, I treat it as an exchange between these Jews. Therefore, the question in 10:20 is the final move of the exchange between the Jews and Jesus.

the Jews, they either express their admiration to Jesus (Luke 20:39) or reveal their misunderstanding (John 2:20), ignorance (John 7:36) or incorrect judgement (John 10:20). These utterances also reveal the superiority of Jesus, though in an indirect manner.

C. Interactions within an Exchange

After examining the initial and final move of each exchange, I will check the most interesting part of this research: the interactions between Jesus and the Jews. That is to say, I will check what is the role one speaker assigns to his addressee, and how the addressee responds to this expectation. Because there is a total of 66 adjacent turns, I will not discuss them simultaneously but will divide them into five groups and examine them in sequence. The first group contains five conversations that, according to UBS4, are common to Mark and Luke (Mark 2:1–3:6, Luke 5:17–6:11). The second and third groups contain, respectively, the conversations that are unique to Mark (Mark 3:20–10:9) and Luke (Luke 13:31–19:40). The fourth group includes another three conversations that are common to Mark and Luke (Mark 11:27–12:27, Luke 20:1–40). The final group contains the nine conversations in the Fourth Gospel.

(1) Group 1 Conversations (Mark 2:1–3:6, Luke 5:17–6:11)

In the texts of Group 1, Mark 3:1–6 and Luke 6:6–11 have only one turn and hence do not provide information to analyze the interaction between Jesus and the Jews.

As to the other conversations, because they all have two turns and are all initiated by the Jews and closed by Jesus, we can observe how Jesus replies to the Jews.

In the four conversations in Mark, the Jews always close their turn with an interrogative. As I mentioned previously, these moves are not all made directly to Jesus. In fact, besides Mark 2:18 and 2:24 which are directly addressed to Jesus, one interrogative is spoken in the heart of the Jews (2:7),¹⁶³ and the other is uttered to the disciples (2:16).

Then I will examine how Jesus replies to the Jews. The most frequent pattern is Jesus' use of a question to answer the question in a previous turn. Whatever the question spoken to Jesus (2:7, 2:18 and 2:24), he does not accept the role the Jews assign to him, but instead raises his own question to them. These three interactions are therefore categorized as redirecting moves. Another type of interaction is found in Mark 2:16–17. Jesus utilizes a statement to start his turn, but he does not provide a reason to the elementary question of the Jews (“Why ...?”) but utters a statement which is not directly related to the question. This interaction reveals that Jesus has no intention to take the conversation role that is assigned to him. In brief, in all these four instances Jesus is non-cooperative as a dialogue partner.

¹⁶³ In this story, Jesus is depicted as the one who can “perceive” what the Jews are speaking in their heart (Mark 2:8). Therefore, I will treat these “unspoken words” as the initial move of this exchange.

Luke 5:27–5:39 is the only conversation which contains more than two turns and illustrates three types of interactions.¹⁶⁴ In 5:30–31, the Jews ask Jesus an open elementary question, and Jesus answers them with an axiom which contains a new element such as οἱ ὑγιαίνοντες. Here Jesus does not confine himself to the question of the Jews but redirects the conversation. After Jesus closes his turn with a statement (5:32), the Jews do not express their agreement or opposition on his utterance but start their turn with a statement pertaining to οἱ μαθηταὶ Ἰωάννου. By saying so, the Jews do not evaluate Jesus' statement but give new information for him to evaluate.¹⁶⁵ Their turn ends with a statement related to Jesus' disciples (5:33). Again, Jesus does not evaluate their assertion but redirects the conversation with a question with different Subject, μὴ δύνασθε... (5:34).

In summary, in the nine interactions discussed here, neither Jesus nor the Jews are cooperative conversation partners. They never accept the roles assigned by the other side but always redirect the content of the conversation.

¹⁶⁴ The stories related to this text is divided into two independent sections in Mark (Mark 2:13–17 and 2:18–22), but in the third Gospel the text does not mention a change of roles as Mark 2:18 (Tannehill, *Narrative Unity, Luke*, 173). That is to say, the conversation on the banquet starts from Luke 5:30 and does not end until 5:39.

¹⁶⁵ The same topic is expressed with a question in Mark 2:18 (διὰ τί ... οἱ δὲ σοὶ μαθηταί...;).

	Speaker→responder	Redirecting	Discretionary	Expected
Mark	Jews→Jesus	4	–	–
	Jesus→Jews	–	–	–
Luke	Jews→Jesus	4	–	–
	Jesus→Jews	1	–	–

Figure 3.10

(2) Group 2 Conversations (Mark 3:20–10:9)

This group contains four distinctive passages of Mark. All these texts have 2 turns except Mark 10:1–9, which has 4. In the first passage (3:20–30), the turns of the Jews are composed of two accusations regarding Jesus. When Jesus hears the charge of the Jews, he neither denies it nor admits it, but raises an elementary interrogative with different Subject: πῶς δύναται σατανᾶς ...? Compared with a statement such as “Satan is not able to cast out Satan,”¹⁶⁶ this interrogative move puts the Jews in the position to respond, though Jesus does not leave room for them but continues his utterance.

In Mark 7:1–13, the Jews close their turn with a question regarding the behavior of Jesus’ disciples (διὰ τί ... [Mark 7:5]). Jesus does not accept the agenda the Jews set for him, but initiates his turn with a statement in which Ἠσαΐας is the Subject (Mark 7:6). France describes Jesus’ utterance as an “apparently unprovoked scriptural onslaught,”¹⁶⁷

¹⁶⁶ Lane is correct by indicating that “Jesus addresses himself to the charge ... through pithy proverbial sayings ...: Satan is not able to cast out Satan” (Lane, *Mark*, 142). However, one must note that this proverb is expressed in the form of a question instead of an assertion.

¹⁶⁷ France, *Gospel of Mark*, 283. Lane calls the first move of Jesus itself as an “ironic comment” (Lane, *Mark*, 248).

which is apparently a redirection of discussion.

In Mark 8:11–13 the final move of the Jews' turn is a demanding of goods-&-service (ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ [Mark 8:11]). This is the first time in Mark that a move of this type is made. Jesus neither follows their instruction nor closes this exchange with a simple statement, but uses an open elementary interrogative to initiate his turn (τί ἢ γενεὰ αὕτη ...?). Jesus' question forces the listener to think of why (τί) they ask (again and again) for signs, and the seemingly unrelated Subject ἡ γενεὰ αὕτη requires the Jews to ponder the relationship of Jesus' question to themselves.¹⁶⁸

Now I will examine Mark 10:1–9, which has four turns. This exchange starts with a polar interrogative of the Jews to Jesus: ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι? Similar to what we find in group 1 texts, Jesus is not prepared to accept the responding role the Jews assign to him. On the contrary, he starts his turn with an open elementary interrogative in which what Moses commanded them is expected to be answered (τί ὑμῖν ἐνετείλατο Μωϋσῆς;). The Jews do not escape from this question, but change the verb from ἐνετείλατο to ἐπέτρεψεν (ἐπέτρεψεν Μωϋσῆς ... [Mark 10:4]).¹⁶⁹ It is possible that they

¹⁶⁸ While France suggests that ἡ γενεὰ αὕτη is not confined to the Pharisees alone (France, *Gospel of Mark*, 312), Edwards indicates that this phrase “signals the Pharisees’ alienation from Jesus” and the disbelieving generation in Israel history (Edwards, *Gospel According to Mark*, 236).

¹⁶⁹ France indicates that βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι is thus “not a quotation from Deut 24,

reword Jesus' question because of their sensitivity "towards the rather ambivalent sanction which Deut 24:1–4 provides for divorce."¹⁷⁰ By introducing a new verb, the Jews in fact do not provide an expected answer (though it seems so!) but initiate their own statement.¹⁷¹ After this, Jesus takes the next turn with a statement regarding the reason Moses wrote the commandment for them.

In summary, in the four conversations discussed here, the Markan Jesus never accepts the roles assigned by the Jews. On the contrary, the only reaction of the Jews is very close to an expected response (Mark 10:4). However, because they change the verb in Jesus' question, their utterance should still be treated as a redirecting move.

	Speaker→responder	Redirecting	Discretionary	Expected
Mark	Jews→Jesus	5	–	–
	Jesus→Jews	1	–	–

Figure 3.11

(3) Group 3 Conversations (Luke 13:31–19:40)

There are five conversations in this group. I will first discuss the two conversations in which the Jews demand goods-&-services to Jesus (Luke 13:31–35 and 19:39–40). In the first conversation, the Pharisees come and command Jesus: ἔξελεθε καὶ

but a summary of what is assumed to be its 'permission'"(France, *Gospel of Mark*, 391).

¹⁷⁰ France, *Gospel of Mark*, 391.

¹⁷¹ This is a good example to distinguish a responding move from a redirecting move. Here I follow the strict definition of a response: "a response does not allow for changes to the nub of the argument (its Subject), or to the content of what is being argued about in the rest of the clause" (Martin and Rose, *Working with Discourse*, 233).

πορεύου έντεϋθεν (13:31). No matter the motif of their command, the strong intention to direct the journey plan of Jesus is evident in their selection of directive clauses. In his response Jesus does not follow their requirement but replies to them with a move of the same type: εἴπατε τῇ ἀλώπεκι ταύτῃ (Luke 13:32). If Jesus gives a statement in 13:33, then he only provides information for the Pharisees to evaluate. However, by starting his turn with an instruction, Jesus also commands these Pharisees to tell Herod regarding “his intention to continue carrying out his ministry as before.”¹⁷² Another case is found in Luke 19:39–40. In this story some Pharisees were offended by the messianic confession of Jesus and said to Jesus ἐπιτίμησον τοῖς μαθηταῖς σου. This directive clause reveals their intention to “correct the situation as quickly as possible;”¹⁷³ this proclamation cannot be tolerated, and they expect Jesus to follow it immediately. However, Jesus refuses to do so and initiates his turn with a statement related to creation (οἱ λίθοι). By doing so, Jesus uses a statement which on the surface is not related to the Jews’ requirement to redirect the conversation.¹⁷⁴

The exchange in Luke 14:1–6 is initiated by Jesus’ interrogative move: ἔξεστιν τῷ

¹⁷² Green, *Gospel of Luke*, 535. Fitzmyer argues that “this is not a command that Jesus gives to the Pharisees whom he would send back, but rather his rhetorical comment on their warning and the situation that faces him” (Fitzmyer, *Luke*, 1031). Jesus’ utterance may be understood as rhetorical (for this command is followed immediately with Jesus’ statement). However, the direct force expressed through an imperative verb form cannot be neglected.

¹⁷³ Bock, *Luke*, 1559.

¹⁷⁴ Therefore Bock states that “Jesus replies to the Pharisees with deep irony” (Bock, *Luke*, 1560).

σαββάτω ...? This type of question is also asked by Jesus in Mark 3:4 and Luke 6:9, but in those stories Jesus' utterance is the only move of that exchange. Here the narrator says that after Jesus asks the question, the scribes and the Pharisees were silent (οἱ δὲ ἡσύχασαν [Luke 14:4]).¹⁷⁵ Because Jesus' move at the same time sets a responding role to his addressees, their silence reveals their denial to provide proper information to facilitate the exchange, and therefore is a discretionary response. This obstacle does not stop Jesus from continuing the exchange with them. Instead, Jesus takes the offensive,¹⁷⁶ initiating his turn with a statement with τίνος ὑμῶν υἱὸς ἢ βοῦς as the Subject.¹⁷⁷

The exchange between Jesus and the Jews in Luke 16:14–18 starts with the Pharisees scoffing at Jesus (ἐξεμυκτήριζον αὐτόν). Jesus is not interested in defending himself but makes a declarative move regarding his opponents: ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτούς ... (Luke 16:15). The change of Subject turns the role of these Pharisees from scoffers to those being evaluated, therefore redirecting the conversation.

The last conversation (Luke 17:20–21) is initiated by a question of the Jews: πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ (Luke 17:20). Their question focuses on the temporal coming

¹⁷⁵ Mark 3:4 also indicates the response of the listeners (οἱ δὲ ἐσιώπων). Because after that silence no conversation between Jesus and the Jews is mentioned, that exchange closes at Jesus' move in this verse.

¹⁷⁶ Bock, *Luke*, 1258.

¹⁷⁷ Some English Bible translates this sentence as a conditional clause ("If one of you has a child or an ox that has fallen into a well, NRSV), but literally it is a statement "a son or an ox of which one of you will fall into a well" (Fitzmyer, *Luke*, 1041).

of God’s kingdom,¹⁷⁸ but Jesus’ response—the kingdom is not coming μετὰ παρατηρήσεως—does not fit directly into the slot (πότε) left open in the question.¹⁷⁹ Therefore, though the same Subject (ἡ βασιλεία τοῦ θεοῦ) is used in Jesus’ statement, Jesus in fact “gives a corrective response to the Pharisees’ question about the coming of God’s reign” and moves the argument to another direction.¹⁸⁰ Hence, this utterance is neither an expected response nor a discretionary response but a redirection.

In summary, these five Lukan conversations illustrate that Jesus is a non-cooperative dialogue partner. Jesus never follows the agenda set by the Jews, no matter whether it is a command, a question, or a statement; he always redirects the discussion in a new direction. On the contrary, the reactions of the Jews are not so active. Faced with Jesus’ questions, they do not answer—but neither do they redirect the conversation. These interactions are summarized in the table below.

	Speaker→responder	Redirecting	Discretionary	Expected
Luke	Jews→Jesus	4	–	–
	Jesus→Jews	–	1	–

Figure 3.12

¹⁷⁸ Green, *Gospel of Luke*, 629.

¹⁷⁹ As to the possible explanation of the phrase μετὰ παρατηρήσεως, see the discussion of Bock, *Luke*, 1412–13. According to him, most likely παρατηρήσεως “alludes to general apocalyptic signs,” which is “prevalent in early Jewish eschatological speculation.”

¹⁸⁰ Tannehill, *Narrative Unity, Luke*, 242. Green also states that the request of the Pharisees “leads to the correction of misunderstanding about the eschatological timetable and, then, about the nature of God’s dominion” (Green, *Gospel of Luke*, 628).

(4) Group 4 Conversations (Mark 11:27–12:27, Luke 20:1–40)

Now I am going to discuss the last three texts in Mark and Luke. In Mark 11:27–12:12, the interaction starts with two elementary open interrogatives of the Jewish leaders. Similar to other conversations in Mark, Jesus refuses to provide a direct answer but initiates his move with a statement regarding what he is going to do (ἐπερωτήσω ὑμᾶς ἕνα λόγον [Mark 11:29]). Then, in 11:30 Jesus makes an interrogative move to the Jews regarding τὸ βάπτισμα τὸ Ἰωάννου, followed by a command ἀποκρίθητέ μοι. The question itself already places the Jewish leaders in a position to respond, and the command right after it requires them to fulfill this role. In this sense, the command itself has the function of “preface” and the question before it is the move which propels the discourse. After a series of internal discussions,¹⁸¹ the Jews make a discretionary responding move to Jesus: οὐκ οἶδαμεν (11:33a). After the Jews’ response, Jesus initiates a new turn and makes a declarative move regarding himself (οὐδὲ ἐγὼ λέγω ὑμῖν, [11:33b]). One thing worthy of noticing is that by repeating the things he is not going to answer (ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ), Jesus is also giving a *delayed discretionary response* to the first question raised by the Jewish leaders in 11:28.

The next story to discuss contains six turns (Mark 12:13–17). Their exchange

¹⁸¹ The internal discussion among the Jews (Mark 11:31–32) is not treated as exchanges between Jesus and the Jews.

begins with two consecutively connected interrogatives of the Pharisees and Herodians regarding paying taxes to Caesar: should “we” pay them, or should “we” not (δῶμεν ἢ μὴ δῶμεν;)? Jesus uses a question with his interlocutors as the Subject to start his turn: τί με πειράζετε; Though the Subject is kept the same, the content is changed—Jesus refuses to provide a direct answer to their question but asks a question about his interlocutor.¹⁸²

The question itself is rhetorical, for Jesus does not leave a room for these leaders to reply but immediately makes a command to them, φέρετέ μοι δηνάριον. In the story this instruction is followed without delay (οἱ δὲ ἤνεγκαν). Though no verbal action is mentioned here, their non-verbal action is an expected response to Jesus’ command. Jesus then initiates another turn with an open interrogative regarding the denarius (τίνος ἢ εἰκῶν αὐτή ...), and these leaders provides Jesus with helpful information (Καίσαρος) to progress the discourse. This responding move is followed by two consecutive commands of Jesus. Since the Jewish leaders are the Subjects of Jesus’ command (“you” give, ἀπόδοτε), it means that Jesus’ command is related to the second question raised in the beginning of the exchange (should “we” pay, δῶμεν). In this sense, Jesus gives a *delayed expected response* to the questions in Mark 12:14, though he slightly changes the

¹⁸² France indicates that this question reveals Jesus’ knowledge of people’s thoughts, cf. 2:8 (France, *Gospel of Mark*, 468).

wording in his utterance.¹⁸³

The third story (Mark 12:18–27) only contains two turns. After a series of declarative moves from 12:19–22, the Sadducees asks a restricted elementary question to Jesus: ... τίνος αὐτῶν ἔσται γυνή (Mark 12:23). An extra declarative move is made (οἱ γὰρ ἑπτά ...) before they hand over their turn to Jesus. Jesus initiates his turn with a leading polar interrogative with a positive bias (οὐ ... πλανᾶσθε ... [Mark 12:24]). This move forces these Sadducees to admit that they are wrong in something—not in their final statement (“not all of the seven have married her”), but in something related to their question.¹⁸⁴ Jesus’ question itself is a rhetorical one which requires his addressees to ponder what is wrong in their question.

These three stories are also found in the third Gospel. Several minor differences are observed in the second and third story. In Luke 16:23, after the Jews’ question, Jesus directly commands them to show him a denarius. Although the text does not indicate that the Jews obeyed Jesus’ command, they must have done so (cf. Mark 12:16). And in 20:38, after Jesus’ speech, the narrative describes an expected response of the scribes (διδάσκαλε, καλῶς εἶπας. [20:39]), which is not mentioned in Markan text.

¹⁸³ One small change here is that Jesus uses the verb ἀποδίδωμι instead of the original verb δίδωμι in the question (France, *Gospel of Mark*, 468).

¹⁸⁴ France states that Jesus’ utterance is “a repudiation of the assumptions on which” the question was based (France, *Gospel of Mark*, 474).

A summary of these interactions is listed in Figure 3.13. In brief, in these interactions, the Jews tend to accept the roles that Jesus assigns to them, though they do not always respond to Jesus with an expected answer. On the contrary, Jesus still reveals no interest in accepting the roles that the Jews assign to him. Though sometimes Jesus may respond to the Jews' questions, he does not answer them immediately after they ask these questions (e.g. Mark 11:33, 12:17). This reveals Jesus' superiority on controlling the progress of these conversations.

	Speaker→responder	Redirecting	Discretionary	Expected
Mark	Jews→Jesus	3	–	–
	Jesus→Jews	–	1	2
Luke	Jews→Jesus	3	–	–
	Jesus→Jews	–	1	2

Figure 3.13

(5) Group 5 Conversations (John)

In the final section I will examine the conversations in the Fourth Gospel. For the convenience of discussion, I will first examine the conversations that start with a question, before turning to the ones that start with a statement.

Conversations starting with a question

First I will check the *conversations starting with a question*. In John 2:18–20, the Jews initiate their turn by making an open interrogative move to Jesus (τί σημεῖον ...:).

Jesus does not reply to them with merely what he is going to do, but first makes a request of them: λύσατε τὸν ναὸν τοῦτον. Jesus is not a cooperative dialogue partner who will provide a satisfactory answer to the Jews; instead, he gives an instruction to them first, and unless his instruction is followed, they will not see the σημεῖον. Another interaction of this type is in John 6:42–43. The interrogatives among the Jews are prohibited by the command of Jesus, μὴ γογγύζετε μετ’ ἀλλήλων (John 6:43).

In most cases, the interrogatives of the Jews are replied to by Jesus with statements. Nine interactions of this type are found in John.¹⁸⁵ One standard example is John 8:19. Here the Jews ask an open interrogative question (ποῦ ἐστὶν ὁ πατήρ σου;), and Jesus replies to them with a statement (οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου). The utterance of Jesus is not an element to fit the slot (ποῦ) left open in the question, but states something about the Jews, “you know neither me nor my Father.” Hence, Jesus’ move is not a responding move, but a declarative move which requires the Jews to accept or deny. In another example (8:48) the Jews makes an interrogative move with a positive bias (οὐ καλῶς λέγομεν ἡμεῖς ...?). This question anticipates Jesus’ admission of correctness of their verbal action (“do we not say rightly ...?”), but Jesus’ utterance is not an answer but a statement that is derived from the projected content of the Jews (ἐγὼ δαιμόνιον οὐκ

¹⁸⁵ These 9 interactions are John 6:52–53, 7:15–16, 8:19, 8:22–23, 8:33–34, 8:48–49, 8:53–54, 8:57–58, and 9:40–41.

ἔχω).¹⁸⁶ In all these situations, Jesus does not answer the Jews explicitly but redirects the conversation.

The only place in which Jesus makes an expected response to the Jews' question is in John 8:25. In this conversation the Jews ask Jesus σὺ τίς εἶ, and Jesus tells them τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. UBS4 punctuates this clause as an interrogative, but Carson suggests that the sentence “may be an affirmation”¹⁸⁷ and can be translated as “Just what I have been claiming all along” (NIV). This nominal clause rightly supplies the entity for the interrogative word τίς, though the content itself may be confusing to the Jews.

Another question that gets an expected response is in John 10:32–33. Facing Jesus' question (διὰ ποῖον αὐτῶν ἔργον ...) the Jews answer it directly: ... περὶ βλασφημίας. This is the only time Jesus asks the Jews a question in the Fourth Gospel, and he receives an expected answer from them.

Conversations starting with a statement

Most of the conversations that begin with a statement are triggered by Jesus. In seven instances Jesus' statement is followed by a question,¹⁸⁸ though the question type

¹⁸⁶ If the utterance of the Jews is a statement δαιμόνιον ἔχεις, then Jesus' utterance will be a discretionary response to that statement.

¹⁸⁷ As to the possible translation of this clause, see the discussion in Carson, *Gospel According to John*, 345–46.

¹⁸⁸ There are seven interactions of this type: John 6:51–52, 7:34–35, 8:18–19, 8:21–22, 8:24–25, 8:47–48, and 9:39–40.

used in each exchange varies. The content of some questions are related to Jesus' statement. For example, in John 7:34–35, Jesus' statement ὑμεῖς οὐ δύνασθε ἐλθεῖν is followed by an open interrogative question (ποῦ οὗτος μέλλει πορεύεσθαι ...?). But in other cases the questions are used to redirect the conversation. This can be found in 8:24, in which Jesus tells them ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν, and the Jews ask Jesus σὺ τίς εἶ; (8:25). They evade the statement that Jesus has made to them and instead redirect the conversation towards the question of Jesus' identity.

In another eight instances,¹⁸⁹ Jesus' statement is followed by another assertion. That is to say, instead of agreeing with or denying Jesus' statement, the Jews make their own assertion for Jesus to evaluate. In some cases the Jews simply ignore Jesus' statement but criticize Jesus himself. This can be found in 8:12–13, in which Jesus asserts ... ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς, but the Jews criticize his authority: σὺ περὶ σεαυτοῦ μαρτυρεῖς (8:13, cf. 8:52, 10:20). Sometimes it seems that the Jews do not understand what Jesus is talking about. For example, in 8:56–57 after Jesus' statement about Abraham, they redirect the conversation to the age of Jesus: πεντήκοντα ἔτη οὐπω ἔχεις (John 8:58, cf. 2:20, 8:33, 8:39 and 8:41). These interactions illustrate Jesus' superiority and the Jews' ignorance and enmity: they cannot understand or accept Jesus' statement

¹⁸⁹ John 2:19–20, 8:12–13, 8:32–33, 8:38–39, 8:41, 8:51–52, 8:56–57 and 10:18–20.

but repeatedly redirect the conversation in another direction.

Besides these verbal interactions, 10:30–31 gives an interesting account of a non-verbal reaction to Jesus' statement. In this instance Jesus asserts ἐγὼ καὶ ὁ πατήρ ἕν ἐσμεν, and these words infuriate the Jews to the extent that they pick up stones again to stone him. Their action represents a discretionary response to Jesus' statement.

Finally, I will examine the four interactions that are triggered by a statement from the Jews.¹⁹⁰ One significant feature of Jesus' words is that he does not evade the statement of his dialogue partners but instead uses their words as the departure of his own statement. For example, after the Jews utter ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν, Jesus takes the elements in their words and puts them in the protasis of his own statement (εἰ τέκνα τοῦ Ἀβραάμ ἐστε [John 8:39], cf. 8:14, 8:42 and 10:34). Jesus does not evade the Jews' statement but challenges it instead, therefore revealing his superiority to them.

The interactions discussed above can be summarized in the table below.

	Speaker→responder	Redirecting	Discretionary	Expected
John	Jews→Jesus	16	–	1
	Jesus→Jews	15	1	1

Figure 3.14

¹⁹⁰ John 8:13–14, 8:39, 8:41–42, and 10:33–34.

(6) Summary of Interactions within an Exchange

If we put the data in the previous five sections together, we can get Figure 3.15.

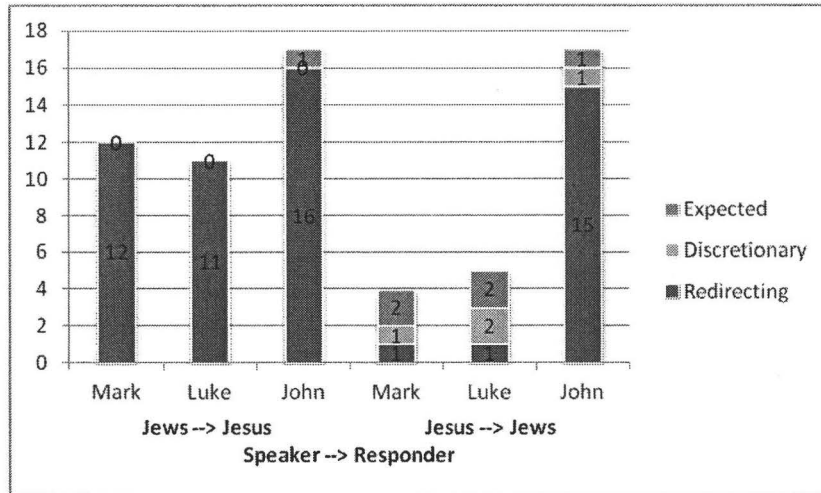


Figure 3.15

From this chart we can obtain some important observations. First, the superiority of Jesus is consistently revealed in these three Gospels. Faced with the questions of the Jews, Jesus seldom acts as a cooperative conversation partner to provide an answer. Instead, he tends to redirect the conversation in another direction. Though in two instances the Jews' questions are finally answered, these answers are delayed responses (e.g. Mark 11:33, 12:17). Similarly, Jesus does not follow the commands of the Jews. As to the part of statements, Jesus also tends to redirect them with another questions or statements, and in John's Gospel we even find that Jesus will take some elements from the words of his conversation partners and use them in his own utterance. Second, though

the Jews' reactions are different in the two Synoptic Gospels and in John, they all reveal that the Jews are inferior to Jesus. In Mark and Luke the Jews are depicted as the characters that follow Jesus' agenda, including replying to Jesus' question, following Jesus' command, or acknowledging Jesus' statement. In the Fourth Gospel, the Jews tend to redirect the direction of a conversation. However, their action does not reveal them to be in authority. On the contrary, their responses, whether questions or statements, reveal only their misunderstanding of Jesus' words or their enmity towards Jesus.

Conclusions

Based on the analysis in this chapter, several observations can be made here.

Overall, Jesus makes more moves in a turn than the Jews do. In these exchanges, Jesus consistently appears as the role of giving information, but the Jews appear as both interlocutors and information givers.

From the position of the moves in these exchanges, *all three Gospels consistently indicate Jesus' superiority*. In most exchanges, Jesus is the person who has the last word, and in the few exchanges that are closed by the Jews, their utterances reveal that they are left in ignorance and misunderstanding. Besides this, in these conversations, Jesus seldom accepts the roles that the Jews assign to him but always redirects the conversation. On the contrary, the Jews in Mark and Luke tend to accept the roles that Jesus assigns to them,

and when the Jews in John attempt to correct Jesus or defend themselves, they reveal only their inability to dominate the conversation.

CHAPTER 4: SUBJECT ANALYSIS

In this chapter I will discuss the Subjects used in each conversation. First I will analyze the person of these clauses, and then I will examine the semantic domains used in third person Subjects.

1. Person analysis

There are a total of 646 free and bound clauses in the conversations between Jesus and the Jews (prefaces and projections not included). Among them 120 clauses are uttered by the Jews, and 526 are uttered by Jesus. The use of grammatical person in the Subjects of these clauses is summarized in Figure 4.1.

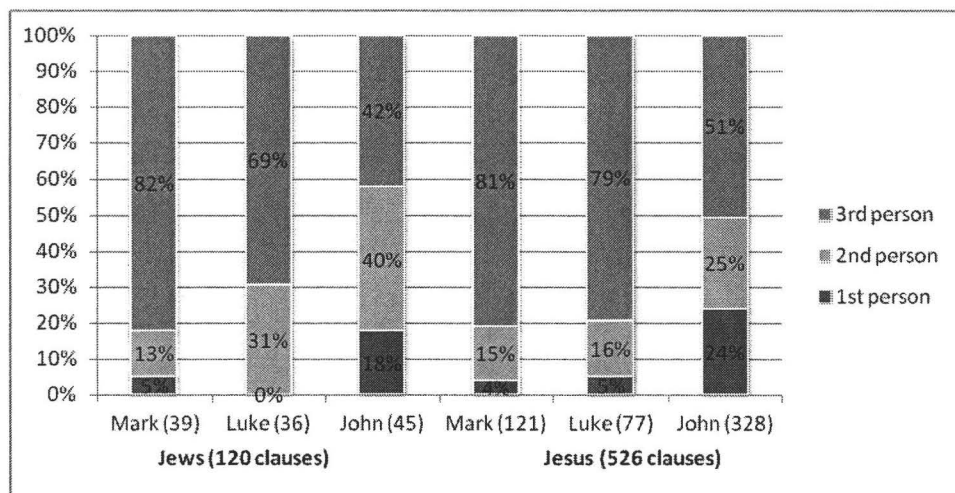


Figure 4.1

First I will compare the use of 1st / 2nd persons (interactants) and 3rd person (non-interactants) in these Subjects. In the two Synoptic Gospels both Jesus and the Jews tend

to use 3rd person in their utterances. For Jesus, the percentage is around 80%, and for the Jews, the percentage is 82% (Mark) and 69% (Luke) respectively. However, in the Fourth Gospel the use of 3rd person is much lower. The percentage is only 51% for Jesus, and the number is even lower for the Jews—only 42%. This result indicates that compared with the characters in Mark and Luke, those in the Fourth Gospel are more concerned with interactants in the exchanges.

Then I will compare the usage of 1st and 2nd person in these conversations. First, in all three Gospels, Jesus and the Jews use 2nd person Subjects in their utterances (speaker-exclusive), though the percentage varies. That is to say, both Jesus and the Jews may put their addressees as the Subjects of negotiation. For the Jews, such usage is 13% in Mark, but reaches 31% and 40% in Luke and John. For Jesus, the percentage is 15% in the two Synoptic Gospels, but the number is slightly higher in John (25%).

The major difference appears in the usage of 1st person Subjects (speaker-inclusive). Such usage is only 5% and 0% for the Jews in Mark and Luke, but the number is as high as 18% for the Jews in John. A difference is also obvious in the frequency of first-person Subjects selected by Jesus—a significant difference of 5% (Mark and Luke) and 24% (John). The most important meaning of this phenomenon is that, compared with the characters in the two Synoptic Gospels, those in the Fourth

Gospel are more inclined to talk explicitly about themselves. For example, when Jesus says to the Jews ὑμεῖς ποιεῖτε ... they answer him ἡμεῖς ... γεγενήμεθα... (John 8:41).

Similarly, when the Jews tell Jesus σὺ περὶ σεαυτοῦ μαρτυρεῖς, Jesus also replies to them explicitly: καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,... (John 8:13–14).

Besides this explicit usage of 1st person Subjects, sometimes a character in John's Gospel will use a 1st person pronoun within the nominal group serving as Subject, therefore relating the nominal group to the speaker. Several examples are found in the Johannine Jesus' utterances, such as ὁ λόγος ὁ ἐμός (8:37), ἡ μαρτυρία μου (8:14), ἡ σὰρξ μου / τὸ αἷμά μου (6:55) and τὰ πρόβατα τὰ ἐμά (10:27). When mentioning the Father God, Jesus may say ὁ πέμψας με πατήρ (5:37). In John 8:12 Jesus sees himself as the one to be followed (ὁ ἀκολουθῶν ἐμοί [8:12]). Around 20% of the 3rd person Subjects in the Fourth Gospel are connected to Jesus with this approach, but such usage is never found in the Markan or Lukan Jesus. This again enhances the image that the Johannine Jesus is more inclined to put himself forward as the Subject of negotiation.

In summary, the comparison of person is helpful for us to understand the extent to which Jesus himself is an explicit topic of discussion. This comparison reveals two important differences. First, the Johannine Jesus is more inclined to use 1st person Subjects (24%, which is 5 times higher than that of the Markan or Lukan Jesus). Second,

when he uses a nominal group as the Subject (therefore in a 3rd person clause), sometimes he adds a 1st person pronoun in the nominal group to indicate that the Subject under negotiation is also related to him. These two points imply that the topics of negotiation chosen by Jesus are different between these two groups of Gospels. For Mark and Luke, Jesus is a character who proclaims the Kingdom of God from an external position without explicitly relating that Kingdom to himself. But for John, Jesus is the Christ, and talking about God's Kingdom entails talking about himself.

2. Words in the Principal Class Objects

After finishing the analysis of person, now I am going to examine what is being discussed when Jesus and the Jews use 3rd person Subjects. In the following discussion, I will follow the three principal classes defined by Louw-Nida to examine these Subjects. In this section, I will examine words from the principal class Objects. Then, in Sections 3 and 4, I will examine words from the classes Events and Abstracts, respectively.

The summary of the domain analysis on the Subjects used in these three Gospels is summarized in the table in Appendix 2. This table includes the Subjects of free clauses and bound clauses. A total of 44 domains are used in these three Gospels. Not every domain is used in each Gospel: while some are used in all of them, some are used in only one Gospel. A brief summary of this comparison is listed in Figure 4.2.

Total 44 domains	Used by	# of domains
Three Gospels	Three Gospel	10 (23%)
Two Gospels	Mark and Luke	10 (23%)
	Mark and John	0
	Luke and John	3 (7%)
One Gospel	Mark only	4 (9%)
	Luke only	4 (9%)
	John only	13 (30%)

Figure 4.2

Several phenomena are observed from this comparison. First, among these 44 domains, a total of ten (23%) are used in all three Gospels. Second, ten domains are used only in Mark and Luke. This number is higher than the number of domains used only in Mark and John, which is zero, and the number used only in Luke and John, which is only three. This phenomenon indicates that the commonality between Mark and Luke is more evident than the similarity between John and either one of the two Synoptic Gospels. Third, among the 21 domains that are used in only one Gospel, 13 are used in John (30%). This matches the result of the second point.

Therefore, in the following analysis, I will first examine the domains used by both Mark and Luke, and then compare this result with John. Finally the domains peculiar to John will be analyzed. The lexical terms that are discussed in this section are listed in Figure 4.3.

	Mark	Luke	John
GEOGRAPHICAL OBJECTS (1)	βασιλεία	βασιλεία, οὐρανός, γῆ	–
NATURAL SUBSTANCES (2)	–	λίθος	–
PLANTS (3)	ἀμπελών	–	–
ANIMALS (4)	–	βοῦς	πρόβατον, λύκος
FOODS (5)	–	–	ἄρτος
ARTIFACTS (6)	οἶνος, ἄσκός, ἐπίβλημα, ῥάκος, εἰκόν	οἶνος, ἄσκός, ἐπίβλημα	–
CONSTRUCTIONS (7)	–	οἶκος	ναός, μνημεῖοις, θύρα, αὐλή
BODY PARTS (8)	–	–	σάρξ, αἷμα
PEOPLE (9)	ἄνθρωπος, γυνή, υἱός τοῦ ἀνθρώπου	ἄνθρωπος, γυνή, υἱός τοῦ ἀνθρώπου	κόσμος
KINSHIP TERMS (10)	γυνή, ἀδελφός, νυμφίος, οἶκος	γυνή, ἀδελφός, νυμφίος, ἀνὴρ, υἱός	υἱός, πατήρ
GROUPS OF PERSONS (11)	υἱοὶ τοῦ νυμφῶνος, Φαρισαῖος, γενεά	υἱοὶ τοῦ νυμφῶνος, Φαρισαῖος, υἱοὶ τοῦ αἰῶνος τούτου	–
SUPERNATURAL BEINGS (12)	θεός, σατανᾶς, τὸ πνεῦμα τὸ ἅγιον	θεός	θεός, πατήρ

Figure 4.3

A. Domains Common to Mark and Luke

From the data in Appendix 2 we can find that several domains are commonly used by Mark and Luke. The first domain is SUPERNATURAL BEINGS (12). In Mark, the words or phrases belonging to this domain include ὁ θεός, ὁ σατανᾶς and τὸ πνεῦμα τὸ ἅγιον. ὁ θεός is used in two conversations. In Mark 2:1–12 when the scribes question

Jesus' words as blasphemy, their question is "who can forgive sins but ὁ θεός alone?" (Mark 2:7). In the debate regarding divorce (Mark 10:1–9), Jesus does not confine the discussion at the level of Moses' command but introduces a statement of another level: from the beginning of creation ὁ θεός made them male and female. That is to say, though here the argument is the relationship between people (i.e. divorce), this issue is in fact related to ὁ θεός. Therefore, Jesus indicates in the last statement (Mark 10:9) that when people divorce they separate what ὁ θεός has joined together, and therefore is not allowed.¹⁹¹ In Mark 3:20–30 Jesus mentions two types of supernatural beings. First, Jesus mentions σατανᾶς (3:23 and 3:26), which is related to the two things mentioned by the scribes: Βεελζεβούλ and ἄρχων τῶν δαιμονίων. The lexical meaning of Βεελζεβούλ is not clear,¹⁹² but it is possible that this word is explained by the term ἄρχοντι τῶν δαιμονίων,¹⁹³ which is also in this domain. At the end of the same story Jesus introduces another supernatural being, τὸ πνεῦμα τὸ ἅγιον. Here this supernatural being is used in a Subject which describes a specific group of people (ὅς ... βλασφημῆση εἰς τὸ πνεῦμα τὸ ἅγιον). Though Jesus does not explain what it means to blaspheme τὸ πνεῦμα τὸ ἅγιον,

¹⁹¹ France correctly indicates that "the antithesis between ὁ θεός and ἄνθρωπος highlights the basis of Jesus' rejection of divorce: it is a human decision ... attempting to undo the union which God has created" (France, *Gospel of Mark*, 392).

¹⁹² "In the end we simply do not know where Mark got it from or exactly what lexical meaning, if any, he would have understood it to carry" (France, *Gospel of Mark*, 170).

¹⁹³ France, *Gospel of Mark*, 170, especially the discussion in footnote 41.

obviously Jesus thinks that some people's words are not merely a verbal action in the visible world, but a slander of a supernatural being invisible to them.

Three conversations in Luke have Subjects related to this domain, including ὁ θεός (Luke 5:21, 16:15) and the kingdom τοῦ θεοῦ (Luke 16:16, 17:20–21). Besides θεός, no other supernatural being is found.

The domain opposite to SUPERNATURAL BEINGS (12) is the domain PEOPLE (9).

Subjects of this domain are found in five conversations of Mark. The word most frequently used is ὁ ἄνθρωπος. Sometimes it represents a general human being, as we find in Mark 2:27 where Jesus explains the relationship between ὁ ἄνθρωπος and the Sabbath (cf. Mark 10:7 and 10:9). Sometimes this word is used as the leading role in a story. For example, in the parable of the wicked tenants ὁ ἄνθρωπος is the owner of that vineyard (Mark 12:1). Besides this word, people of a specific gender may also be used as Subjects. In Mark 12:22–23 Sadducees raise a question regarding the marriage status of ἡ γυνή after her resurrection. None of the lexical terms mentioned above refers to specific figures. The only usage which refers to a specific character is ὁ υἱὸς τοῦ ἀνθρώπου (Mark 2:10, 2:28). In 2:10 the scribes ask who can forgive sins but ὁ θεός alone, and Jesus' answer indicates that ὁ υἱὸς τοῦ ἀνθρώπου is the one who has authority to forgive sins on earth. In another statement in 2:28, Jesus contends that ὁ υἱὸς τοῦ ἀνθρώπου is lord even

of the Sabbath. The space here does not allow a detailed discussion on the meaning of this Subject, but it is suggested that it refers to the Son of Man in particular and not people in general (as the υἱοὶ τῶν ἀνθρώπων in Mark 3:28). Specifically speaking, in these two places it was understood as the title of Jesus.¹⁹⁴

Similarly, words of this domain occur in various places of Luke. Basically, the words used in this Gospel are the same as those used in Mark (ὁ ἄνθρωπος, ὁ υἱὸς τοῦ ἀνθρώπου and ἡ γυνή). Among these three words, the way ὁ ἄνθρωπος is used in Luke is different from its usage in Mark. In Luke this word is not used as a substantive (as in Mark 2:27, 10:7, 9 and 12:1), but is used to describe the type of exaltation (τὸ ἐν ἀνθρώποις ὑψηλόν) that is detestable to God (Luke 16:15).

The next domain to discuss here is KINSHIP TERMS (10). Words of this domain have been used in four Markan texts, and based on the way they are used, these texts can be categorized into two categories. First, these words are used in a situation in which issues related to commandments are being talked about. For example, in Mark 10:2 γυναῖκα is used because the Pharisees are asking Jesus regarding the legitimacy for a man to divorce his γυναῖκα, and in Mark 12:20, an assumed situation involving seven

¹⁹⁴ France, *Gospel of Mark*, 128, 147. France indicates that “Mark and his readers lived in a Christian context where ὁ υἱὸς τοῦ ἀνθρώπου (singular; contrast 3:28) could have only one meaning, and that was as a title of Jesus” (France, *Gospel of Mark*, 147).

ἀδελφοί and a woman is brought up to discuss marriage after resurrection. These instances indicate that Jesus and the Jews may negotiate the topics related to the laws of kinship relationship, and because some kinship roles are related to these commandments, they are used as the Subjects in the negotiation between these two sides. Besides this type of usage, sometimes Jesus may use these kinship terms to compare other topics. For example, in Mark 2:19–20 two roles are mentioned: ὁ νυμφίος and wedding guests. The thing under discussion is whether or not the wedding guests should fast. Jesus indicates that the key factor is ὁ νυμφίος: when ὁ νυμφίος is with these guests, they should not fast, but at the time when ὁ νυμφίος is taken away, they will fast on that day. In this parable, Jesus uses a scenario in a wedding to answer the question of his interlocutor.¹⁹⁵ And in Mark 3:25 the image of οἰκία is used as the Subject of a daily life experience: If οἰκία is divided against itself, ἡ οἰκία will not be able to stand. This term, along with βασιλεία in 3:24 (discussed later), is used to denote “powerful and despotic realms ruled by Satan.”¹⁹⁶

Terms of this domain are used in four Lukan texts. Besides the three terms which are found in Mark (ὁ νυμφίος, γυναῖκα, and ἀδελφοί), this Gospel uses another two

¹⁹⁵ The scenario is reasonable as such, but as to its relation to the question, it depends on “whether the hearers concede that the current situation of Jesus’ disciples is in fact analogous to that of wedding guests And Jesus himself is analogous to a bridegroom.” See France, *Gospel of Mark*, 139.

¹⁹⁶ Edwards, *Gospel According to Mark*, 121.

normal kinship terms: *άνήρ* and *υίός*. The former is used in Jesus' teaching regarding adultery (Luke 16:18), and the latter is used in an example to "point to the scribes' and Pharisees' own Sabbath practice" (Luke 14:5).¹⁹⁷ In conclusion, similar to Mark, in the third Gospel these kinship terms are also used in the discussion of laws or in the example of daily life experience.

Another domain related to people is GROUPS OF PERSONS (11). Two texts in Mark contain Subjects of this domain. The first one, *οἱ υἱοὶ τοῦ νυμφῶνος*, is used in Jesus' parable regarding the wedding (Mark 2:19–20) and has been discussed in a previous paragraph. Sometimes, specific religious groups may be used as the Subject in the discussion between Jesus and the Jews, as we find in Mark 2:18 where the interrogators ask Jesus why the disciples *τῶν Φαρισαίων* fast. Besides this specific group, Jesus also concerns the group of a larger scale. For example, in Mark 8:12 Jesus selects *ἡ γενεά* as the Subject of his question: "Why does *ἡ γενεά* seek for a sign?" This word refers to the people "living at the same time and belonging to the same reproductive age-class,"¹⁹⁸ and this instance reveals that Jesus may use those living in a certain time and space as the resting point of his question or statement. The two specific groups of people are also used as Subjects in Luke (Luke 5:33, 35). Besides these two, the Lukan Jesus also uses

¹⁹⁷ Bock, *Luke*, 1258.

¹⁹⁸ Louw and Nida, *Greek-English Lexicon*, 121.

οἱ υἱοὶ τοῦ αἰῶνος τούτου as the Subject of a statement regarding marriage (Luke 20:34), and the term refers to the “mortal human beings in earthly existence.”¹⁹⁹ It indicates that similar to the Markan Jesus who uses ἡ γενεά as the Subject in the negotiation, the Lukan Jesus also may give his statement to a broad group of people.

Having examined the domains related to people and supernatural beings (domain 9–12), I will discuss words in other domains. Among the remaining eight domains in the principal class objects, ARTIFACTS (6) and GEOGRAPHICAL OBJECTS (1) are used by both Synoptic Gospels. I will first check words in the former domain. The first group of words are those regarding wine, including the plant product ὁ οἶνος and the container οἱ ἄσκοί (Mark 2:22). These are the artifacts of that time, and what Jesus talks about is a fact that can be observed in daily life (e.g. and ὁ οἶνος is lost, and so are οἱ ἄσκοί). When Jesus mentions these things, he does not intend to teach knowledge of daily life, but uses these experiences to deliver other concepts. However, because Jesus does not explicitly indicate the meaning of these parables, the listeners themselves must infer what are referred to in Jesus' words.²⁰⁰ The statements regarding ὁ οἶνος and οἱ ἄσκοί are the media with which Jesus can deliver his message, and these statements are effective

¹⁹⁹ Fitzmyer, *Luke*, 1305.

²⁰⁰ For example, France suggests that Jesus uses these parables to “illustrate the folly of trying to contain the new within the confines of the old” (France, *Gospel of Mark*, 140). Drury suggests that “both parables are about the relation of Jesus, of Christianity indeed, to traditional Judaism” (Drury, *Parables*, 45).

because they are the common experience of his interlocutors. Besides this one, the object referred to by the two Subjects in Mark 2:21 (τὸ πλήρωμα and τὸ καινόν) is the ἐπίβλημα ῥάκου ἀγνάφου, which is also an artifact of daily life. What may happen if one sews this ἐπίβλημα on an old garment is also a daily life experience of Jesus' audience, and this is the second artifact which is used by Jesus in this conversation. Besides cloth and products related to wine, another artifact Jesus mentions is ἡ εἰκών in Mark 12:16. In this story the Pharisees ask Jesus if it is lawful to pay taxes to Caesar. Jesus does not answer yes or no, but asks them to give him a denarius and tell him: "whose εἰκών is this?" An εἰκών is an artifact "which has been formed to resemble a person, god, animal, etc.,"²⁰¹ and by putting this daily life thing as the Subject of his question, Jesus answers the question of his interrogator. The words used in Luke (οἶνος, ἄσκος and ἐπίβλημα in Luke 5:36–37) are the same as the ones used in Mark 2:21–22 and will not be addressed here.

The last domain that is used by both Mark and Luke is GEOGRAPHICAL OBJECTS

(1). The only Markan text with this term is Mark 3:24, in which Jesus argues that if a βασιλεία is divided against itself, that βασιλεία cannot stand. This statement itself is general knowledge and does not refer to any specific βασιλεία. That is to say, similar to the statement in 3:25 of which οἰκία is the Subject, this assertion is used as a parable to

²⁰¹ Louw and Nida, *Greek-English Lexicon*, 65.

deliver other messages.²⁰² Of course, among these two Subjects, ἡ βασιλεία is especially meaningful because “the object of Jesus’ mission is the establishment of the βασιλεία τοῦ θεοῦ.”²⁰³

The term βασιλεία is also used in Lukan text, but in a different manner. Here this kingdom is a specific one, that is, the βασιλεία of God (Luke 17:20–21). In the Pharisees’ concepts, the coming of this βασιλεία is visible,²⁰⁴ and therefore can be categorized in the domain GEOGRAPHICAL OBJECTS (1). However, their misunderstanding is pointed out by Jesus, and Jesus concludes that the βασιλεία of God is ἐν τῷ ἑμῶν. From the perspective of Jesus, the meaning of βασιλεία in the phrase ἡ βασιλεία τοῦ θεοῦ denotes not so much the meaning of a geographical kingdom as the notion of reign (domain CONTROL, RULE (37)).²⁰⁵ That is to say, Jesus intends to change how the Pharisees understand this phrase. The usage of this phrase in Luke 16:16 is similar to that in Luke 17:20–21: on the one hand it means the ruling of God, and on the other hand it is a kingdom everyone tries to enter by force. The last two terms of this domain are τὸν οὐρανόν and τὴν γῆν mentioned in Luke 16:17. This phrase expresses “the whole created

²⁰² “These parabolic sayings all develop the same basic theme, that since strength depends on unity, an attack on any part of Satan’s domain is a sign not of collusion with him but of threat to his power” (France, *Gospel of Mark*, 171).

²⁰³ France, *Gospel of Mark*, 172.

²⁰⁴ Bock states that “with much of Judaism, the Pharisees believed that the coming of the glorious kingdom would be so clear and powerful that great heavenly signs would signal its arrival.” See Bock, *Luke*, 1412.

²⁰⁵ Louw and Nida indicate that “the meaning of this phrase in the NT involves not a particular place or special period of time but the fact of ruling” (Louw and Nida, *Greek-English Lexicon*, 480).

universe,”²⁰⁶ and in this verse they are compared with one stroke of a letter in the law, a thing of a different domain (the domain COMMUNICATION (33)). In these examples we can understand how things in the geographical world are used by the Lukan Jesus as the Subjects of his statements.

B. Comparison between John and Two Synoptic Gospels

The six domains discussed above (i.e., domain 1, 6, 9, 10, 11, 12) are used by both Mark and Luke. As we will find in the analysis below, among these six domains, only three are used by John, and the majority fall in the following two domains SUPERNATURAL BEINGS (12) (used in six texts) and KINSHIP TERMS (10) (used in four texts).

The first domain to examine is SUPERNATURAL BEINGS (12). Words of this domain, including θεός and πατήρ, occur in six Johannine texts. In John 8:42 ὁ θεός is used in a protasis uttered by Jesus: “if ὁ θεός is your father.” This term is also used in various texts of Mark and Luke, that is to say, this supernatural being is commonly used as Subject by these three Gospels. In some utterances this word is used in a phrasal Subject. For example, in John 6:46 Jesus uses the title ὁ ὢν παρὰ τοῦ θεοῦ to represent himself—“only ὁ ὢν παρὰ τοῦ θεοῦ has seen the Father.” Instead of using a first person

²⁰⁶ Fitzmyer, *Luke*, 1118.

pronoun ἐγώ, here Jesus refers to himself with a different title, a title related to the supernatural being ὁ θεός. In John 8:47 another phrasal Subject ὁ ὢν ἐκ τοῦ θεοῦ is found. This Subject refers to a specific type of people who are “(born) from God,”²⁰⁷ and Jesus contends that such people hear the word of God. Again, the Subject used here has some kind of relationship to this supernatural being, ὁ θεός.

Besides ὁ θεός, in the Fourth Gospel the word πατήρ may also be used in the sense of a supernatural being. This concept is related to the belief of the Jews, for they contend that Jewish people are God’s children, and they will call God their Father.²⁰⁸ Therefore, when Jesus introduces ὁ πατήρ in John 5:17, we must evaluate if it is used as a kinship term or is used as the title of God. Some clauses, when taken alone, may be understood as an assertion regarding one’s father in the flesh. For example, the πατήρ in John 5:20 (ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν) may be interpreted as a sentence to describe the love between a father and his son.²⁰⁹ But, from the content in 5:21 (ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ) it is impossible to interpret ὁ πατήρ as someone’s father in the flesh, but should be understood as a supernatural being, that is God in Judaism.²¹⁰ This

²⁰⁷ Keener, *Gospel of John*, 764.

²⁰⁸ Keener, *Gospel of John*, 646.

²⁰⁹ And therefore some scholars that “vv. 19–20a constitute a reworked parable: a son ... who is an apprentice in his father’s trade does only what he sees his father doing, and the father, out of love for his son, shows him all that he does” (Carson, *Gospel According to John*, 250).

²¹⁰ Keener, *Gospel of John*, 646.

explains why Jesus' utterance in 5:17 infuriates the Jews, for they understand the πατήρ mentioned by Jesus as God. When Jesus uses the term ὁ πατήρ μου to call God, he implies "something more than solidarity with the Jewish people as God's children."²¹¹ In this Gospel this title is used in various ways. Sometimes attributes are added to describe this title (e.g., ὁ πέμψας με πατήρ in 5:37, 8:18, and ὁ ζῶν πατήρ in 6:57), and sometimes it is used in a phrasal Subject which refers to a specific group of people (e.g., ὁ ἀκούσας παρὰ τοῦ πατρὸς in 6:45 and ἐν τῷ ὀνόματι τοῦ πατρὸς μου in 10:25). In these utterances the Johannine Jesus uses πατήρ to refer to a specific supernatural being, and the Markan and Lukan Jesus never uses this term in this way.

Having examined the domain SUPERNATURAL BEINGS (12), I will discuss the domain PEOPLE (9). Though words of this domain are used in various Markan and Lukan texts, in the Fourth Gospel only one Subject belongs to this domain: κόσμος (John 6:51). The general meaning of this word is universe or earth, but because here it is used in the phrase ὑπὲρ τῆς τοῦ κόσμου ζωῆς, it represents a specific group of people—"people associated with a world system and estranged from God."²¹² The sphere of experience realized in this term is different from the same-domain words used in Mark and Luke, which either contain the general meaning of people (ἄνθρωπος and γυνή) or refer to a

²¹¹ Keener, *Gospel of John*, 646.

²¹² Louw and Nida, *Greek-English Lexicon*, 107.

specific figure (ὁ υἱὸς τοῦ ἀνθρώπου).

The words in the domain KINSHIP TERMS (10) are widely used in various ways (four texts). The first term to discuss is υἱός. As we discussed earlier, in the Fourth Gospel Jesus frequently calls God ὁ πατήρ μου, and therefore when Jesus selects this kinship term ὁ υἱός to refer to himself (e.g. 5:19, 21, 23, and 8:36), he implies a special relationship with this Jewish God. Besides this usage, ὁ υἱός may also be used in a general sense. This usage is found in John 8:35, in which ὁ υἱός is used to compare with slaves: while the slave does not remain in the house forever, ὁ υἱός does remain forever. The term related to ὁ υἱός is ὁ πατήρ. Besides referring to God as discussed in previous paragraph, this word may also represent one's ancestor. For example, in 6:49 and 6:58, Jesus twice mentions that οἱ πατέρες of the Jews ate the manna in the wilderness, and in 8:39 and 8:56 ὁ πατήρ refers specifically to their father Abraham. The only place where ὁ πατήρ may refer to Jesus' father is in John 8:19. In that debate, the Pharisees, "who presumably had heard of unusual circumstances surrounding Jesus' birth, charge ironically that they do not know who Jesus' father is."²¹³

In summary, among the six domains commonly used by Mark and Luke (domain 1, 6, 9, 10, 11, 12), only half of them are used by John. On the contrary, the terms widely

²¹³ Culpepper, *Anatomy*, 93.

used in John (e.g. πατήρ and υἱός) are seldom found in Mark and Luke (except the υἱός mentioned in Luke 14:5). That is to say, the sphere of experience realized in the Fourth Gospel is quite different from that of Mark and Luke.

C. Domains Peculiar to John or Used by One Synoptic Gospel

After comparing these six domains, I will briefly review the remaining six domains— domain 2, 3, 4, 5, 7 and 8. Though these things are in different domains, but by putting them together we can find one important difference between Mark/Luke and the Fourth Gospel: while in the former all these lexical terms refer to real objects, in the latter the situation is not so. Though the terms in the domain CONSTRUCTIONS (7) (ναός, μνημεῖον, θύρα and ἀύλη) can be understood literally, words in the other three domains cannot be interpreted in this way. For example, no one will interpret the ἄρτος in John 6:51 as real bread, and the σάρξ and αἷμα mentioned in 6:54–56 should not be understood literally as the flesh of Jesus. As to the terms in the domain ANIMALS (4), though the three uses of πρόβατον in Jesus' figure of speech (John 10:1–5) refer to real sheep, the πρόβατον and λύκος in the remaining part of this chapter (John 10:8, 12, 27) cannot be understood in their literal meaning—no one will think that Jesus has real sheep when they hear Jesus' utterance in 10:27! In summary, the terms uttered by the Johannine Jesus

refer to something else and need proper interpretation by his audience.²¹⁴

3. Words in the Principal Class Events

After examining the words in the principal class Objects, now I will check the words in the principal class Events (domain 13–57). Similar to the procedure in previous section, I will first analyze the domains that are used by both Mark and Luke, and then compare this result with the terms used in John. The lexical terms of these domains are listed in Figure 4.4.

A. Domains Common to Mark and Luke

The first domain to examine is PHYSIOLOGICAL PROCESSES / STATES (23). In Mark words of this domain are used in three texts. The first is the παραλυτικός used in the infinitive εἰπεῖν τῷ παραλυτικῷ. This word refers to a type of disease (being lame or paralyzed). In Jesus' question, two Subjects are being compared: to say this to this παραλυτικός, or to say that to him. That is to say, “to say something to the paralytic in front of them” is the thing under negotiation. Next, in Mark 2:13–17, to answer the criticism for eating with sinners and tax collectors, Jesus utters a statement: οἱ ἰσχύοντες have no need of a physician, but οἱ κακῶς ἔχοντες (Mark 2:17). Both Subjects belong to this domain but with contrasting physical state: while the former is in a state of being

²¹⁴ If one understands these words literally, he will raise a question similar to the one asked by the Jews in John 6:52: “How can this man give us his flesh to eat?”

Domain	Mark	Luke	John
LINEAR MOVEMENT (15)	–	πορεύομαι	πέμπω, εισέρχομαι, ἀναβαίνω, ἔρχομαι, ἄγω
KILL (20)	ἀποκτείνω	ἀπόλλυμι	–
SAVE (21)	σώζω	σώζω	–
PHYSIOLOGICAL STATES (23)	ἰσχύω, κακῶς ἔχω, ψυχή, παραλυτικός	ὑγιαίνω, κακῶς ἔχω, ψυχή, θεραπεύω, ἀνάστασις, νεκρός	νεκρός, τρῶγω, πίνω, ζωή
SENSORY STATES (24)	–	–	ἀκούω, βλέπω
BELIEVE (31)	–	–	πιστεύω
COMMUNICATION (33)	λέγω, βλασφημία, βλασφημέω, σημεῖον, ἐπιγραφή	λέγω, ὁ νόμος καὶ οἱ προφήται, κεραία, νόμος	λέγω, λόγος, λαλέω, φωνή, μαρτυρία, μαρτυρέω, κατηγορέω, διδαχή, γραφή, ὄνομα,
ASSOCIATION (34)	ἀπολύω	ἀπολύω, γαμέω	–
FOLLOW (36)	μαθητής	μαθητής	ἀκολουθέω
RULE (37)	Καῖσαρ	Καῖσαρ, ἐξουσία	–
DO (42)	–	–	ἔργον, ποιέω, πράσσω
RELIGIOUS ACTIVITIES (53)	βάπτισμα	βάπτισμα, προφήτης	προφήτης
COURTS (56)	–	–	κρίσις
EXCHANGE (57)	δίδωμι (pay), κῆνοςος, κύριος,	δίδωμι (pay), φόρος, δίδωμι (give)	δίδωμι (give), κλέπτης, μισθωτός

Figure 4.4

healthy, the latter is ill and in a bad state.²¹⁵ These two states are familiar to Jesus' audiences, and they also know which one needs a doctor. Therefore, as long as these scribes can build up the connection between the roles in this proverb and the characters in their question, they can interpret Jesus' metaphor appropriately.²¹⁶ Another word belonging to this domain is ψυχή in Jesus' question (to save ψυχή or to kill, Mark 3:4). Of course, in this story even if Jesus does not heal this man immediately, he will not lose his life. But Edwards correctly indicates that the ψυχή mentioned here is not the life of that disabled man but the life of Jesus himself.²¹⁷ That is to say, the intention of those who watched Jesus in the synagogue is to destroy Jesus' life (Mark 3:6).

Luke 5:31 and 6:9 also use the words discussed above (ὑγιαίνω, κακῶς ἔχω and ψυχή). Besides them, two other Lukan texts also use words of this domain. In Luke 14:3 an infinitive θεραπεύσαι is used as the Subject in a question. Healing is an important part in Jesus' ministry, but this is the only time Jesus uses this activity as the Subject for his audiences to assess: "Is it lawful θεραπεύσαι or not?" That is to say, in this case Jesus explicitly puts this topic on the table. The words mentioned in the fourth text (Luke 20:35, 37) are related to death and resurrection. The words mentioned in previous three

²¹⁵ Louw and Nida, *Greek-English Lexicon*, 268, 270.

²¹⁶ That is to say, "it is as senseless for Jesus to shun the collectors and sinners as for a doctor to shun the sick" (Edwards, *Gospel According to Mark*, 86).

²¹⁷ Edwards, *Gospel According to Mark*, 100.

texts, including the status of the body, life, or healing, are all terms related to a physical body, but what are mentioned here, the resurrection (ἀνάστασις) from the dead (νεκρός), do not belong to the the scope of a visible world but to “that age.” In summary, among all the domains in the principal class Events, words of this domain are most frequently used in Luke (total four texts), though the sphere of experience expressed by these terms varies.

In Mark and Luke the two domains KILL (20) and SAVE (21) may occur together with the domain PHYSIOLOGICAL PROCESSES / STATES (23). Though both Mark and Luke contain words of these two domains, they occur in only one or two texts. In Mark 3:4, two infinitives are used as options in Jesus’ questions: to σώσαι life or to ἀποκτείνειν? Similar terms are used in Luke 6:9 and 13:33 (σώσαι and ἀπολέσθαι). No matter to whom these verbs act on (i.e. an unspecific person or a prophet), they pertain to the vital impact on life.

The next domain which is extensively used is COMMUNICATION (33). In Mark words of this domain are used in four texts. In the question Jesus asks the scribes in Mark 2:9, two infinitives are used as Subjects for comparison: εἰπεῖν to the paralytic, “Your sins are forgiven,” or εἰπεῖν, “Rise, take up your bed and walk.” When these two verbal activities are being compared, what Jesus concerns of course is not the difficulty

of the action of speaking as such, but which sentence is easier to utter in public, for the effectiveness of the utterance will be verified immediately. From this perspective, “it is safe to pronounce the forgiveness of sins, since that statement cannot be falsified.”²¹⁸

This indicates that “saying something” (more precisely, the content of the utterance) can be used as the things to negotiate.

The βλασφημία mentioned in Mark 3:28 is another term of verbal communication. Here the word βλασφημία is not used “in the technical rabbinic sense” but has “a wider range of meaning, including slanderous speech against other people,”²¹⁹ and this statement is Jesus’ assessment of this type of utterance. Besides verbal communication, the Markan Jesus also mentions communication of non-verbal types: σημεῖον (Mark 8:12) and ἐπιγραφή (Mark 12:16). The former is “an event which is regarded as having some special meaning.”²²⁰ Though the exact content of the σημεῖον in the Pharisees’ mind is not addressed, it is expected “to be of a supernatural character, ἀπὸ τοῦ οὐρανοῦ.”²²¹ The Pharisees require Jesus to communicate them in this manner, but Jesus refuses their requirement. As to the last one, it is a kind of written language. In this story, the thing under negotiation is the inscription of Caesar on a denarius. This dialogue reveals that

²¹⁸ Edwards, *Gospel According to Mark*, 79. France indicates that to regard the former as easier than the latter “does not focus on the inherent value of the acts themselves, but on their force as proof to a skeptical audience” (France, *Gospel of Mark*, 127).

²¹⁹ France, *Gospel of Mark*, 175.

²²⁰ Louw and Nida, *Greek-English Lexicon*, 443.

²²¹ France, *Gospel of Mark*, 311.

the Markan Jesus may use articles of his daily life as Subjects of his utterances.

In the two texts of Luke, the Subject of Luke 5:23 (i.e. the infinitive εἰπεῖν) is the same as that of Mark 2:9. In the second text, two words of this domain are used as the Subject: ὁ νόμος καὶ οἱ προφῆται in Luke 16:16 and νόμος / κεραία in an infinitive phrase of 16:17. The former represents “a summary way of referring to OT preaching,”²²² and the latter emphasizes that OT preaching is in the form of written language (one κεραία of νόμος). Here these written Scriptures of Judaism are used as the Subjects in Jesus’ statement.

The domain ASSOCIATION (34) is also found in both Mark and Luke (Mark 10:2, Luke 16:18), and the terms used as Subjects are all related to marriage, including ἀπολύω and γαμέω. In Mark, this word is used in the infinitive phrase of a question asked by the Pharisees, “Is it lawful ἀνδρὶ γυναῖκα ἀπολύσαι?”, and in Luke 16:18 these words are used in the participle phrases of Jesus’ statements regarding adultery (ὁ ἀπολύων ...). The phenomenon that these words may be used as Subjects indicates that Jesus and the Pharisees may talk about the topics pertaining to marriage.

Terms in the domains FOLLOW (36) and RULE / CONTROL (37) are all used by the Jews. A word used in the former domain is μαθητής, and it occur in many texts as

²²² Fitzmyer, *Luke*, 1116.

questions the Pharisees and scribes ask Jesus (Mark 2:18, 7:5, Luke 5:33). In these questions or statements, the Jews either criticize Jesus' μαθηταί for not fasting or not observing the traditions of the elders. In the first case, the behavior of John's μαθηταί and the μαθηταί of the Pharisees are also raised for comparison. These phenomena indicate that the Jews are very concerned about how Jesus' μαθηταί behave in certain situations. The words in the domain RULE (37) include a ruling figure Καίσαρ (Mark 12:14, Luke 20:22) and a question regarding the ἐξουσία of Jesus (Luke 20:2). The former is a political figure under whom Jesus and the Jews live, but the mention of him implies that the debate among Jesus and the Jews cannot escape the sphere of contemporary political powers. The second text concerns another figure's "right to control or govern over" something.²²³ What Jesus did, including cleansing the temple and teaching in this area, reveals that he had some type of ἐξουσίαν which they were not aware of,²²⁴ and they are now investigating "who is the one that gave you this ἐξουσίαν?" Their question reveals that besides political power the control at the religious sphere is also mentioned in their utterance.

Another domain which is used by these two Synoptic Gospels is RELIGIOUS

²²³ Louw and Nida, *Greek-English Lexicon*, 476.

²²⁴ Green states "Jesus is not a priest. He has no official role in the temple. On what basis can he engage in actions (19:45–46) and proclamation (20:1) that counter the 'reality' of the temple as this has been propagated by the temple leadership and taken for granted within Israel?" See Green, *Gospel of Luke*, 700–01.

ACTIVITIES (53). First, both books mention the βάπτισμα of John the Baptist (Mark 11:31–32, Luke 20:5–6), which is a specific religious activity John the Baptist did in the regions around Jordan. Though this activity is a common experience to people of that day, they have a different interpretation regarding its source, which is the topic Jesus poses in his question. Another religious term mentioned by Jesus is προφήτης (Luke 13:33). Here Jesus utters a statement pertaining to a prophet, and by mentioning this important role in the religious life of Israel, Jesus connects his own plan (I must journey on today and tomorrow and the next day) with the role of a prophet.²²⁵

The last domain to be discussed is EXCHANGE (57). The terms used here reveal various daily life experiences of the Jews of the day. The infinitive phrase δοῦναι κῆνσον Καίσαρι, which is used as the Subject of the Pharisees' question, contains two words related to paying tax: δίδωμι and κῆνσος. This is also mentioned in Luke 20:22, and the only difference is that Luke selects φόρος to represent poll tax. Besides representing the meaning of paying tax (Mark 12:14, Luke 20:22), δίδωμι is also used in the form of nominal participle (ὁ δούς σοι τὴν ἐξουσίαν ταύτην). Here δίδωμι denote a typical meaning of “give,” and this is also the experience of the Jews: There must be someone

²²⁵ And therefore Bock states that Jesus “sees himself functioning as a prophet” (Bock, *Luke*, 1248).

(in their religious system) who can give such authority to Jesus.²²⁶ Besides the two topics mentioned above, the κύριος of the vineyard in Jesus' parable (Mark 12:9) also belongs to this domain. Here κύριος represents the one who owns the property, and is a figure not unfamiliar to the daily life experience of the Jews.

B. Comparison between John and Two Synoptic Gospels

After examining these two Synoptic Gospels, now I will compare them with the domains used by the Fourth Gospel. Two types of domains will be addressed here (cf. Appendix 2). One group includes the five domains which are used by both John and these two Synoptic Gospels (domain 23, 33, 36, 53 and 57), and the other group includes the four domains which are used by more than two Johannine texts but are not found in Mark and Luke (domain 15, 16, 17 and 18). The words in domain 15, which occur in four Johannine texts but are used in one Synoptic Gospel, will also be briefly discussed.

The first commonly used domain is PHYSIOLOGICAL STATES (23). The only word which is also used in the two Synoptic Gospels is found in the statement of Jesus in John 5:25: οἱ νεκροί will hear the voice of the Son of God, and those who hear will live. In this statement, οἱ νεκροί does not refer to those who are physically dead (as indicated in

²²⁶ Green, *Gospel of Luke*, 700.

John 5:28 as “those in their graves”), but those who are spiritually dead.²²⁷ This is different from the νεκρός mentioned in Luke 20:35, in which this word refers to those who are physically dead (as the seven brothers and the woman in the parable). Besides this word, other words used in John cannot be understood in their literal meaning. For example, the two substantives τρώγων and πίνων in John 6:54 cannot be understood as physical actions. If one tries to understand these words literally, one will ask a question similar to that of the Jews’ in 6:52. The two participles, just as the content of eating (σάρξ and αἷμα), are only metaphors which refer to something else. Similarly, the word ζωή used in a relative clause connected with the main Subject ὁ ἄρτος (6:51) does not refer to the substance of the material world. This comparison reveals a significant difference between John and the two Synoptic Gospels: while the terms in Mark and Luke convey the daily life experience of the contemporary Jews, the words in John cannot be understood in this way.

The domain COMMUNICATION (33) is widely used in the Fourth Gospel, and the most commonly used words are λόγος, λαλέω, λέγω and φωνή. They refer to the utterance of somebody, including Jesus (5:24, 5:28, 7:36, 8:25, 8:37) or others (7:18). Courtroom

²²⁷ The key of this interpretation is the νῦν in this verse: “the believer enters new life ... and has in the present the life of the future age” (Keener, *Gospel of John*, 653). The life mentioned here is different from the resurrection mentioned in John 5:28–29, which refer to the resurrection at the last day (Carson, *Gospel According to John*, 256–58).

language is another type of word frequently found here, including μαρτυρία, μαρτυρέω and κατηγορέω. Most of them also pertain to Jesus' words (5:31, 8:13 and 8:14), but some are used to describe the one who witnesses to Jesus (5:32) or the one who accuses the Jews (5:45). The last word related to a specific type of utterance is διδαχή, but it is also used in the Subject related to Jesus' words (7:16).

The last two words of this domain are ἡ γραφή in John 10:35 and the ὄνομα in 10:25 (ἐν τῷ ὀνόματι τοῦ πατρὸς μου). The former refers to “a particular passage of the OT.”²²⁸ The fact that Jesus uses this word as a Subject means that the conversation between him and the Jews may touch on the Scripture of the Judaism. A similar expression is also found in Luke 16:17, in which the written Scripture (ὁ νόμος) is used as Subject. The last one, ὄνομα, is “the proper name of a person or an object.”²²⁹ This usage is not found in the other two Gospels.

In summary, there is some similarity and dissimilarity between John and the other two Gospels. First, among the 17 Subjects discussed in this domain, 15 of them pertain to the words or verbal activity of some story character in the Fourth Gospel. Most of the 15 cases refer to communication in the contemporary story world—a usage which is also found in Mark 2:9 (Luke 5:23) in which Jesus requires the Jews to evaluate which

²²⁸ Louw and Nida, *Greek-English Lexicon*, 395.

²²⁹ Louw and Nida, *Greek-English Lexicon*, 403.

of his utterances is easier. Second, among these 15 cases, two are related to utterances in the future (John 5:28) or invisible world (5:45, the one who accuses the Jews before the Father). This type of communication is not found in the two Synoptic Gospels. Third, words of Jesus and words pertaining to Jesus occupy 14 of these 17 Subjects, and various lexemes are used to denote them. On the contrary, in Mark and Luke the only term pertaining to Jesus' word is λέγω. Finally, compared with John, Mark conveys a more varied experience of non-verbal communication, such as the ἐπιγραφή on a denarius or σημεῖον from heaven. On the contrary, the only two instances of non-verbal communication used in John are still related to the sphere of religion, such as ἡ γραφή and the ὄνομα of the Father.

The two domains RELIGIOUS ACTIVITIES (53) and EXCHANGE (57) are also used by these three Gospels. The only religious activity mentioned in John is προφήτης, which is the same as the one mentioned in Luke 13:33. This indicates that both John and Luke talk about this specific role of their religious life. As to the domain EXCHANGE (57), the most frequently used word is δίδωμι (John 5:36, 6:51, 10:29 and Luke 20:2). In Luke 20:2, it pertains to what happens in the temple, that is to say, the granting of authority in their religious system. In John, this word is used to describe the activity of God, who δίδωμι works (5:36) or the sheep (10:29) to Jesus, or describe the works of Jesus, who

will δίδωμι bread for the life of the world (5:36). In all these cases δίδωμι describes the activity of giving something to others.

The last domain which is used by these three Gospels is FOLLOW (36), which is used in John 8:12 (ἀκολουθέω in the participle ὁ ἀκολουθῶν ἐμοί). The people referred to by this substantive are similar to the μαθητής used in the two Synoptic Gospels (Mark 2:18, 7:5, Luke 5:33). All these words convey a sphere of experience of being followers or disciples of someone, and this event is used as Subjects by all these three Gospels.

C. Domains Peculiar to John

In this section I will examine the domains that are found in more than two Johannine texts but are at most used by one Synoptic Gospel. Five domains will be examined here, including domain 15, 24, 31, 42 and 56.

The domain LINEAR MOVEMENT (15) is used in four texts. πέμπω is the most frequently used word, and all of them are used as participles such as ὁ πέμψας με πατήρ (John 5:37) or ὁ πέμψας με (John 8:26, also see 5:24, 7:18, 8:18, 8:29). Here Jesus identifies the Father as the one who sent him, but the action mentioned in these Subjects (πέμπω) is different from the linear movement used in the infinitive of Luke 13:33 (δεῖ με ... πορεύεσθαι). The action in Luke refers to a movement between different geographical places, but the movement implied in John does not happen in the physical

world for the one who sent him is a supernatural being, the Father. The other terms used in John include ὁ ... εἰσερχόμενος (10:1–2), ὁ ... ἀναβαίνων (10:1), πάντες ὅσοι ἦλθον ... (10:8) and the infinitive in 10:16 (it is necessary for me ἀγαγεῖν). The first three can be understood literally, and their nature is similar to the πορεύεσθαι in Luke 13:33. But the final cannot be understood in this way, for it is unlikely that Jesus will “lead” real sheep. Just as the sheep in John 10:16 should be understood metaphorically, so does the word ἀγαγεῖν used here. In summary, compared with the other two Synoptic Gospels, words of this domain are widely used in various ways, including the movements which can be understood literally or metaphorically.

The words in the domain SENSORY STATES (24) and BELIEVE (31) describe the events that one senses or believes something. While the former are connected with things regarding Jesus or the Father, including those who hear the voice of Jesus (οἱ ἀκούσαντες ..., 5:25, 28), those who hear the words of Jesus (ὁ τὸν λόγον μου ἀκούων, 5:24), and those who heard from the Father (ὁ ἀκούσας παρὰ τοῦ πατρὸς, 6:45), the latter are either used independently or connected to the Father, such as ὁ πιστεύων in 6:47 and ὁ ... πιστεύων τῷ πέμψαντί με in John 5:24. By utilizing these words, the Fourth Gospel introduces a specific group of people who sense or believe in Jesus or the Father God, but these groups of people have never been used as Subjects by the Markan or Lukan

Jesus.

The words in the domain DO (42) touch another sphere of human experience, that is, the things done by someone. In the Fourth Gospel, these words are used on things related to either Jesus or people. In the former case, these words describe the things Jesus does, which are usually connected with the Father, just as the Subject in John 5:36 (τὰ ... ἔργα that my father has given me) and 10:25 (τὰ ἔργα ἃ ἐγὼ ποιῶ in my Father's name). In the latter case, these terms are used to describe humans, including those who have done good (οἱ τὰ ἀγαθὰ ποιήσαντες, 5:29), those who have done evil (οἱ ... τὰ φαῦλα πράξαντες, 5:29), or the one who commits sin (ὁ ποιῶν τὴν ἁμαρτίαν, 8:34). These Subjects indicate that different from Mark and Luke, what Jesus and humans have done may be used as Subjects by the Johannine Jesus.

The word used in the domain COURTS (56) is κρίσις, and is connected with Jesus (ἡ κρίσις ἡ ἐμὴ, 5:30 and 8:16). This coincides with what we observed in discussing the domain COMMUNICATION (33), that courtroom language is frequently used in the Fourth Gospel.

Words of these domains 15, 24, 31, 42 and 56 are used in more than two Johannine texts, and this phenomenon reveals that the Johannine Jesus has conveyed some sphere of experience that is not talked about in the other two Synoptic Gospels.

4. Words in the Principal Class Abstracts

After examining previous two principal classes, now I am going to check the final one: Abstracts. Similar to the previous two sections, I will first examine the two domains commonly used by Mark and Luke, then examine how these domains are used in John, and finally analyze the domains which are used only by John. Lexical terms belonging to these domains are summarized in Figure 4.5.

Domain	Mark	Luke	John
NATURE (58)	καινός	καινός, νέος	–
NUMBER (60)	δύο, ἑπτά, πρῶτος, δεύτερος, τρίτος	ἑπτά, πρῶτος, δεύτερος, τρίτος	–
VALUE (65)	κακός	καταξιόω, ὑψηλός	–
TIME (67)	ἡμέρα, σάββατον	ἡμέρα, σάββατον, σήμερον, αὔριον, τῆ ἐχομένη, αἰών	ὥρα, ἀρχή
STATUS (87)	–	–	δόξα, τιμάω, δοῦλος
MORAL QUALITIES (88)	ἀγαθός ποιέω, κακοποιέω, ἀμάρτημα	ἀγαθοποιέω, κακοποιέω	ἀγαθός, φαῦλος, ἀδικία, ἁμαρτία

Figure 4.5

A. Domains Common to Mark and Luke

The first domain commonly used by Mark and Luke is NATURE (58). All these words are used in the parable of Jesus, regarding sewing a piece of unshrunk cloth on an old cloak. In that parable Jesus uses the nature of this piece, τὸ καινόν, to represent this

unshrunk piece. A similar usage is also found in Luke 5:36–37, in which besides the word *καινός* Jesus also uses *νέος* to represent the wine that is put into the wineskin.

Utilization of these words reveals that Jesus may use the nature of substance in the material world as the resting point of his statement.

The domain NUMBER (60) is another abstractive domain and words of this domain are used in two texts. In the first text the term *δύο* is used in Jesus' utterance regarding marriage: *οἱ δύο* shall become one flesh (Mark 10:8). Here *οἱ δύο* is used to represent the two individuals mentioned in 10:7, and this number creates a contrast with another number *εἷς* of this sentence (...*εἷς σάρκα μίαν*). In another passage, numbers such as *ἑπτά*, *πρῶτος*, *δεύτερος* and *τρίτος* are used to describe the ranking of these seven brothers. By using these numbers, the Sadducees can describe their question in an organized manner.

The words in domain VALUE (65) are used in various texts, but both are related to judgement of value. In Mark 2:21, when Jesus describes the result of sewing a new patch on an old garment, he not only mentions the object itself (*σχίσμα*) but adds a description of value before it (*χείρον σχίσμα*). The value judgement in Luke include describing some people as those who *καταξιόω* to attain to the age to come (Luke 20:35) or naming all the things prized by human as *τὸ ὑψηλόν*. These abstractive assessments on objects or people are part of human life, and are used in the conversation between Jesus and the Jews.

The domain TIME (67) is used by two Markan texts and four Lukan texts. In the parable of wedding Jesus says that a specific ἡμέρα will come when the bridegroom will be taken away (Mark 2:20, also Luke 5:35). This reflects the life experience of ordinary people that something may happen at a specific time, though the exact time of that ἡμέρα is not explicated identified in the conversation. Another word of this domain is σάββατον. This day is the seventh or last day of a week, however, in the contemporary world, this day is “religiously the most important since it was consecrated to the worship of God.”²³⁰ In Mark 2:27, this date, which is meaningful to the religious life at that time, is used by Jesus as the Subject of his assertion. σάββατον is also used in Luke 14:3, but here it is used together with the infinitive θεραπεύσαι so that the Subject conveys a specific type of experience, τῷ σαββάτῳ θεραπεύσαι. Another three terms of this domain occur in Luke 13:33, in which σήμερον, αὔριον and τῇ ἐχομένῃ are consecutively mentioned.²³¹ These three days are tightly connected to the context of situation where Jesus speaks, that is to say, they “underscore Jesus’ design to continue on his current course without interruption.”²³² The last one is αἰὼν ἐκεῖνος in Luke 20:35. The word αἰὼν refers to “a

²³⁰ Louw and Nida, *Greek-English Lexicon*, 652.

²³¹ BDAG §3353.

²³² Green, *Gospel of Luke*, 536. There is a similar phrase in 13:32, σήμερον καὶ αὔριον καὶ τῇ τρίτῃ, but it is not necessary to harmonize it with the phrase in 13:33 as Marshall suggests in Marshall, *Gospel of Luke*, 572. While the former can be understood as “figurative way to speak of a quick succession of events” (Bock, *Luke*, 1247), the later is simply an expression on what Jesus plans to do in the context. In the coming three days (today, tomorrow, and the day following) he must continue his course, until one day he arrives in Jerusalem, which is his destination.

unit of time as a particular stage or period of history,”²³³ and the phrase αἰὼν ἑκείνος is a unique expression in NT for ‘the age to come.’²³⁴ In Jesus’ statement this term is used to describe a specific group of people belonging to that era. From these examples we can see that words of this domain are used in various ways: some terms are connected with the context in which Jesus speaks (σάββατον, σήμερον, αὔριον, τῇ ἑχομένῃ), some refer to unspecified future days (ἡμέρα) or even the time after life (αἰὼν ἑκείνος).

The final common domain is MORAL QUALITIES (88). In Mark 3:6, two terms of this domain are introduced: is it lawful on the Sabbath ἀγαθὸν ποιῆσαι or κακοποιῆσαι? These terms represent typical distinction on moral quality, and mention of these terms indicates that healing has its moral meaning.²³⁵ In 3:28 Jesus uses another word, ἀμάρτημα, which is what “someone has done in violating the will and law of God”²³⁶ and is the most common expression of sin. After this, Jesus mentions two specific types of sin and indicates that all sins will be forgiven except a specific type of βλασφημία (i.e. blasphemy against the Holy Spirit). These instances reveal that moral judgement is the sphere of experience that may be touched in the conversation of the two Synoptic Gospels.

²³³ Louw and Nida, *Greek-English Lexicon*, 648.

²³⁴ Marshall, *Gospel of Luke*, 741.

²³⁵ France correctly indicates that “this positive aim is assumed to override the definitions of ‘work’ which scribal ingenuity had devised.” See France, *Gospel of Mark*, 150.

²³⁶ Louw and Nida, *Greek-English Lexicon*, 774.

B. Comparison between John and these Two Synoptic Gospels

Among the five domains discussed above, two are used in the Fourth Gospel. The first one is TIME (67). In John 5:25 and 5:28 Jesus twice utters “ὥρα is coming.” The time referred to in these two Subjects is different: while in 5:25 it means now, in 5:28 it means sometime in the future. What Jesus says here is: at this specific point something may happen. Another word ἀρχή is part of the answer Jesus speaks to the Jews (τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν [8:25]). This term τὴν ἀρχὴν refers back to sometime in the past, and at that time Jesus already tells the Jews who he is. It is noteworthy that the terms discussed here do not refer to a specific moment or era in the story world (e.g. σάββατον, σήμερον or αἰὼν ἐκεῖνος), but to a relative time. That is to say, different from the Markan or Lukan Jesus, the Johannine Jesus does not use these specific terms of time in his utterance.

The domain MORAL QUALITIES (88) is another domain that is also used by John. Four words of this domain are used in John, including ἀγαθός, φαῦλος, ἀδικία, and ἁμαρτία. Some words listed above also occur in Mark and Luke, and this overlap indicates that all these three Gospels may touch the sphere of experience regarding moral qualities.

C. Domains Peculiar to John

In the principal class Abstracts, only the domain STATUS (87) is used in more than one text. The first word is δόξα, which is used either in a Subject regarding the δόξα of Jesus (ἡ δόξα μου [8:54]), or a person who seeks the δόξα of another one (ὁ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν [7:18]). In both cases this word means that a status of honor is assigned to a person.²³⁷ Another word with similar meaning is τιμάω, which is used in the Subject of John 5:23 (ὁ τιμῶν τὸν υἱόν). The usage of these words indicate that honoring Jesus himself or the Father is a topic which is not addressed in either Mark or Luke, but is repeatedly mentioned in the Fourth Gospel.²³⁸

Conclusions

Now I am going to examine the implications of these data. From the semantic domain comparison in Figure 4.2, we can see that the Subjects used by the Johannine Jesus and those used by Jesus in the Synoptic Gospels have some significant differences. Although the domains shared by all three of these Gospels are not few (23% of the total domains used), the number of domains peculiar to the Fourth Gospel is fairly high, representing 30% of the total domains used. This data would seem to indicate that the experiential meanings that are being negotiated in these two groups of Gospels are quite

²³⁷ Louw and Nida, *Greek-English Lexicon*, 734.

²³⁸ Another word belonging to this domain is δοῦλος.

different. But is this really the case? I will approach this question from three perspectives.

First, one major finding in this chapter is that, in comparison with the dialogue participants in Mark and Luke, those in John are more inclined to speak in either 1st or 2nd person. The Johannine Jesus' strong tendency to speak in 1st person (5% vs 24%) is especially meaningful, for it indicates that the Fourth Gospel depicts Jesus as someone *who explicitly puts himself forward as a Subject for negotiation*. This data invites us to consider the possibility that the Johannine Jesus may be speaking about the same realities as Jesus in Mark and John, albeit using a more explicit manner involving the use of the 1st person and the use of Subjects which are directly related to him. For example, while in Mark 2:20 Jesus utilizes a parable of a bridegroom to indicate that his ministry on earth is limited (ὁ νυμφίος will be taken away), in John 7:33 Jesus explicitly tells the Jews “I will be with you a little longer.” Facing the criticism of the Pharisees that Βεελζεβοὺλ ἔχει, Mark’s Jesus replies to them with parables in which βασιλεία and οἰκία serve as Subjects, implicitly indicating that he does not have a demon (Mark 3:24–25). However, the reaction of the Johannine Jesus is different: facing a similar accusation by the Jews, he explicitly says ἐγὼ δαιμόνιον οὐκ ἔχω (John 8:48). In a final example, the

Markan Jesus uses ὁ οἶνος to represent his teaching (Mark 2:22),²³⁹ but the Johannine Jesus again explicitly uses ἡ ἐμὴ διδαχὴ as the Subject of his statement. These examples illustrate that while the Synoptics depict Jesus as using various approaches (e.g. parables or sayings) to expound the truth, John depicts Jesus as someone who explicitly puts himself at the center of his teachings.²⁴⁰

We also find that, even when the lexical terms used by John and the Synoptics are different, they are sometimes related to the same sphere of experience. For example, in Mark 12:20–22 various numbers are used (ἑπτὰ, πρῶτος, δεύτερος, τρίτος) by the Jews in their question regarding what will happen ἐν τῇ ἀναστάσει (Mark 12:23). No words of the domain NUMBER (60) are used in the Fourth Gospel, but in John 5:28 Jesus explicitly mentions the ὥρα is coming when all who are in their graves will hear Jesus' voice and will come out. The thing that is mentioned in Mark (ἀνάστασις) refers to the same sphere of experience that is talked about by the Johannine Jesus (i.e. resurrection). The difference is that while in the Markan conversation resurrection is only the background information behind the debate, in the Fourth Gospel Jesus explicitly talks about this topic by connecting himself to the specific ὥρα when all the dead will be raised. The

²³⁹ France, *Gospel of Mark*, 142.

²⁴⁰ “As F. F. Bruce notes, the Synoptics present what Jesus did and said; John, while also relying on historical tradition, is more concerned to tell us who Jesus was and what he meant” (Keener, *Gospel of John*, 79).

Johannine Jesus is concerned with this fundamental topic, and he himself is the key person who will enact the resurrection. The comparison of Mark 2:17 and John 5:37 also illustrates the overlap between these two Gospels. In Mark 2:17, Jesus uses a 1st person Subject and asserts that οὐκ ἦλθον καλέσαι δικαίους. Here Jesus uses this verb ἦλθον but does not describe the nature of his coming to the world. However, in John 5:37, Jesus explicitly indicates the nature of his coming: God is the one who sent him (ὁ πέμψας με πατήρ). While the Markan Jesus describes the purpose of his coming, the Johannine Jesus focuses on the nature of his coming. These examples illustrate the sort of experiential connections that exist between John and the Synoptic Gospels: *they may talk about the same sphere of experience in different ways because of different purposes, therefore utilizing different lexical domains in their grammatical Subjects.*

Finally, both the Johannine Jesus and the Jesus in the Synoptic Gospel use everyday imagery to refer to things in the Kingdom of God. Therefore, although the imagery used by them is sometimes different, the Subjects in fact refer to the same realities. One good example is πατήρ in the Fourth Gospel (e.g. John 6:57) and the ἄνθρωπος in Jesus' parable (Mark 12:1). Both lexical terms refer to God.

In conclusion, from my semantic domain analysis, I have observed that the Subjects in the Synoptic Gospels are experientially different from those in the Fourth

Gospel. However, this does not mean that the things under negotiation between these two groups of Gospels are unrelated. It is possible that *the Johannine Jesus and Jesus in the Synoptic Gospels talk about the Kingdom of God in different ways*, and that the specific Subjects that Jesus chooses to negotiate fulfill the context of situation in which these gospel stories are told. This suggestion echoes the words of Keener that “John seeks to be faithful to his historical tradition by articulating its implications afresh for his own generation.”²⁴¹

²⁴¹ Keener, *Gospel of John*, 79.

CHAPTER 5: DEPENDENT CLAUSE ANALYSIS

In this chapter, I will analyze clause complexes, treating each free finite clause as the center of a clause complex and examining the type and quantity of each dependent clause. First, I will examine the quantity of various clause complexes, including those with expanding clauses, those with projected clauses, and those with both of them. In the second and the third part, I will scrutinize the type and quantity of these dependent clauses. In the final part, I will examine the recursion of these clause complexes, that is to say, how these individual elements are connected together to form a clause complex.

1. Clause Complex Analysis

There are 504 free clauses in the three Gospels, and they can be categorized according to the types of supporting information connected to them (Figure 5.1)

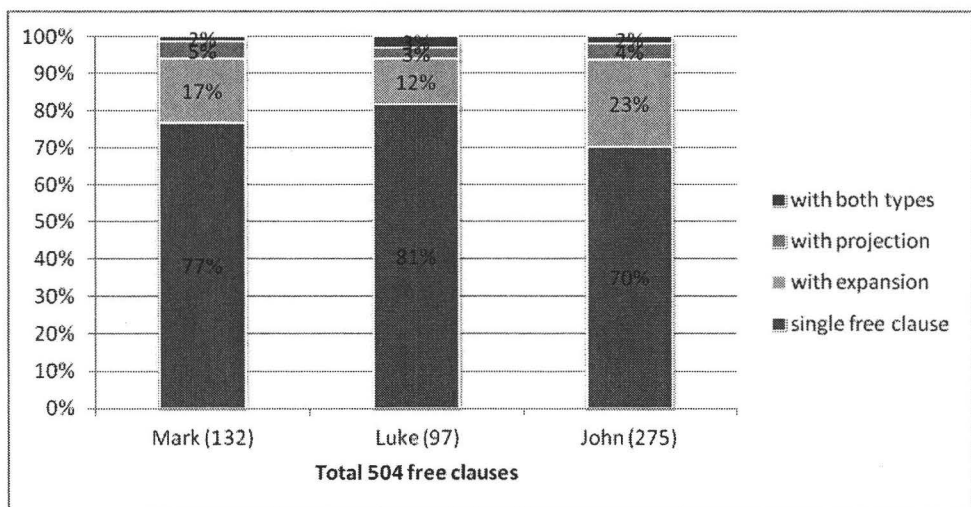


Figure 5.1

Several phenomena are observed in this figure. First, in the Fourth Gospel 70% of moves are composed of single free clauses, but the percentage is higher in Mark (77%) and Luke (81%). That is to say, speakers in the Fourth Gospel are more inclined to use a clause complex to make a move. Second, the major cause of this distinction is the difference in the number of expanding clauses. While 23% of the free clauses in the Fourth Gospel contain expanding clauses, the percentage is lower in Mark (17%) and Luke (12%). Third, projection is also found in these three Gospels, but only at a low level (between 3% and 5%). Finally, very few clause complexes (around 2% to 3%) contain both expansion and projection.

In the next section, I will compare the type and quantity of expansion used in each Gospel.

2. Expanding Clause Analysis

Expanding clauses can be distinguished into two major categories: *bound finite clauses* and *bound non-finite clauses*. The former are finite clauses that are connected to a primary clause by various types of subordinating conjunctions, and the latter are participle clauses that are used to modify the verb of a primary clause (i.e. adverbial participle clauses). Among the 142 bound clauses in these three Gospels, 122 are either

adverbial participle clauses or are clauses initiated with subordinating conjunctions.²⁴²

The percentage of each type is summarized in Figure 5.2.

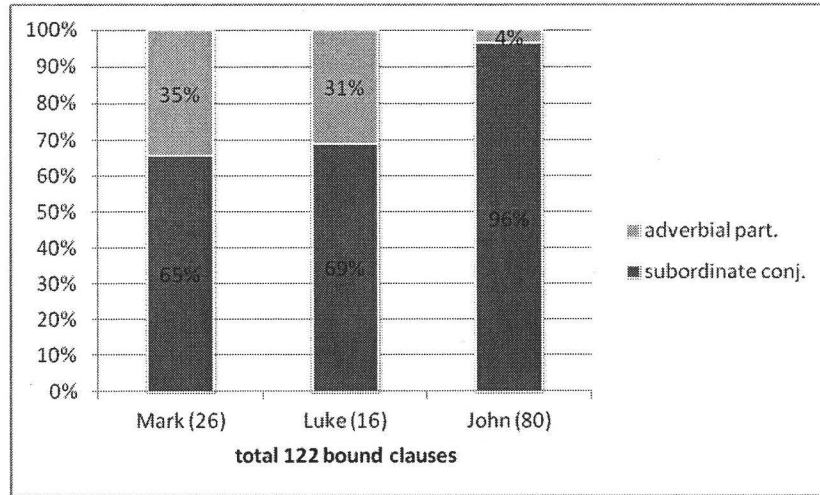


Figure 5.2

From this chart we can find a significant difference in the types of bound clauses used by John and by the other two Synoptic Gospels. In the Fourth Gospel 96% of bound clauses are bound finite clauses, and only 4% are adverbial participle clauses. However, in Mark and Luke, while the percentage of bound finite clauses (65% and 69%) is still higher than that of adverbial participle clauses (35% and 31%), the difference between these two groups is not as large as that in the Fourth Gospel. These data illustrate that the two story characters in the Fourth Gospel *seldom use adverbial participle clauses to provide supporting information*. Instead, bound finite clauses are frequently used when

²⁴² Another 20 bound clauses are paratactically connected to their preceding bound clauses with a coordinate conjunction (e.g. *καί* or *δέ*), and their features are defined by the bound clause which they connect to.

they construct clause complexes. In the following discussion, I will examine these two types of clauses in sequence.

A. Adverbial Participle clauses (Bound Non-finite Clauses)

In the Gospel of Mark, adverbial participle clauses are used in nine conversations. As mentioned previously, bound clauses serve to support propositions and proposals, and this Gospel reveals how this structure can be used in various ways to provide supporting information. In some cases, the speaker may use a participle clause to provide information related to the finite verb of the primary clause. In this structure, these verbs constitute a series of actions: the main verb is the point of focus, and the supporting information provided by the participle clause makes clear the meaning of the main verb of this clause complex.²⁴³ This type of usage is found in several Markan texts. In Mark 3:27 the participle clause εἰς τὴν οἰκίαν ... εἰσελθὼν is uttered before the main action διαρπάσαι. The action διαρπάσαι is the point of focus, and the participle complements what happens before this main activity. This usage is frequently found in the utterance of a story or an event. For example, in the parable of the wicked tenants, Jesus twice uses the participle λαβόντες to describe the preceding action of the main verb ἔδειραν (12:3)

²⁴³ As to the sequence of a participle and a finite verb, see the discussion in Porter, *Idioms*, 188.

and ἀπέκτειναν (12:8).²⁴⁴

Sometimes a participle clause does not describe a series of movements, but provides supporting information that is semantically related to the primary clause. This is found in the participle clauses used in the test case of the Jews (Mark 12:20–21). In 12:20, the participle ἀποθνήσκων precedes the main clause οὐκ ἀφῆκεν σπέρμα. This indicates that the concern of the Jews is that no children were left when a certain situation occurs (ἀποθνήσκων). In 12:21, the main verb ἀπέθανεν precedes the participle clause μὴ καταλιπὼν σπέρμα. In this case, the participle is used to describe the accompanying situation when the second brother died, that is, no children were left. In the first case (12:20), the participle clause can be translated as “when ...” but in the second case (12:21), the participle clause simply provides supporting information but cannot be categorized into a specific semantic consequence.²⁴⁵ Similar to the function of 12:21, the two participle clauses in Mark 7:1–13 also serve to provide information related to the main clause. The focus of Jesus’ condemnation in Mark 7:8 is κρατεῖτε τὴν παράδοσιν..., but the participle clause (ἀφέντες τὴν ἐντολήν ...) reveals contrastingly what they abandon simultaneously when they decide to maintain their tradition.²⁴⁶ The participle

²⁴⁴ Sometimes the action described by the participle occurs simultaneously with the action of the main verb. An example is λέγων in Mark 12:6 and 12:26.

²⁴⁵ Therefore, most English version (e.g. NASB, NRSV and NIV) simply translates it as a participle and does not add any conjunction. ... ;

²⁴⁶ France, *Gospel of Mark*, 285. France indicates the three contrasts in these two sentences:

clause in 7:13 (ἀκυροῦντες τὸν λόγον ...) follows immediately after the primary clause in 7:12 (οὐκέτι ἀφίετε αὐτόν...). This participle clause does not have a temporal relation with the primary one, but serves to provide supporting information. That is to say, Jesus not only indicates what the Jews do in 7:12, he also describes the meaning of their action with a participle clause. In these two utterances, no obvious semantic relationship is found between these two actions. Jesus simply juxtaposes the participle clause with the primary one so that the meaning of the latter can be uttered more precisely.

Adverbial participle clauses are used in five conversations of Luke, and four of them are used to describe events that occur in sequence. Luke 6:4 and 20:29 are standard examples of this type. In the former case, Jesus mentions that David took and ate the bread (τοὺς ἄρτους ... λαβὼν ἔφαγεν), and in the latter case, the Sadducees says that the first brother married and died childless (λαβὼν γυναῖκα ἀπέθανεν ...). The finite verb is the point of focus, with the participle clause providing information regarding its preceding action. The structure in Luke 5:39 (πιὼν παλαιὸν θέλει νέον) is similar: the position of the participle clause and the primary one indicates the sequence of these two events, and Jesus argues that it is impossible for things to occur in this sequence.²⁴⁷ Luke

ἀφέντες ...κρατεῖτε; ἐντολὴν ...παράδοσιν; θεοῦ ...ἀνθρώπων.

²⁴⁷ From this point of view, it is reasonable that some English translation adds an “after” before the dependent clause (NASB, NRSV).

13:32 also mentions two events which occur in sequence. What is special here is that this participle is connected to Jesus' command (πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ). There is only one command in Jesus' utterance—speak to Herod, but without going first, they cannot carry it out. This participle (πορευθέντες) is an action accompanying the major command (εἶπατε). The only adverbial participle clause which does not function in this way is the one in Luke 20:36. Here the participle clause τῆς ἀναστάσεως υἱοὶ ὄντες does not have a temporal relationship with the primary clause υἱοὶ εἰσὶν θεοῦ, but serves to provide supporting information for the main clause. However, from the context we cannot define a specific semantic relation between these two events.²⁴⁸ In summary, both types of usage are found in Lukan conversations.

The quantity of adverbial participle clauses in the Fourth Gospel is much smaller than that in Mark and Luke (see Figure 5.2), and among these three cases only one is uttered by Jesus. Compared with the two Synoptic Gospels, The Johannine Jesus seldom uses this type of clause.²⁴⁹ The only place where Jesus uses this structure is John 5:44, in which a non-finite bound clause δόξαν παρὰ ἀλλήλων λαμβάνοντες is uttered before Jesus' condemnation to the Jews (τὴν δόξαν ... οὐ ζητεῖτε).²⁵⁰ This free clause is the point of

²⁴⁸ Therefore, NASB and NRSV directly translate it as a participle (being sons of the resurrection). It's not necessary to add a conjunction such as "since" (NIV) to specify their semantic relation.

²⁴⁹ Among the nine adverbial participles in Mark, seven are used by Jesus, and among the five in Luke, four are used by Jesus.

²⁵⁰ Here I follow the suggestion of Barrett to connect the participle λαμβάνοντες with the finite verb ζητεῖτε,

focus, and this participle clause does not have a specific semantic relationship with the major clause but serves only to provide some supporting information. This usage is similar to the participle clause in Mark 7:8 (ἀφέντες τὴν ἐντολήν ...). The other two adverbial participle clauses are uttered by the Jews. In John 7:15, the participle clause μὴ μεμαθηκώς is added at the end of their question (πῶς οὗτος γράμματα οἶδεν), and in John 10:33, the participle clause ἄνθρωπος ὢν is inserted within the free clause σὺ ... ποιεῖς σεαυτὸν θεόν. In these two cases, the adverbial participle introduces an event that has some semantic relation with the main clause, though the relation is not explicitly specified.

From the discussion above we have observed that while Mark and Luke may use adverbial participle clauses to describe actions in sequence (three times in Mark and four times in Luke), *John never uses adverbial participle clauses in this way*. The possible cause of this phenomenon is that the Johannine Jesus seldom tells stories or parables, which are the occasions in which such usage of adverbial participle clauses is usually found. Besides the significantly lower proportion of this structure in the Fourth Gospel, this different usage is another important difference between John and the two Synoptic

and do not follow UBS4 to connect the participle with the question πῶς δύνασθε ὑμεῖς πιστεῦσαι. See Barrett, *Gospel According to John*, 261. John 5:44 will therefore be translated as “How can you believe? Accepting glory from one another, you do not seek the glory that comes from the one who alone is God.”

Gospels.

B. Subordinate Conjunctions (Bound Finite Clauses)

A total of twelve subordinate conjunctions are used in the dialogues between Jesus and the Jews. Among these twelve conjunctions, four are used in three Gospels, two are used in two Gospels, and another six occur in only one Gospel—three in Mark or Luke, and another three in John. This information is summarized in Figure 5.3.

	Mark	Luke	John
Adv Pt	9 (35%)	5 (31%)	3 (4%)
εἰ	5 (19%)	3 (19%)	12 (15%)
ἐάν	3 (12%)	1 (6%)	17 (21%)
ὅταν	3 (12%)	1 (6%)	3 (4%)
ὅτε	1 (4%)	1 (6%)	1 (1%)
ἵνα	4 (15%)		11 (14%)
ὅτι		3 (19%)	23 (29%)
ἕως		1 (6%)	
καθὼς			6 (8%)
ὅπου			2 (3%)
ὅσοι	1 (4%)		
ὥσπερ			2 (3%)
ὡς		1 (6%)	
Total	26	16	80

Figure 5.3

(1) Conjunctions used by three Gospels

In this section I will discuss the three conjunctions εἰ, ἐάν and ὅταν. The fourth conjunction ὅτε will not be addressed here because its number of usage is very low, only

once in each Gospel.

- εἰ

The first conjunction to discuss here is εἰ. The proportion of this conjunction in these three Gospels does not differ much, ranging between 15% and 19%. Since the usage in Mark and Luke is similar, I will discuss them together. One standard usage is found in Mark 3:26, in which Jesus adds an εἰ clause before the free clause οὐ δύναται στήναι. This εἰ clause is a first class conditional (εἰ + indicative verb), that is to say, Jesus uses this bound clause to confine his statement because it is true only under certain conditions. Besides this usage, sometimes εἰ is combined with other particles. In Mark 2:21–22 (also Luke 5:36–37), the protasis simply contains three words εἰ δὲ μὴ and does not have its own finite verbs. That is to say, Jesus does not use a new assertion as the supporting information of this clause complex but uses a simplified negation as the protasis of this move.²⁵¹

The case in Mark 2:7 (also Luke 5:21) is different from the examples discussed above. Here the question (τίς δύναται ...) is uttered first, followed by the bound clause εἰ μὴ εἰς ὁ θεός. The combination of εἰ and μὴ denotes the meaning of “except,” and the Jews add this bound clause to exclude εἰς ὁ θεός from the question they ask. The final

²⁵¹ France indicates that “εἰ δὲ μὴ, following a negative statement, has the effect of ‘but if he does’ or ‘otherwise’” (France, *Gospel of Mark*, 141).

case (Mark 8:12) is an unusual one, for it contains only an εἰ clause and does not have a corresponding main clause. As discussed previously, this sentence reflects the structure of a suppressed self-execration in which the apodosis is left out and only the εἰ clause remains. In summary, in the five εἰ clauses of Mark four different types of usage are found, and among them only Mark 3:26 is a standard first class conditional clause.

What we find in the Fourth Gospel is quite different from what we have just observed in Mark and Luke. Among the twelve εἰ clauses used in John, eleven of them are either first or second class conditional clauses. The former is found in seven positions.²⁵² For example, the words Jesus speaks to the Jews in John 8:39 (εἰ τέκνα τοῦ Ἀβραάμ ἔστε) and the words the Jews speak to Jesus in John 10:24 (εἰ σὺ εἶ ὁ χριστός) belong to this category. The assertion in a protasis is “for the sake of argument” and may be true or false.²⁵³ By adding this conditional clause, the speaker indicates that the statement expressed by the primary clause holds true only in some certain condition. As to the four conditional clauses of the latter group,²⁵⁴ they are “contrary-to-fact conditionals.” The words uttered by Jesus in these four instances, including εἰ ἐπιστεύετε Μωϋσεῖ (5:46), εἰ ἐμὲ ἤδαιτε (8:19), εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν (8:42) and εἰ τυφλοὶ ἦτε

²⁵² John 5:47, 8:39, 8:46, 10:24, 10:35, 10:37, and 10:38

²⁵³ Porter, *Idioms*, 256–57.

²⁵⁴ John 5:46, 8:19, 8:42 and 9:41.

(9:41), are all contrary to the facts.²⁵⁵ That is to say, when Jesus selects this type of conditional, he already denies the possibility of the following apodosis.

Among the two conditionals discussed above, only the former is used in Mark (Mark 3:26), and the latter is used in neither Mark nor Luke. The usage of the last $\epsilon\acute{\iota}$ clause (John 6:46) is the same as that in Mark 2:7 and Luke 5:21. Here Jesus adds the $\epsilon\acute{\iota}$ clause ($\epsilon\acute{\iota}$ $\mu\grave{\eta}$...) after his statement to exclude a specific Subject $\delta\ \acute{\omega}\nu$ $\pi\alpha\rho\acute{\alpha}$ $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$.²⁵⁶

In summary, though the percentage of $\epsilon\acute{\iota}$ clauses is close in these three Gospels (15–19% of all expanding clauses), *the way this bound finite clause is used in John and other two Synoptic Gospels is quite different*. While in the Fourth Gospel most of the $\epsilon\acute{\iota}$ clauses are either first or second class conditional clauses, this usage occurs only once in Mark and is not found in Luke. On the contrary, the way the $\epsilon\acute{\iota}$ clause is used in Mark is varied. Though $\epsilon\acute{\iota}$ clauses occur only five times in this Gospel, they can be categorized into four types of usage.

- $\acute{\epsilon}\acute{\alpha}\nu$

$\acute{\epsilon}\acute{\alpha}\nu$ is also a subordinate conjunction which is used in three Gospels. From the quantity point of view, the percentage of $\acute{\epsilon}\acute{\alpha}\nu$ clause in these three Gospels is significantly

²⁵⁵ The particle $\acute{\alpha}\nu$ is used in all the apodoses.

²⁵⁶ The $\epsilon\acute{\iota}$ $\mu\grave{\eta}$ in John 10:10 is not counted here, for the bound clauses are the three $\acute{\epsilon}\acute{\alpha}\nu$ clauses after $\epsilon\acute{\iota}$ $\mu\grave{\eta}$ (... $\epsilon\acute{\iota}$ $\mu\grave{\eta}$ $\Upsilon\iota\alpha$ $\kappa\lambda\acute{\epsilon}\psi\eta$ $\kappa\alpha\iota$ $\theta\upsilon\sigma\eta$ $\kappa\alpha\iota$ $\acute{\alpha}\pi\omicron\lambda\acute{\epsilon}\sigma\eta$ ·).

different: in the Fourth Gospel, *ἐάν* clauses represent 21% of all expanding clauses (17 times, the second major bound clause type), but in Mark the percentage is only 12% (3 times) and in Luke 6% (once only). Besides this difference in overall usage, the three *ἐάν* clauses in Mark occur in the same conversation (Mark 3:20–30), but the 17 *ἐάν* clauses in John are evenly distributed in six conversations. From this perspective, while *ἐάν* clauses are *commonly used in the Fourth Gospel, the situation is not so in Mark and Luke.*

I will first examine the three *ἐάν* clauses in Mark 3:20–30. The subjunctive verb in these three bound clauses indicates that the protasis is not related to facts, but is only a hypothetical consideration that Jesus raises when he answers the Jews.²⁵⁷ The *ἐάν* clauses in 3:24 and 3:25 occur before the free clauses and are typical third class conditionals. The third *ἐάν* in this Markan conversation is connected with another particle *μή*, and this *ἐάν* clause follows a negative statement (*οὐ δύναται οὐδέεις ... [3:27]*). Such a combination denotes the meaning of “unless” or “except,” and by this Jesus provides an exception to the statement he utters here. The only *ἐάν* clause in Luke (*ἐάν οὗτοι σιωπήσουσιν [Luke 19:40]*) is used by Jesus to express an opposite expectation.

There are a total of 16 *ἐάν* clauses in the Fourth Gospel, and all of them use verbs of subjunctive form. Among these 16 clauses, 13 are typical third class conditionals and

²⁵⁷ Porter, *Idioms*, 262.

all of them precede the corresponding free clauses. In three other cases (John 5:19, 6:44 and 6:53) the protasis is initiated with *ἐάν* μή and is connected to a negative statement. The sequence in these three texts is not the same: in the first two clause complexes the protasis follows the apodosis, but in the third, the sequence is reversed. However, these *ἐάν* clauses all express the meaning of “except” or “unless.” In the Fourth Gospel we also find that an *ἐάν* clause and an *εἰ* clause may occur in the same clause complex. In John 10:38, the first bound clause (*εἰ ... ποιῶ*) assertively expresses an event regarding Jesus, but the second (*ἐάν ἐμοὶ μὴ πιστεύτηε*) is a hypothesis which Jesus projects on the Jews. By selecting different conjunctions, Jesus clearly defines his assertion and projection, and uses these bound clauses as the supporting information of the command he utters to the Jews in 10:38 (*τοῖς ἔργοις πιστεύετε*).

In summary, *ἐάν* clauses are the second major bound clause type in the Fourth Gospel (21%). This bound clause type is also found in Mark, but its percentage is lower (12%) and all these *ἐάν* clauses occur in the same conversation. This difference may result from the different ideational focus between John and the Synoptics: while the former feels the need to add conditional clauses to confine certain statements or questions in Jesus’ conversations, the latter do not think it necessary to do so.

- ὅταν

ὅταν is the third type of subordinate conjunction which is used in the three Gospels. Verbs in these examples use the subjunctive mood form, and therefore represent the projection of the speaker. In Mark 12:23, the Jews first project a situation which might happen in the future (ὅταν ἀναστῶσιν), and therefore confine their question (τίνος αὐτῶν ἔσται γυνή;) under this specific condition. Similarly, in 12:25, Jesus first repeats the projection of the Jews (ὅταν ... ἀναστῶσιν), and then gives his own statement. In Mark 2:20, the sequence of bound clause and primary clause is reversed. Here Jesus first utters a main clause which is related to time (ἐλεύσονται ... ἡμέραι), and then adds this temporal bound clause ὅταν ἀπαρθῆ ... ὁ νυμφίος. This is the only place in which a ὅταν clause follows the primary clause.

The only ὅταν clause in Luke (5:35) contains the same content as that in Mark 2:20, but the Lukan Jesus does not connect this bound clause with ἐλεύσονται ... ἡμέραι, but connects it to the following free clause τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.²⁵⁸ That is to say, in this clause complex the projected situation is used as the supporting information for the statement regarding the disciples.

In the Fourth Gospel the ὅταν clause is used in three conversations. Various topics

²⁵⁸ The difference between Luke and Mark is that while in Mark ἡμέραι and ὅταν are connected, in Luke there is a καὶ between ἡμέραι and ὅταν. See BDAG §5411.

are projected here, including what may happen to the Son of Man (ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, 8:28), the action of the devil (ὅταν λαλή τὸ ψεῦδος [8:44]), and the action of a shepherd in a parable (ὅταν τὰ ἴδια πάντα ἐκβάλη [10:4]), but the style of them is consistent—in all of them ὅταν clauses are arranged in a preceding position to provide supporting information.

In summary, the way ὅταν clauses are used is similar in these three Gospels. They all use the subjunctive verb to project what may happen in a certain time, and except for Mark 2:20, all ὅταν clauses precede the main clauses.

(2) Conjunctions used by John and one Synoptic Gospel

In this section I will discuss two subordinate conjunctions: ἵνα and ὅτι. The ὅτι clauses which function as content clauses will not be discussed here but will be dealt with in the section regarding projected clauses.

- ἵνα

This conjunction occurs in the Gospel of Mark (four times, 15%) and in the Fourth Gospel (eleven times, 14%). All of these ἵνα clauses use a verb in the subjunctive mood, and they all occur after their primary clause. However, as to the semantic meaning of a ἵνα clause, it must be understood based on the context in which this bound clause is

uttered.²⁵⁹

In the four ἵνα clauses in the Gospel of Mark, the three uttered by Jesus are used in three different contexts, including an evaluation of the behavior of the Jews (7:9), a description of the action of the owner of the vineyard (12:2) and a command to the Pharisees (12:15). In these contexts, the action in the main clause would not come about “without some motivating force,”²⁶⁰ and these ἵνα clauses convey the meaning of purpose. The only one which does not serve as a purposive clause is the ἵνα clause in the question of the Jews in 11:28: who gave you this authority ἵνα ταῦτα ποιῆς? Here the bound clause is the result of the action in the primary clause.

The way ἵνα clauses are used in the Fourth Gospel is somewhat different from that in the Gospel of Mark. All of these clauses are uttered by Jesus, and in eight cases Jesus first indicates what the Father does (John 5:20, 5:23), what he himself does (John 5:34, 9:39, 10:10), what the Jews do (John 5:40, 10:38), or what the thief does (10:10), and after this he adds an ἵνα clause. From the context of these clauses, it is not easy to define the semantic meaning of these bound clauses. On the one hand, they indicate results that are brought about by the main clauses, but on the other hand, they are the

²⁵⁹ As to some proper guidelines to distinguish purpose clause and result clause, see Porter, *Idioms*, 231–36.

²⁶⁰ Porter, *Idioms*, 232.

purpose of the actions in the primary clauses. Therefore, these bound clauses cannot be categorized as either result clauses or purpose clauses, but should be understood as “the result of an established purpose.”²⁶¹

Different from the eight ἵνα clauses discussed above, the semantic meaning of the remaining three clauses can be defined based on their contexts. The main clause in John 6:50 does not introduce any action but is a statement regarding the bread (οὗτός ἐστιν ὁ ἄρτος ...), and the ἵνα clause immediately after it is the result or consequence projected by Jesus (ἵνα ... φάγη καὶ μὴ ἀποθάνῃ). The ἵνα clause in John 8:56 (ἵνα ἴδῃ ...) is not the result or purpose of its main clause, and should be understood as a causal clause.²⁶² As to the ἵνα clause in 10:17 (ἵνα πάλιν λάβω αὐτήν), it most likely connotes purpose and not result because the action in the main clause will not naturally bring about the result in the ἵνα clause.²⁶³

In summary, though both Mark and John use the ἵνα clause to provide supporting information and its proportion is close in both Gospels (14% vs 15%), the usage in each Gospel has some differences. For Mark, the ἵνα clause is used to express the semantic meaning of purpose (three out of four cases), but for John, the ἵνα clause is better

²⁶¹ Porter, *Idioms*, 234. These six ἵνα clauses are in John 5:20, 5:23, 5:34, 5:40, 9:39, and 10:38.

²⁶² Porter, *Idioms*, 237. Barrett also states that “the ἵνα is explanatory and introduces the ground of the rejoicing” (Barrett, *Gospel According to John*, 351).

²⁶³ Both Keener and Carson hold this opinion. Ssee Keener, *Gospel of John*, 819–20 and Carson, *Gospel According to John*, 388.

understood as containing both the semantic meaning of purpose and result (eight out of eleven cases).

- ὅτι

Very surprisingly, although ὅτι is the subordinate conjunction that is most widely used in the Fourth Gospel (23 times, 29%), it never occurs in Mark and is used only three times (19%) in Luke.²⁶⁴ Luke uses this bound clause in a consistent way (Luke 13:31, 13:33, and 16:15): all of them occur after the main clause and express the semantic meaning of cause.

This is also the most common usage in the 23 texts of John. The only exception is the one in John 7:35. Here the ὅτι clause which immediately follows the question of the Jews (ποῦ οὗτος μέλλει πορεύεσθαι) is not a typical ὅτι clause with the indicative verb form, but a clause with the future verb form (ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν). Therefore, the Jews are not providing an assertive cause for the main clause, but utter what they expect to happen after the main clause. Semantically this is close to a result clause.²⁶⁵

In summary, the ὅτι clause is the dominant bound clause type in the Fourth Gospel (29%), and its usage is quite consistent—most of them are used to describe the

²⁶⁴ Note that these three occurrences belong to the texts that are peculiar to Luke, including Luke 13:31–35 and 16:14–18.

²⁶⁵ Bauer categorizes this ὅτι clause as consecutive ὅτι and translates it as “so that.” See BDAG §5414.

cause of a main clause. However, the fact that *this type of clause does not even occur once in Mark* indicates that discrepancy exists between these two Gospels as regards the inclusion of supporting information.

(3) Conjunctions used by one Gospel

Among the six conjunctions of this type, only καθώς and ὡςπερ are worthy of discussing here for they together occupy 10% (eight times) of usage in the Fourth Gospel. Both ὡςπερ clauses precede the main clauses (John 5:21, 5:26), but the position of καθώς clause is not fixed—in four instances the bound clause occurs first (5:30, 6:57, 8:28 and 10:15), but in another two instances the bound clause follows the main clause (5:23, 6:58). John's usage of these two conjunctions implies that the Johannine Jesus may sometimes compare another assertion with the statement in the main clause. This type of supporting information requires the Jews to acknowledge the similarity and dissimilarity mentioned in these two clauses. Since *none of these two subordinate conjunctions are found in Mark and Luke*, they represent two more distinctive ways in which John's Jesus provides supporting information.

(4) Summary

From the analysis discussed above, three observations can be mentioned here.

First, the Fourth Gospel seldom uses adverbial participles, which are prevalently found in

the Synoptic Gospels. Second, the Synoptic Gospels seldom or never use certain bound clause types that are often found in the Fourth Gospel (e.g. *ἐάν* clauses, *ὅτι* clauses and *καθώς / ὡςπερ* clauses). Third, even when certain dependent clause types are found in all three Gospels, the way they are used may be quite different (e.g. *εἰ* clauses).

3. Projected Clauses Analysis

In addition to expanded clauses, projected clauses may also be used in a clause complex. There are a total of 61 projected clauses in the three Gospels, and among them 50 are free clauses, and eleven are bound ones. Their number in each Gospel is summarized in Figure 5.4. This comparison illustrates that the majority of projected clauses are free clauses, but bound ones are also used. No significant differences are found among these three Gospels.

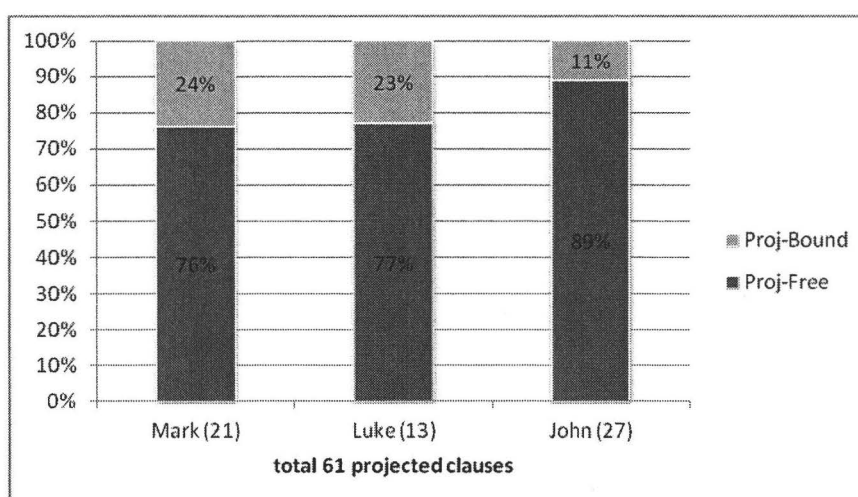


Figure 5.4

The number of projected clauses in a projection varies: some contain only one projected clause, like the one in John 5:36 (ὅτι ὁ πατήρ με ἀπέσταλκεν), but some contain as many as five projected clauses, as the Scripture citation of the Jews in Mark 12:19 and Luke 20:28. No matter how many projected clauses are in it, a projection is connected to a free clause via two approaches: the first one is to use the conjunction ὅτι to record direct or indirect speech,²⁶⁶ and the second one is to list the content of a cited utterance directly. The 61 projected clauses in these three Gospels belong to 33 projections, and the ways they are connected to the free clauses are summarized in the Figure 5.5.

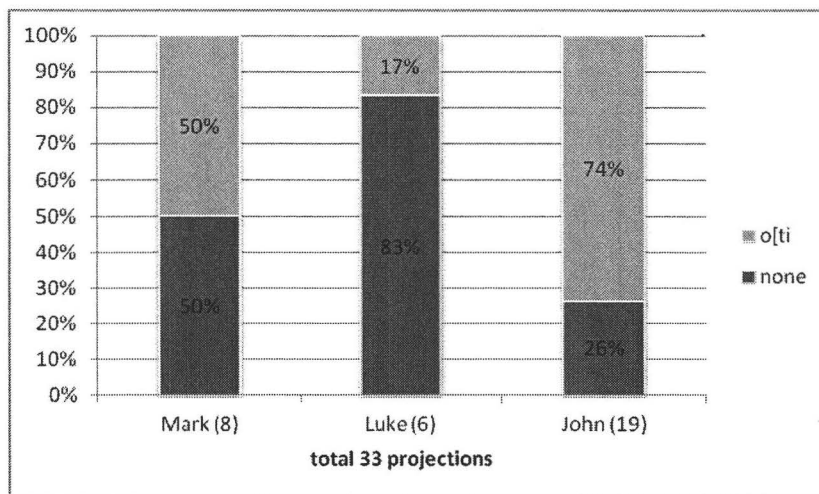


Figure 5.5

In the Gospel of Mark, both types of projections are equally used. The projections without ὅτι are used mainly to cite the utterance of other characters, including Moses

²⁶⁶ Porter, *Idioms*, 272.

(εἶπεν [7:10]), the Jews (λέγετε [7:11]) and God (λέγων [12:26]). This structure is also used in Scripture citation. In Mark 12:10, after Jesus asks the Jews οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, he directly utters three sentences from Scripture. The projections with ὅτι are also used in these two situations. For example, in the parable of the wicked tenants, the utterances of the owner (λέγων ὅτι [12:6]) and the tenants (εἶπαν ὅτι [12:7]) are expressed with this method, though these words may be understood as direct speeches. In the last two instances in Mark the speaker cites the words of Isaiah (γέγραπται ὅτι [7:6]) and Moses (ἔγραψεν ἡμῖν ὅτι [12:19]). These words may contain direct speech, but Mark selects to present it in the form of indirect speech. In summary, among the eight projections in the Gospel of Mark, five are related to *citation of the Old Testament*.

Among the six projections in Luke, five are without the conjunction ὅτι. All the five projections are the utterance of someone, including the words of unidentified people (Luke 5:39 and 17:21), the words Jesus requires the Jews to tell Herod (13:32), the words Jesus expect the Jews to say in the future (13:35), and the words of Moses (20:28). The only place where projection with ὅτι is used is to list what Moses shows in the story about the bush (ὅτι ... ἐγείρονται οἱ νεκροί [Luke 20:37]).

Among the 19 projections in the Fourth Gospel, five do not use ὅτι and 14 are introduced with ὅτι. Because there is no difference between them, I will discuss these

projections together. The most important feature of these projections is that *Jesus is in the content of a majority of projection* (13 projections, 68%). In some instances Jesus is the Subject of these projected clauses, such as Jesus' words in 8:24 (ὅτι ἐγώ εἰμι) or the Jews' words in 6:42 (ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;). In some instances, though Jesus is not the Subject, the content of projection is related to him, such as Jesus' words in 5:36 (ὅτι ὁ πατήρ με ἀπέσταλκεν) and the Jews' utterance in 7:36 (ζητήσατέ με). These examples illustrate the important feature of the Fourth Gospel that *Jesus himself is usually the nub of negotiation*, even in projection.

John 8:24 and 9:41 illustrate Jesus' importance in another way. John 8:24 is the projection of Jesus (ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν), and John 8:33 is the projection of the Jews (ὅτι ἐλεύθεροι γενήσεσθε). In both instances the content is not directly related to Jesus, but they are citation of Jesus' words. Only four instances in the Fourth Gospel are not related to Jesus. Three of them are citations of OT Scripture (6:45, 8:17 and 10:34), and the last one is the citation of the Jews' words (ὅτι βλέπομεν [9:41])

In summary, projections are used in all the three Gospels, including both non-ὅτι and ὅτι projections. The most important finding in this comparison is that while five out of eight projections in Mark are Scripture citations, a major portion of the projections in John (15 out of 19 instances) are either content related to Jesus or citations of Jesus'

words. This again illustrate that Jesus is at the center of the exchanges in the Fourth Gospel.

4. Recursion Analysis

In the previous two sections I have scrutinized the types of expansion and projection that are used in public conversations between Jesus and his fellow Jews. In this section I will check how many bound clauses or projected clauses are used in these clause complexes. I will first examine the clause complexes which use only expanding clauses and then discuss the ones which use only projected clauses. The clause complexes with both expanding and projected clauses will not be addressed here because complexes of this type are too few (only 2–3%) to be significant.

A. Expansion

From the discussion in previous sections, we have found that expansion is the primary logico-semantic type used in these three Gospels. As to the proportion of usage, John is highest (23%), Mark the second (17%), and Luke is lowest (12%, see Figure 5.1). In this section I will examine how many bound clauses may be attached to a free clause when a speaker decides to use expansion in a clause complex. Figure 5.6 provides a fundamental analysis on this question. This table includes 100 clause complexes that use only expanding clauses.

total 100 complexes	Mark (23)		Luke (12)		John (65)	
# of expanding clauses	Jews	Jesus	Jews	Jesus	Jews	Jesus
1	5	16	3	9	4	44
2	–	2	–	–	1	11
3	–	–	–	–	–	5

Figure 5.6

Among the 23 clause complexes in Mark, 21 complexes contain only one bound clause (91%), and two complexes have more than one bound clauses (9%). The clause complexes in Luke use only one bound clause; none of them contains more than one bound clause. As to the Fourth Gospel, it not only shows the highest proportion of expansion (65 times, 23%, Figure 5.1), but also the ratio with more than two bound clauses is highest among three Gospels (total 17 times, 26%). That is to say, compared with Mark and Luke, the characters in the Fourth Gospel are more inclined to use multiple bound clauses to provide supporting information.

B. Projection

The next thing to analyze is projection. There is a total of 21 clause complexes which contain only projection, and their recursion is summarized in Figure 5.7.

Because the sample number of Luke is too small, in this analysis I will focus on Mark and John. Generally speaking, the recursion number of most clause complexes in John is two (eight times) and three (three times), but the number in Mark is evenly

total 21 complexes	Mark (6)		Luke (3)		John (12)	
# of projected clauses	Jews	Jesus	Jews	Jesus	Jews	Jesus
1	–	–	–	1	2	6
2	–	2	–	1	2	1
3	–	2	–	–	–	–
4	–	1	–	–	1	–
5	1	–	1	–	–	–

Figure 5.7

distributed between three and six. The difference between Mark and John is more obvious when these data are divided according to the Jews and Jesus, and I will examine them in sequence. The only projection by the Jews in Mark is a citation of Moses's teaching, which is composed of five clauses (Mark 12:19). However, among the five projections of the Jews, four contain only one or two clauses (John 6:42, 8:33, 8:48, 8:52), and only John 7:36 uses four clauses. This trend is also found in the projection of Jesus. In the Gospel of Mark, no matter if it is the citation of Scripture (Mark 7:6, 7:10, 12:10) or the citation of someone's utterance (Mark 7:11, 12:7), they are composed of more than two clauses. Nevertheless, the majority of the Johannine Jesus' projections contain only one clause, whether the content is from Scripture (John 6:45, 8:17), someone's words (9:41) or projected idea (5:36, 5:45, 8:24). The only exception is the projection in John 10:34, in which two clauses of the Scripture are cited.

In summary, an obvious difference between Mark and John is observed in this

comparison. While the speakers in Mark (both Jews and Jesus) tend to cite multiple clauses (i.e. more than two projected clauses) in a projection, the speakers in the Fourth Gospel tend to cite single clause in a projection.

Conclusions

The purpose of this chapter is to understand how dependent clauses are used to provide supporting information for a move. My analysis indicates that expansion is the dominant clause complex type in these three Gospels, and that its usage in John (23%) is slightly higher than in Mark (17%) or Luke (12%). Projection is also used, but it only occupies 3–5% in these Gospels (Figure 5.1).

It is also noteworthy that the types of expansion used are different between these Gospels. Whereas in the two Synoptic Gospels bound finite clauses occupy a portion of 67%, in the Fourth Gospel they occupy a dominant portion of 96% (Figure 5.2). The types and quantities of bound finite clauses used in these three Gospels also have some differences. On the one hand, the Synoptic Gospels seldom or never use certain bound clause types that are often found in the Fourth Gospel (e.g. *ἐάν* clauses, *ὅτι* clauses and *καθώς / ὡσπερ* clauses), and on the other hand, even when certain dependent clause types are found in all three Gospels, the way they are used may be quite different (e.g. *εἰ* clauses).

One possible explanation of John's extensive use of bound finite clauses is that it reveals the difference between spoken language and written language. According to Ure, the lexical density of a written text (i.e. the proportion of content words to words as a whole) is higher than that of a spoken one.²⁶⁷ Compared with bound finite clauses, bound non-finite clauses are more compact in providing supporting information, and this may echo the suggestion of Lindars that much of John's Gospel "was originally sermonic material that the Evangelist successively put together."²⁶⁸

Another possible explanation is that John depicts Jesus as clearly identifying the semantic relationship between his supporting information and his main clauses, and this may correlate with the topics that the Johannine Jesus negotiates in his utterances. For example, all the ten standard $\epsilon\acute{\iota}$ conditional clauses uttered by Jesus are connected to statements about the Jews (i.e., these clauses use 2nd person Subjects).²⁶⁹ These arguments regarding the Jews only stand in some conditions, and Jesus uses these conditional clauses to confine his arguments. Another example is the use of $\delta\tau\iota$ clauses. Among the 23 $\delta\tau\iota$ clauses used in the Fourth Gospel, 13 have 1st or 2nd person Subjects and five have 3rd person Subjects that are related to Jesus (5:27, 5:28, 8:22, 8:37 and

²⁶⁷ Ure, "Lexical Density," 443–52, cited in Halliday, *Language as Social Semiotic*, 32.

²⁶⁸ Carson, *Gospel According to John*, 36.

²⁶⁹ For example, John 5:46 reads $\epsilon\acute{\iota}$ γὰρ ἐπιστεύετε Μωϋσῶει, ἐπιστεύετε ἂν ἐμοί.

10:36). The author of the Fourth Gospel is especially interested in Jesus and the Jews, and this concern makes him identify these characters' roles as the Subjects of these causes. These examples suggest the possibility that *the usages of different subordinate conjunctions are related to the ideational focus of the Fourth Gospel*. As I indicate in Chapter 4, the Johannine Jesus tends to explicitly describe the Kingdom of God. This tendency is also revealed in his extensive use of various subordinate conjunctions.

Finally I will briefly discuss the results of my projection analysis. While five out of eight projections in Mark are Scripture citations, a major portion of the projections in John (15 out of 19 instances) are either content related to Jesus or citations of Jesus' own words. This again illustrates that *Jesus is at the center of the exchanges in the Fourth Gospel*.

CHAPTER 6: CONCLUSION AND IMPLICATIONS

The purpose of my research has been to examine how the Fourth Gospel and the Synoptic Gospels depict exchanges between Jesus and certain of his fellow Jews, with the goal being to further our understanding of the relationship between these Gospels.

Various studies have already examined similarities and dissimilarities between these two groups of Gospels, but most of them focus on the comparison of concepts or ideas. In this research, I have used Halliday's notion of register analysis to analyze these NT texts in a systematic way. This research examines the public conversations between Jesus and the Jews in Mark, Luke and John. In the previous three chapters, I have examined independent clauses, Subjects, and dependent clauses in turn. In this chapter, I will first summarize the findings in the previous three chapters and then discuss the implications of my data.

From the independent clause analysis in Chapter 3, I found some important consistency across all three of the Gospels examined. Overall, Jesus makes more moves in a turn than the Jews do (Figure 3.3). In these exchanges, Jesus consistently appears in the role of giving information, but the Jews appear as both interlocutors and information givers (Figure 3.5). From the position of the moves in these exchanges, I found that all three Gospels consistently indicate Jesus' superiority. In most exchanges, Jesus is the

person who has the last word (Figure 3.9), and in the few exchanges that are closed by the Jews, their utterances reveal that they are left in ignorance and misunderstanding. Besides this, in the conversations that I have analyzed, Jesus seldom accepts the roles that the Jews assign to him but always redirects the conversation (Figure 3.15). On the contrary, the Jews in Mark and Luke tend to accept the roles that Jesus assigns to them, and when the Jews in John attempt to correct Jesus or defend themselves, they reveal only their inability to dominate the conversation.

In Chapter 4, I discussed various differences in the usage of persons and Subjects between these three Gospels. First, compared with Jesus in Mark and Luke, the Johannine Jesus is more inclined to put himself forward as a Subject for negotiation. While the percentage of 1st person Subjects is only 5% in Mark and Luke, the percentage is as high as 24% for John (Figure 4.1). Second, a semantic domain analysis indicates that, although the domains shared by all three of these Gospels are not few (23% of the total domains used), the number of domains peculiar to the Fourth Gospel is fairly high, representing 30% of the total domains used (Figure 4.2). These data indicate that the Subjects of John and the Synoptics are different experientially.

The analysis presented in Chapter 5 indicates that expansion is the dominant clause complex type in these three Gospels (Figure 5.1), and that its usage in John (23%)

is slightly higher than in Mark (17%) or Luke (12%). However, the types of expansion used are different between these Gospels. Whereas in the two Synoptic Gospels, the ratio of bound non-finite clauses to bound finite ones is around one to two, in the Fourth Gospel the ratio is one to 24 (Figure 5.2). Besides this, some subordinate conjunctions that are prevalent in John are rarely used in the Synoptic Gospels (e.g. ὅτι, Figure 5.4). These results indicate a difference as regards the inclusion of supporting information in the moves made in John and the Synoptic Gospels.

To sum up, *the conversations in Mark and Luke are similar interpersonally to those in John, but they are different experientially and different in terms of clause complexing*. The key question then becomes: What do these results mean?

First, why are the conversations similar interpersonally? This question can be addressed from two perspectives: their social function and their origins. From the social function point of view, it is likely that all the Evangelists have conveyed the superiority of Jesus by reporting the dialogues as they have. From a historical point of view, there are three possibilities. One possibility is that all of the Evangelists have independently reported the way that Jesus did in fact interact with some of his fellow Jews in public. Another possibility is that Jesus is described in a similar way because these Gospels have all relied upon a common tradition. The third possibility is that John has intentionally

imitated the interactions described in the Synoptic Gospels.

A linguistic analysis supports the explanation from a social perspective, for a story must be told to fit the need of a specific context of situation. Since these stories are being told in the context of the early church, it is very probable that Jesus will be depicted as superior to his contemporary Jews. As to the problem of origins, I will discuss them at the end of this chapter.

Though a similarity in interpersonal parameters exists between John and the Synoptic Gospels, an analysis of the Subjects used indicates that the things under negotiation are different among these three Gospels. One explanation for this phenomenon is that these Evangelists are interested in different things and therefore have Jesus discuss different topics. However, as I discussed in Chapter 4, there is another possibility: namely, the Jesus depicted by the Synoptic Gospels and the Jesus depicted by John are both talking about the Kingdom of God—but in different ways. This notion can be understood from three perspectives. First, something that is implicitly mentioned by the Markan or Lukan Jesus may be explicitly indicated by the Johannine Jesus, often with a 1st person Subject. The conversations illustrate that while the Synoptics depict Jesus as using various approaches (e.g. parables or sayings) to expound the truth, John depicts Jesus as someone who explicitly puts himself at the center of his teaching. Second, in

some instances the thing that is treated as content information (i.e. not in the position of a Subject but in the position of Finite or Adjunct) by the Synoptics may be put forward as the Subject by John. That is to say, John intentionally deals with the things that are not deliberately handled by the Synoptics. In this situation, the sphere of experience that is explicitly discussed by the Johannine Jesus is similar to or even the same as the one discussed by Jesus in the Synoptic Gospels. Third, Jesus in these three Gospels may use imagery to describe things related to the Kingdom of God, though the terms used in each Gospel may differ. These three points suggest that the things which are implicitly mentioned by the Markan and Lukan Jesus are explicitly expounded by the Johannine Jesus, and this is probably because, as Keener says, “John seeks to be faithful to his historical tradition by articulating its implications afresh for his own generation.”²⁷⁰

From my analysis of clause complexing, I have identified another discrepancy between John and the Synoptic Gospels. On the one hand, the types of expansion used are different between these Gospels, and on the other hand, some subordinate conjunctions that are prevalent in John are rarely used in the Synoptic Gospels. I have discussed the possible explanations in Chapter 5. One possible explanation of John’s extensive use of bound finite clauses is that it reveals the difference between spoken

²⁷⁰ Keener, *Gospel of John*, 79.

language and written language. The lexical density of spoken language is lower, and this may echo the suggestion of Lindars that much of John's Gospel was originally sermonic material.²⁷¹ Another possibility is that *the usage of different subordinate conjunctions is related to the ideational focus of the Fourth Gospel*. As I indicated in connection with my analysis of Subjects, Jesus is the center of negotiation in the Fourth Gospel and the Johannine Jesus tends to explicitly describe the Kingdom of God. This may also explain the extensive use of various subordinate conjunctions, for they are an effective way to provide supporting information that requires a clear semantic relationship with its main clause.

In the beginning of this research, I introduced the notion of a Contextual Configuration as a way to describe a situation type. The values of the CC that is relevant to the conversations selected for analysis in this thesis are: interactions between Jesus and a group of Jews (tenor); negotiations which occur in public, non-legal settings (field); and spoken words in a second-order story world (mode). This general CC corresponds to a broad register that encompasses all of the Gospel conversations analyzed here.

On the basis of my research, the conversations in the Synoptic Gospels and those in the Fourth Gospel may now be categorized into different sub-registers, which means

²⁷¹ Carson, *Gospel According to John*, 36.

that we can describe in a more delicate manner the CCs relevant to these sub-registers.

The mode values relevant to these two sub-registers are still the same — i.e. spoken words in a second-order story world. For the two Synoptic Gospels, the other two parameters of the relevant CC are: interactions which reveal Jesus' superiority over the Jews (tenor); and conversations in which various general things pertaining to the Kingdom of God are negotiated, with certain supporting information of these things being provided (field). For the Fourth Gospel, the tenor value is the same, but the field value must be defined as conversations in which Jesus himself, as a representative of God's Kingdom, is the topic of negotiation, with supporting information pertaining to him being provided.

After these discussions, it is time to discuss the research question of this thesis:

What is the relationship between the Fourth Gospel and the Synoptics? Three possibilities will be discussed here: John's dependency on the Synoptic Gospel, a common tradition that fed both Gospels, and an independent Johannine tradition.

First, the superiority of Jesus is commonly illustrated in these three Gospels. This may suggest either that John is dependent on the Synoptic Gospels, or that these two groups of Gospels share a common tradition in which Jesus is depicted as the superior figure. Though an independent Johannine tradition is also possible, we would need to

assume that this tradition also emphasizes the superiority of Jesus.

Second, the extensive use of 1st and 2nd person Subjects is an important feature of the Fourth Gospel. Besides that, the lexical terms used in the Fourth Gospel are also different experientially from those used in the Synoptic Gospels. However, when we consider these two points together, we find that these different Subjects may refer to the same sphere of experience. That is to say, both the Johannine Jesus and the Jesus in the Synoptic Gospel are talking about the same thing, but with different terms. Dependency on the Synoptic Gospels still cannot be excluded, but one has to assume the occurrence of an extensive rewriting of a Synoptic Gospel, including changing the lexical terms and the persons of the Subjects. Compared with this suggestion, a common tradition is perhaps a better suggestion. An independent tradition is also likely in terms of different usage of persons of Subjects, but one has to explain why these three Gospels refer to common things.

Third, the different usage of dependent clauses suggests the existence of an independent Johannine tradition. However, if this difference is related to the different ideational focus of the Fourth Gospel, then this item cannot be evaluated independently but should be aligned to the result of Subject analysis.

	Dependency on the Synoptic Gospel	A common tradition	An independent Johannine tradition
Independent Clause Analysis	V	V	X
Person and Subject Analysis	X	V	—
Dependent Clause Analysis	X	V	—

Figure 6.1²⁷²

A brief summary of the three possibilities is summarized in Figure 6.1. Based on this evaluation, I will suggest that these three Gospels share a common early tradition to the effect that Jesus often engaged in public debates with other Jews—and that he consistently came out of those debates looking like the superior figure. At the same time, the sphere of experience to which that common tradition refers was also preserved, with different guises, in John and the Synoptic Gospels.

²⁷² The meaning of these symbols in this table: “V” means high possibility, “—” means medium possibility, and “X” means low possibility.

APPENDIX A: LIST OF TEXTS²⁷³

	Mark	# of vv.	Luke	# of vv.		John	# of vv.
1	2:1–12	12	5:17–26	10	18	2:18–20	3
2	2:13–17	5	5:27–39	13	19	5:16–47	32
3	2:18–22	5			20	6:41–59	19
4	2:23–28	6	6:1–5	5	21	7:14–19	6
5	3:1–6	6	6:6–11	6	22	7:32–36	5
6	3:20–30	11			23	8:12–30	19
7	7:1–13	13			24	8:31–59	29
8	8:11–13	3			25	9:39—10:20	23
9	10:1–9	9			26	10:22–39	18
10			13:31–35	5	Total		154
11			14:1–6	6			
12			16:14–18	5			
13			17:20–21	2			
14			19:39–40	2			
15	11:27—12:12	19	20:1–8	8			
16	12:13–17	5	20:20–26	7			
17	12:18–27	10	20:27–40	14			
Total		104		83			

²⁷³ This table juxtaposes those units that, according to UBS4, may refer to the same story.

APPENDIX B: DOMAIN SUMMARY

Note: The number represents the number of occurrences of words of a domain, and the number in the bracket represents the number of texts that use words of that domain.

Principal Class	Domain	Mark	Luke	John
Objects or Entities (Domains 1–12)	1	2 (1)	6 (2)	–
	2	–	1 (1)	–
	3	1 (1)	–	–
	4	–	1 (1)	7 (2)
	5	–	–	2 (1)
	6	4 (2)	3 (1)	–
	7	–	1 (1)	5 (3)
	8	–	–	6 (1)
	9	8 (3)	5 (4)	1 (1)
	10	6 (4)	5 (4)	11 (4)
	11	3 (2)	3 (2)	–
	12	5 (3)	6 (3)	21 (6)
Events (Domains 13–57)	13	–	1 (1)	–
	15	–	1 (1)	11 (4)
	19	1 (1)	–	–
	20	1 (1)	2 (2)	–
	21	1 (1)	1 (1)	–
	23	4 (3)	7 (4)	9 (2)
	24	–	–	6 (3)
	25	–	–	1 (1)
	27	–	–	1 (1)
	31	–	–	2 (2)
	33	7 (4)	5 (2)	17 (6)
	34	1 (1)	4 (1)	–
	36	4 (2)	1 (1)	1 (1)
	37	1 (1)	2 (2)	–
	42	–	–	7 (3)
43	1 (1)	–	–	
44	–	–	2 (1)	

	46	–	–	1 (1)
	53	1 (1)	2 (2)	2 (1)
	56	–	–	2 (2)
	57	3 (2)	3 (2)	5 (4)
Abstracts (Domains 58–91)	58	1 (1)	3 (1)	–
	59	1 (1)	–	–
	60	7 (2)	6 (1)	–
	65	1 (1)	2 (2)	–
	67	2 (2)	6 (4)	3 (2)
	68	–	–	1 (1)
	72	–	–	2 (1)
	75	–	1 (1)	–
	87	–	–	4 (3)
	88	3 (2)	2 (1)	6 (4)
	90	–	1 (1)	–

APPENDIX C: CONTENTS OF CONVERSATION

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
1	Mark	2	7		τί οὗτος οὕτως λαλεῖ;	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	3			
1	Mark	2	7		βλασφημῆι	Jews	Self	Free	Decl		Ind	Give	Info	Self	Self	1	3			
1	Mark	2	7	25	τίς δύναται ἀφιέναι ἁμαρτίας	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3		25	Exp
1	Mark	2	7	27	εἰ μὴ εἰς ὁ θεός;	Jews	Self	Bound									3	12	25	εἰ
1	Mark	2	8		τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	2			
1	Mark	2	9		τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ ἀφιένται σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	Self	Self	2	3	33 23 33		
1	Mark	2	10		ἵνα δὲ εἰδῆτε	Jesus	Jews	Free-Pre	Dir		Subj						2			
1	Mark	2	10		ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3	9		
2	Mark	2	16		ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;	Jews	Disciples	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	3			
2	Mark	2	17		οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	3	23		
2	Mark	2	17		ἀλλ' οἱ κακῶς ἔχοντες·	Jesus	Jews	Free	Decl			Give	Info	Self	Self	2	3	23		
2	Mark	2	17		οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	1			
3	Mark	2	18		διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν,	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	3	36 93 36 11		
3	Mark	2	18		οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3	36		
3	Mark	2	19		μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;	Jesus	Jews	Free	Int	Lead (-)	Ind	Demand	Info	Other-Ini	Self	2	3	11		
3	Mark	2	19	92	ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν	Jesus	Jews	Bound			Ind						3	10	93	ὅσος
3	Mark	2	19	93	οὐ δύναται νηστεύειν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		93	Exp
3	Mark	2	20	95	ἐλεύσονται δὲ ἡμέραι	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	67	95	Exp
3	Mark	2	20	96	ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος,	Jesus	Jews	Bound			Subj						3	10	95	ὅταν
3	Mark	2	20		καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
3	Mark	2	21		Οὐδεὶς ἐπίβλημα ῥάκουσ ἀγράφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
3	Mark	2	21	99	εἰ δὲ μὴ,	Jesus	Jews	Bound									3		100	εἰ
3	Mark	2	21	100	αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	59	100	Exp
3	Mark	2	21		τὸ καινὸν τοῦ παλαιοῦ	Jesus	Jews	Free	Decl			Give	Info	Self	Self	2	3	58		
3	Mark	2	21		καὶ χεῖρον σχίσμα γίνεται.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	65 19		
3	Mark	2	22		καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
3	Mark	2	22	104	εἰ δὲ μὴ,	Jesus	Jews	Bound									3		105	εἰ
3	Mark	2	22	105	ῥήξει ὁ οἶνος τοὺς ἀσκοῦς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	6	105	Exp
3	Mark	2	22		καὶ ὁ οἶνος ἀπόλλυται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	6		
3	Mark	2	22		καὶ οἱ ἀσκοί·	Jesus	Jews	Free	Decl			Give	Info	Self	Self	2	3	6		
3	Mark	2	22		ἀλλὰ οἶνον νέον εἰς ἀσκοῦς καινοῦς.	Jesus	Jews	Free	Decl			Give	Info	Self	None	2	3			
4	Mark	2	24		ἴδε τί ποιῶσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	3			
4	Mark	2	25		οὐδέποτε ἀνέγνωτε	Jesus	Jews	Free-Pre	Int	Lead (+)	Ind						2			
4	Mark	2	25	120	τί ἐποίησεν Δαυὶδ	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	3		120	Exp
4	Mark	2	25	121	ὅτε χρεῖαν ἔσχευ	Jesus	Jews	Bound									3		120	ὅτε

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
4	Mark	2	25	122	καὶ ἐπέινασεν αὐτοὺς καὶ οἱ μετ' αὐτοῦ,	Jesus	Jews	Bound			Ind						3		120	καὶ	
4	Mark	2	26		πῶς εἰσηλθῆν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἄβιαθάρ ἀρχιερέως	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	2	3				
4	Mark	2	26		καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς,	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	2	3				
4	Mark	2	26		καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	2	3				
4	Mark	2	27		τὸ <u>σάββατον</u> διὰ τὸν ἄνθρωπον ἐγένετο	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	67			
4	Mark	2	27		καὶ οὐχ ὁ <u>ἄνθρωπος</u> διὰ τὸ <u>σάββατον</u> .	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	9			
4	Mark	2	28		ὥστε κύριός ἐστιν ὁ <u>υἱὸς τοῦ ἀνθρώπου</u> καὶ τοῦ σαββάτου.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3	9			
5	Mark	3	4		ἔξεστιν τοῖς <u>σάββασιν</u> <u>ἀγαθὸν ποιῆσαι</u> ἢ <u>κακοποιῆσαι</u> , <u>ψυχὴν σώσαι</u> ἢ <u>ἀποκτεῖλαι</u> ;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	None	None	1	3	88 88 23 21 20			
6	Mark	3	22		Βεελζεβοὺλ ἔχει	Jews	Uncertain	Free	Decl		Ind	Give	Info	None	Self	1	3				
6	Mark	3	22		ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	Jews	Uncertain	Free	Decl		Ind	Give	Info	Self	Other	1	3				
6	Mark	3	23		πῶς δύναται <u>σατανᾶς</u> σατανᾶν ἐκβάλλειν;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	3	12			
6	Mark	3	24	81	καὶ ἐὰν <u>βασιλεία</u> ἐφ' ἑαυτὴν μερισθῇ,	Jesus	Jews	Bound			Subj						3	1	82	ἐάν	
6	Mark	3	24	82	οὐ δύναται σταθῆναι ἡ <u>βασιλεία</u> ἐκείνη.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	1	82	Exp	
6	Mark	3	25	84	καὶ ἐὰν <u>οἰκία</u> ἐφ' ἑαυτὴν μερισθῇ,	Jesus	Jews	Bound			Subj						3	10	85	ἐάν	
6	Mark	3	25	85	οὐ δυνήσεται ἡ <u>οἰκία</u> ἐκείνη σταθῆναι.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	10	85	Exp	
6	Mark	3	26	87	καὶ εἰ ὁ <u>σατανᾶς</u> ἀνέστη ἐφ' ἑαυτὸν	Jesus	Jews	Bound			Ind						3	12	89	εἰ	
6	Mark	3	26	88	καὶ ἔμερισθη,	Jesus	Jews	Bound			Ind						3		89	καὶ	
6	Mark	3	26	89	οὐ δύναται στήναι	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		89	Exp	
6	Mark	3	26		ἀλλὰ τέλος ἔχει.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
6	Mark	3	27	92	ἀλλ' οὐ δύναται οὐδεὶς (εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθῶν) τὰ σκεύη αὐτοῦ διαρπάσαι,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	92		92	Exp
6	Mark	3	27	93	()	Jesus	Jews	Bound									3		92	Adv Pt	
6	Mark	3	27	95	ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ,	Jesus	Jews	Bound			Subj						3		96	ἐάν	
6	Mark	3	27	96	καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			96	Exp
6	Mark	3	28		Ἄμην λέγω ὑμῖν	Jesus	Jews	Free-Pre	Decl		Ind						1				
6	Mark	3	28		ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		88 33 33		
6	Mark	3	29		ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		33 12		
6	Mark	3	29		ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3				
7	Mark	7	5		διὰ τί οὐ περιπατοῦσιν οἱ <u>μαθηταί</u> σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	3	36			
7	Mark	7	5		ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3				
7	Mark	7	6		καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	3	93			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
7	Mark	7	6	19	ὡς γέγραπται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		19	Proj	
7	Mark	7	6	20	ὅτι οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾶ,	Jesus	Jews	Proj	Decl-		Ind						3	11	19	ὅτι	
7	Mark	7	6	21	ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·	Jesus	Jews	Proj	Decl-		Ind						3	26	19		
7	Mark	7	7	22	μάτην δὲ σέβονται με	Jesus	Jews	Proj	Decl-		Ind						3		19		
7	Mark	7	7	23	διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	Jesus	Jews	Proj-Bound									3		19		
7	Mark	7	8	24	ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ	Jesus	Jews	Bound									2		25	Adv Pt	
7	Mark	7	8	25	κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2		25	Exp	
7	Mark	7	9	27	καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2		27	Exp	
7	Mark	7	9	28	ἵνα τὴν παράδοσιν ὑμῶν στήσητε.	Jesus	Jews	Bound				Subj					2		27	ἵνα	
7	Mark	7	10	29	Μωϋσῆς γὰρ εἶπεν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	93	29	Proj	
7	Mark	7	10	30	τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου,	Jesus	Jews	Proj	Dir-		Imp						2		29	none	
7	Mark	7	10	31	καὶ, ὁ καταλογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.	Jesus	Jews	Proj	Dir-		Imp						3	33 10 10	29		
7	Mark	7	11	33	ὑμεῖς δὲ λέγετε·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2		33	Proj	
7	Mark	7	11	34	ἐὰν εἶπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ·	Jesus	Jews	Proj-Bound				Subj					3	9	33	none	
7	Mark	7	11	35	κορβάν... ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῆς,	Jesus	Jews	Proj	Decl-								3	35	33		
7	Mark	7	12	38	οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2				Exp
7	Mark	7	13	40	ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε·	Jesus	Jews	Bound									2		38	Adv Pt	
7	Mark	7	13		καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	none	2	2				
8	Mark	8	11		καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ,	Jews	Jesus	Verbal				Demand	G-S	None	Other	1					
8	Mark	8	12		τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	3	11			
8	Mark	8	12		ἀμὴν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl			Ind					1				
8	Mark	8	12	48	εἰ δοθῆσεται τῇ γενεᾷ ταῦτη σημεῖον.	Jesus	Jews	Bound				Ind	Give	Info	Self	None	2	3	33	none	εἰ
9	Mark	10	2		ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι,	Jews	Jesus	Free	Int	Non-lead	Ind	Demand	Info	None	Other	1	3	10 34			
9	Mark	10	3		τί ὑμῖν ἐνετείλατο Μωϋσῆς;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Other	2	3	93			
9	Mark	10	4		ἐπέτρεψεν Μωϋσῆς βιβλίῳ ἀποστασίου γράψαι καὶ ἀπολύσαι.	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Other	3	3	93			
9	Mark	10	5		πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	4	3				
9	Mark	10	6		ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	12			
9	Mark	10	7		ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	9			
9	Mark	10	7		καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
9	Mark	10	8		καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	60			
9	Mark	10	8		ὥστε οὐκέτι εἰσὶν δύο	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
9	Mark	10	8		ἀλλὰ μία σὰρξ.	Jesus	Jews	Free	Decl			Give	Info	Self	Self	4	3				
9	Mark	10	9		ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	None	4	3	9			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
15	Mark	11	28		ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	2				
15	Mark	11	28	120	ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3		120	Exp	
15	Mark	11	28	121	ἵνα ταῦτα ποιῆς;	Jews	Jesus	Bound			Subj						2		120	ἵνα	
15	Mark	11	29		ἐπερωτήσω ὑμᾶς ἕνα λόγον,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	1				
15	Mark	11	29		καὶ ἀποκρίθητέ μοι	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	Self	2	2				
15	Mark	11	29		καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1				
15	Mark	11	30		τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	Self	Self	2	3	53	93		
15	Mark	11	30		ἀποκρίθητέ μοι.	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	Other	2	2				
15	Mark	11	33		οὐκ οἶδμεν.	Jews	Jesus	Free	Decl		Ind	(Response)		Other-Dis	Other	3	1				
15	Mark	11	33		οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	4	1				
15	Mark	12	1		ἀμπελῶνα ἀνθρώπου ἐφύτευσεν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	9			
15	Mark	12	1		καὶ περιέθηκεν φραγμὸν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	1		καὶ ἄρυσεν ὑπολήμιον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	1		καὶ ᾠκοδόμησεν πύργον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	1		καὶ ἐξέδετο αὐτὸν γεωργοῖς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	1		καὶ ἀπεδήμησεν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	2	9	καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3		9	Exp	
15	Mark	12	2	10	ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·	Jesus	Jews	Bound			Subj						3		9	ἵνα	
15	Mark	12	3	11	καὶ (λαβόντες αὐτὸν) ἔδειραν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3		11	Exp	
15	Mark	12	3	12	()	Jesus	Jews	Bound									3		11	Adv Pt	
15	Mark	12	3		καὶ ἀπέστειλαν κενόν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	4		καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	4		κάκεινον ἐκεφαλῶσαν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	4		καὶ ἠτίμασαν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	5		καὶ ἄλλον ἀπέστειλεν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	5		κάκεινον ἀπέκτειναν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	5		καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείνοντες.	Jesus	Jews	Free	Decl			Give	Info	Self	Self	4	3				
15	Mark	12	6		ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	6	23	ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3		23	Combo	
15	Mark	12	6	24	λέγων	Jesus	Jews	Bound									3		23	Adv Pt	
15	Mark	12	6	25	ὅτι ἐντραπήσονται τὸν υἱὸν μου.	Jesus	Jews	Proj	Decl-		Ind						3	43	23	ὅτι	
15	Mark	12	7	26	ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	43	26	Proj	
15	Mark	12	7	27	ὅτι οὗτός ἐστιν ὁ κληρονόμος·	Jesus	Jews	Proj	Decl-		Ind						3		26	ὅτι	
15	Mark	12	7	29	δεῦτε ἀποκτείνωμεν αὐτόν,	Jesus	Jews	Proj	Decl-		Ind						1		26		
15	Mark	12	7	30	καὶ ἡμῶν ἔσται ἡ κληρονομία.	Jesus	Jews	Proj	Decl-		Ind						3	57	26		
15	Mark	12	8	31	καὶ (λαβόντες) ἀπέκτειναν αὐτόν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3		32	Exp	
15	Mark	12	8	32	()	Jesus	Jews	Bound									3		32	Adv Pt	

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
15	Mark	12	8		καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	9		τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	4	3	57 3			
15	Mark	12	9		ἐλεύσεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	9		καὶ ἀπολέσει τοὺς γεωργοὺς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	9		καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3				
15	Mark	12	10	38	οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε·	Jesus	Jews	Free	Int	Lead (+)	Ind	Demand	Info	Self	None	4	2		38	Proj	
15	Mark	12	10	39	λίθοι ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	Jesus	Jews	Proj	Decl-		Ind					3	2 30 45		38	none	
15	Mark	12	11	43	παρὰ κυρίου ἐγένετο αὕτη	Jesus	Jews	Proj	Decl-		Ind					3			38		
15	Mark	12	11	44	καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	Jesus	Jews	Proj	Decl-		Ind					3			38		
16	Mark	12	14		διδάσκαλε, οἶδαμεν	Jews	Jesus	Free-Pre	Decl		Ind					1					
16	Mark	12	14		ὅτι ἀληθὴς εἶ	Jews	Jesus	Free	Decl		Ind	Give	Info	None	Self	1	2				
16	Mark	12	14		καὶ οὐ μέλει σοι περὶ οὐδενός·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3				
16	Mark	12	14		οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	2				
16	Mark	12	14		ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	2				
16	Mark	12	14		ἔξεστιν δοῦναι κῆμασον Καίσαρι ἢ οὐ;	Jews	Jesus	Free	Int	Non-lead	Ind	Demand	Info	Self	Self	1	3	57 57 37			
16	Mark	12	14		δῶμεν ἢ μὴ δῶμεν;	Jews	Jesus	Free	Int	Elem-Res	Subj	Demand	Info	Self	Other	1	1				
16	Mark	12	15		τί με πειράζετε;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	2				
16	Mark	12	15	69	φέρετέ μοι δηνάριον	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	Other	2	2		69	Exp	
16	Mark	12	15	70	ἵνα ἴδω.	Jesus	Jews	Bound			Subj					1			69	ἵνα	
16	Mark	12	16		οἱ δὲ ἤνεγκαν.	Jews	Jesus	Non-verbal				(Response)		Other-Exp	Other	3					
16	Mark	12	16		τίνος ἡ ἐκκῶν αὕτη καὶ ἡ ἐπιγραφή;	Jesus	Jews	Free	Int	Elem-Open		Demand	Info	Other-Ini	Other	4	3	6 33			
16	Mark	12	16		Καίσαρος.	Jews	Jesus	Free	Decl			(Response)		Other-Exp	Other	5	3				
16	Mark	12	17		τὰ Καίσαρος ἀπόδοτε Καίσαρι	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Other-Ini	Self	6	2				
16	Mark	12	17		καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	None	6	2				
17	Mark	12	19	85	διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν	Jews	Jesus	Free	Decl		Ind	Give	Info	None	Self	1	3	93		85	Proj
17	Mark	12	19	86	ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ	Jews	Jesus	Proj-Bound			Subj					3	10			85	ὅτι
17	Mark	12	19	87	καὶ καταλίπῃ γυναῖκα	Jews	Jesus	Proj-Bound			Subj					3				85	
17	Mark	12	19	88	καὶ μὴ ἀφή τέκνον,	Jews	Jesus	Proj-Bound			Subj					3				85	
17	Mark	12	19	89	ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα	Jews	Jesus	Proj	Decl-		Subj					3	10			85	
17	Mark	12	19	90	καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	Jews	Jesus	Proj	Decl-		Subj					3				85	
17	Mark	12	20		ἐπὶ ἀδελφοὶ ἦσαν·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60 10			
17	Mark	12	20		καὶ ὁ πρῶτος ἔλαβεν γυναῖκα	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60			
17	Mark	12	20	94	καὶ (ἀποθνήσκων) οὐκ ἀφήκεν σπέρμα·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3			94	Exp
17	Mark	12	20	93	()	Jews	Jesus	Bound								3			94	Adv Pt	
17	Mark	12	21		καὶ ὁ δεῦτερος ἔλαβεν αὐτὴν	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60			
17	Mark	12	21	96	καὶ ἀπέθανεν	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3			96	Exp
17	Mark	12	21	97	μὴ καταλιπὼν σπέρμα	Jews	Jesus	Bound								3			96	Adv Pt	
17	Mark	12	21		καὶ ὁ τρίτος ὡσαύτως·	Jews	Jesus	Free	Decl			Give	Info	Self	Self	1	3	60			
17	Mark	12	22		καὶ οἱ ἐπὶ οὐκ ἀφήκαν σπέρμα.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
17	Mark	12	22		ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	9			
17	Mark	12	23	101	ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν	Jews	Jesus	Bound			Subj						3		102	ὅταν	
17	Mark	12	23	102	τίνος αὐτῶν ἔσται γυνή;	Jews	Jesus	Free	Int	Elem-Res	Ind	Demand	Info	Self	Self	1	3	9		102	Exp
17	Mark	12	23		οἱ γὰρ ἐπὶ ἔσχον αὐτὴν γυναῖκα.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Other	1	3	60			
17	Mark	12	24		οὐ διὰ τοῦτο πλανήσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;	Jesus	Jews	Free	Int	Lead (+)	Ind	Demand	Info	Other-Ini	Self	2	2				
17	Mark	12	25	108	ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν	Jesus	Jews	Bound			Subj						3		109	ὅταν	
17	Mark	12	25	109	οὔτε γαμοῦσιν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			109	Exp
17	Mark	12	25		οὔτε γαμίζονται,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Mark	12	25		ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Mark	12	26		περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάρου	Jesus	Jews	Free-Pre	Int	Lead (+)							2				
17	Mark	12	26	114	πῶς εἶπεν αὐτῷ ὁ θεός;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	2	3			114	Combo
17	Mark	12	26	115	λέγων	Jesus	Jews	Bound									3			114	Adv Pt
17	Mark	12	26	116	ἐγὼ ὁ θεός Ἀβραάμ καὶ ὁ θεός Ἰσαὰκ καὶ ὁ θεός Ἰακώβ;	Jesus	Jews	Proj	Decl-								1			114	none
17	Mark	12	27		οὐκ ἔστιν θεός νεκρῶν ἀλλὰ ζώντων·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Mark	12	27		πολὺ πλανήσθε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	2				
1	Luke	5	21		τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας;	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	3				
1	Luke	5	21	110	τίς δύναται ἁμαρτίας ἀφεῖναι	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3			110	Exp
1	Luke	5	21	111	εἰ μὴ ὁ μόνος ὁ θεός;	Jews	Self	Bound									3	12		110	εἰ
1	Luke	5	22		τί διαλογίσεσθε ἐν ταῖς καρδίαις ὑμῶν;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	2				
1	Luke	5	23		τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφείνεται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	Self	Self	2	3	33	33		
1	Luke	5	24		ἵνα δὲ εἰδῆτε	Jesus	Jews	Free-Pre			Subj						2				
1	Luke	5	24		ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἔξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3	9			
2	Luke	5	30		διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;	Jews	Disciples	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	2				
2	Luke	5	31		οὐ χρεῖαν ἔχουσιν οἱ υγιαίνοντες ἰατροῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	3	23			
2	Luke	5	31		ἀλλὰ οἱ κακῶς ἔχοντες·	Jesus	Jews	Free	Decl			Give	Info	Self	Self	2	3	23			
2	Luke	5	32		οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	2	1				
2	Luke	5	33		οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	3	3	36	93		
2	Luke	5	33		καὶ δεήσεις ποιοῦνται	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	3	3				
2	Luke	5	33		ὁμοίως καὶ οἱ τῶν Φαρισαίων.	Jews	Jesus	Free	Decl			Give	Info	Self	Self	3	3	11			
2	Luke	5	33		οἱ δὲ σοὶ ἐσθίουσιν	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	3	3				
2	Luke	5	33		καὶ πίνουσιν.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Other	3	3				
2	Luke	5	34		μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν ποιῆσαι νηστεύσαι;	Jesus	Jews	Free	Int	Lead (-)	Ind	Demand	Info	Other-Ini	Self	4	2				
2	Luke	5	35		ἐλεύσονται δὲ ἡμέραι,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	67			

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2	Luke	5	35	179	καὶ ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ ἡμιφίος,	Jesus	Jews	Bound			Subj						3	10	180	ὅταν
2	Luke	5	35	180	τότε ἡγορεύουσιν ἐν ἐκείναις ταῖς ἡμέραις,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	11	180	Exp
2	Luke	5	36		οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3			
2	Luke	5	36	184	εἰ δὲ μὴ γε,	Jesus	Jews	Bound									3		185	εἰ
2	Luke	5	36	185	καὶ τὸ καινὸν σχίσει	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	58	185	Exp
2	Luke	5	36		καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	6 58		
2	Luke	5	37		καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3			
2	Luke	5	37	188	εἰ δὲ μὴ γε,	Jesus	Jews	Bound									3		189	εἰ
2	Luke	5	37	189	ρήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	6 58	189	Exp
2	Luke	5	37		καὶ αὐτὸς ἐκχυθήσεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3			
2	Luke	5	37		καὶ οἱ ἀσκοὶ ἀπολούνται·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	6		
2	Luke	5	38		ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3			
2	Luke	5	39	193	καὶ οὐδεὶς (πῶν παλαιῶν) θέλει νέον·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3		193	Exp
2	Luke	5	39	194	()	Jesus	Jews	Bound									3		193	Adv Pt
2	Luke	5	39	195	λέγει γάρ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	4	3		195	Proj
2	Luke	5	39	196	ὁ παλαιὸς χρηστός ἐστίν.	Jesus	Jews	Proj	Decl		Ind						3	58	195	none
4	Luke	6	2		τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	2			
4	Luke	6	3		οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες,	Jesus	Jews	Free	Int	Lead (+)	Ind	Demand	Info	Other-Ini	Self	2	2			
4	Luke	6	4		ὡς εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
4	Luke	6	4	16	καὶ (τοὺς ἄρτους τῆς προθέσεως λαβῶν) ἔφαγεν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		16	Exp
4	Luke	6	4	17	()	Jesus	Jews	Bound									3		16	Adv Pt
4	Luke	6	4		καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν εἰ μὴ μόνους τοὺς ἱερεῖς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
4	Luke	6	5		κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3	9		
5	Luke	6	9		ἐπερωτῶ ὑμᾶς	Jesus	Jews	Free-Pre	Decl		Ind						1			
5	Luke	6	9		εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σώσαι ἢ ἀπολέσαι;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	None	None	1	3	88 88 23 21 20		
10	Luke	13	31		ἔξελθε	Jews	Jesus	Free	Dir		Imp	Demand	G-S	None	Self	1	2			
10	Luke	13	31	150	καὶ πορεύου ἐντεῦθεν,	Jews	Jesus	Free	Dir		Imp	Demand	G-S	Self	Other	1	2		150	Exp
10	Luke	13	31	151	ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.	Jews	Jesus	Bound			Ind						3	93	150	ὅτι
10	Luke	13	32	154	πορευθέντες	Jesus	Jews	Bound									2		155	Adv Pt
10	Luke	13	32	155	εἶπατε τῇ ἀλώπεκι ταύτῃ·	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Other-Ini	Self	2	2		155	Combo
10	Luke	13	32	157	ἰδοὺ ἐκβάλλω δαιμόνια	Jesus	Jews	Proj	Decl		Ind						1		155	none
10	Luke	13	32	158	καὶ ἰάσεις ἀποτελεῶ σήμερον καὶ αὔριον	Jesus	Jews	Proj	Decl		Ind						1		155	
10	Luke	13	32	159	καὶ τῇ τρίτῃ τελειοῦμαι.	Jesus	Jews	Proj	Decl		Ind						1		155	
10	Luke	13	33	160	πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	67 67 67 15	160	Exp

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10	Luke	13	33	161	ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.	Jesus	Jews	Bound			Ind						3	53 20 93	160	ὅτι
10	Luke	13	34	165	Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπιουιάσαι τὰ τέκνα σου ὃν τρόπον ὄρις τὴν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1			
10	Luke	13	34		καὶ οὐκ ἠθέλησατε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2			
10	Luke	13	35		ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	7		
10	Luke	13	35		λέγω δὲ ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1			
10	Luke	13	35	175	οὐ μὴ ἴδητέ με	Jesus	Jews	Free	Decl		Subj	Give	Info	Self	None	2	2		175	Combo
10	Luke	13	35	176	ἕως ἤξει	Jesus	Jews	Bound			Ind						3		175	ἕως
10	Luke	13	35	177	ὅτε εἴπητε·	Jesus	Jews	Bound			Subj						2		175	ὅτε
10	Luke	13	35	178	εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	Jesus	Jews	Proj	Decl								3	15 33 12	175	none
11	Luke	14	3		ἔξεστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	None	Other	1	3	67 23		
11	Luke	14	4		οἱ δὲ ἠσύχασαν.	Jews	Jesus	Verbal				(Response)		Other-Dis	Other	2				
11	Luke	14	5		τίνος ὑμῶν μίος ἢ βοῦς εἰς φρέαρ πεσεῖται,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	3	3	10 4		
11	Luke	14	5		καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;	Jesus	Jews	Free	Int	Lead (+)	Ind	Demand	Info	Self	None	3	3			
12	Luke	16	14		οἱ Φαρισαῖοι ἐξεμυκτήριζον αὐτόν.	Jews	Jesus	Verbal				Give	Info	None	Other	1				
12	Luke	16	15		ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	2			
12	Luke	16	15	68	ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	12	68	Exp
12	Luke	16	15	69	ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.	Jesus	Jews	Bound									3	9 65	68	ὅτι
12	Luke	16	16		Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου·	Jesus	Jews	Free	Decl			Give	Info	Self	Self	2	3	33		
12	Luke	16	16		ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	1 12		
12	Luke	16	16		καὶ πᾶς εἰς αὐτὴν βιάζεται.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
12	Luke	16	17		εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	1 1 13		
12	Luke	16	17		ἢ τοῦ νόμου μίαν κερατῖαν πεσεῖν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	33 33 75		
12	Luke	16	18		Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	34 10 34		
12	Luke	16	18		καὶ ὁ ἀπολελυμένη ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3	34 10 34		
13	Luke	17	20		πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	3	1 12		
13	Luke	17	20		οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	3	1 12		
13	Luke	17	21	95	οὐδὲ ἐροῦσιν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		95	Proj
13	Luke	17	21	96	ἰδοὺ ὠδε	Jesus	Jews	Proj	Decl								3		95	none
13	Luke	17	21	97	ἢ ἐκεῖ,	Jesus	Jews	Proj	Decl								3		95	

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
13	Luke	17	21		ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	2	3	1 12		
14	Luke	19	39		διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.	Jews	Jesus	Free	Dir		Imp	Demand	G-S	None	Other	1	2			
14	Luke	19	40		λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1			
14	Luke	19	40	179	ἐάν οὗτοι σιωπήσουσιν,	Jesus	Jews	Bound			Ind						3		180	ἐάν
14	Luke	19	40	180	οἱ λίθοι κρᾶξουσιν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	None	2	3	2	180	Exp
15	Luke	20	2		εἰπὸν ἡμῖν	Jews	Jesus	Free-Pre	Dir		Imp						2			
15	Luke	20	2		ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	2			
15	Luke	20	2		ἢ τίς ἐστίν ὁ δούξ σοι τὴν ἐξουσίαν ταύτην;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3	57 37		
15	Luke	20	3		ἐρωτήσω ὑμᾶς κατὰ λόγον,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	1			
15	Luke	20	3		καὶ εἶπατέ μοι·	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	Self	2	2			
15	Luke	20	4		τὸ βᾶπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἡ ἐξ ἀνθρώπων;	Jesus	Jews	Free	Int	Elem-Res	Ind	Demand	Info	Self	Other	2	3	53 93		
15	Luke	20	7		ἀπεκρίθησαν μὴ εἰδέναι πόθεν.	Jews	Jesus	Verbal				(Response)		Other-Dis	Other	3				
15	Luke	20	8		οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	None	4	1			
16	Luke	20	21		διδάσκαλε, οἶδαμεν	Jews	Jesus	Free-Pre	Decl		Ind						1			
16	Luke	20	21		ὅτι ὀρθῶς λέγεις	Jews	Jesus	Free	Decl		Ind	Give	Info	None	Self	1	2			
16	Luke	20	21		καὶ διδάσκεις	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	2			
16	Luke	20	21		καὶ οὐ λαμβάνεις πρόσωπον,	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	2			
16	Luke	20	21		ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	2			
16	Luke	20	22		ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;	Jews	Jesus	Free	Int	Non-lead	Ind	Demand	Info	Self	Other	1	3	37 57 57		
16	Luke	20	24		δείξατέ μοι δηνάριον·	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Other-Ini	Self	2	2			
16	Luke	20	24		τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	2	3			
16	Luke	20	24		Καίσαρος.	Jews	Jesus	Free	Decl			(Response)		Other-Exp	Other	3	3			
16	Luke	20	25		τοῖνον ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Other-Ini	None	4	2			
17	Luke	20	28	121	διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,	Jews	Jesus	Free	Decl		Ind	Give	Info	None	Self	1	3	93	121	Proj
17	Luke	20	28	122	ἐάν τίνος ἀδελφὸς ἀποθάνῃ	Jews	Jesus	Proj-Bound			Subj						3	10	121	none
17	Luke	20	28	123	ἔχων γυναῖκα,	Jews	Jesus	Proj-Bound									3		121	
17	Luke	20	28	124	καὶ οὗτος ἄτεκνος ἦ,	Jews	Jesus	Proj-Bound			Subj						3		121	
17	Luke	20	28	125	ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα	Jews	Jesus	Proj	Decl-		Subj						3	10	121	
17	Luke	20	28	126	καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	Jews	Jesus	Proj	Decl-		Subj						3		121	
17	Luke	20	29		ἐπὶ αὐτῶν οὐκ ἀδελφοὶ ἦσαν·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60 10		
17	Luke	20	29	128	καὶ ὁ πρῶτος (λαβὼν γυναῖκα) ἀπέθανεν ἄτεκνος·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60	128	Exp
17	Luke	20	29	129	()	Jews	Jesus	Bound									3		128	Adv Pt
17	Luke	20	30		καὶ ὁ δεύτερος	Jews	Jesus	Free	Decl			Give	Info	Self	Self	1	3	60		
17	Luke	20	31		καὶ ὁ τρίτος ἔλαβεν αὐτήν,	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	60		
17	Luke	20	31		ὡσαύτως δὲ καὶ οἱ ἑπτά	Jews	Jesus	Free	Decl			Give	Info	Self	Self	1	3	60		
17	Luke	20	31		οὐ κατέλιπον τέκνα	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3			
17	Luke	20	31		καὶ ἀπέθανον.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3			
17	Luke	20	32		ἕστερον καὶ ἡ γυνὴ ἀπέθανεν.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	1	3	9		

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
17	Luke	20	33		ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή;	Jews	Jesus	Free	Int	Elem-Res	Ind	Demand	Info	Self	Self	1	3	9			
17	Luke	20	33		οἱ γὰρ ἐπὶ ἔσχον αὐτὴν γυναῖκα.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Other	1	3	60			
17	Luke	20	34		οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	3	11			
17	Luke	20	34		καὶ γαμίσκονται,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Luke	20	35		οἱ δὲ καταξιώθεντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	65 67 90 23 23			
17	Luke	20	35		οὔτε γαμίζονται·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Luke	20	36		οὐδὲ γὰρ ἀποθανεῖν ἔτι δύναται,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Luke	20	36		ἰσάγγελοι γὰρ εἰσιν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Luke	20	36	148	καὶ υἱοὶ εἰσιν θεοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		148	Exp	
17	Luke	20	36	149	τῆς ἀναστάσεως υἱοὶ ὄντες.	Jesus	Jews	Bound									3		148	Adv Pt	
17	Luke	20	37	150	ὅτι δὲ ἐγείρονται οἱ νεκροί,	Jesus	Jews	Proj			Ind						3	23		151	ὅτι
17	Luke	20	37	151	καὶ Μωϋσῆς ἐμήνησεν ἐπὶ τῆς βάτου,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	93		151	Combo
17	Luke	20	37	152	ὡς λέγει κύριον τὸν θεὸν Ἰαβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.	Jesus	Jews	Bound			Ind						3			151	ὡς
17	Luke	20	38		θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
17	Luke	20	38		πάντες γὰρ αὐτῶ ζῶσιν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	2	3				
17	Luke	20	39		διδάσκαλε, καλῶς εἶπας.	Jews	Jesus	Free	Decl		Ind	(Response)		Other-Exp	None	3	2				
18	John	2	18	61	τί σημεῖον δεικνύεις ἡμῖν	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	2		61	Exp	
18	John	2	18	62	ὅτι ταῦτα ποιεῖς;	Jews	Jesus	Bound			Ind						2		61	ὅτι	
18	John	2	19		λύσατε τὸν ναὸν τούτου	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Other-Ini	Self	2	2				
18	John	2	19		καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	2	1				
18	John	2	20		τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος,	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	3	3	7			
18	John	2	20		καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;	Jews	Jesus	Free	Int	Non-Lead	Ind	Demand	Info	Self	None	3	2				
19	John	5	17		ὁ πατήρ μου ἕως ἄρτι ἐργάζεται	Jesus	Jews	Free	Decl		Ind	Give	Info	None	Self	1	3	12			
19	John	5	17		καγὼ ἐργάζομαι·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1				
19	John	5	19		ἀμὴν ἀμὴν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1				
19	John	5	19	76	οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	10		76	Exp
19	John	5	19	78	ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα·	Jesus	Jews	Bound			Subj						3			76	ἐὰν
19	John	5	19		ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	10			
19	John	5	20		ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	12			
19	John	5	20		καὶ πάντα δείκνυσιν αὐτῶ ἃ αὐτὸς ποιεῖ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3				
19	John	5	20	85	καὶ μείζονα τούτων δείξει αὐτῶ ἔργα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3			85	Exp
19	John	5	20	86	ἵνα ὑμεῖς θαυμάσητε.	Jesus	Jews	Bound			Subj						2			85	ἵνα
19	John	5	21	87	ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς	Jesus	Jews	Bound			Ind						3	12		89	ὥσπερ
19	John	5	21	88	καὶ ζωοποιεῖ,	Jesus	Jews	Bound			Ind						3			89	καὶ
19	John	5	21	89	οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	10		89	Exp
19	John	5	22		οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	12			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
19	John	5	22	92	ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3		92	Exp
19	John	5	23	93	ἵνα πάντες τιμῶσι τὸν υἱὸν	Jesus	Jews	Bound			Subj						3		92	ἵνα
19	John	5	23	94	καθὼς τιμῶσι τὸν πατέρα.	Jesus	Jews	Bound			Subj						3		92	καθὼς
19	John	5	23		ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	87 10		
19	John	5	24		Ἄμην ἀμὴν λέγω ὑμῖν	Jesus	Jews	Free-Pre	Decl		Ind						1			
19	John	5	24		ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	33 24 31 15		
19	John	5	24		καὶ εἰς κρίσιν οὐκ ἔρχεται,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3			
19	John	5	24		ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3			
19	John	5	25		ἀμὴν ἀμὴν λέγω ὑμῖν	Jesus	Jews	Free-Pre	Decl		Ind						1			
19	John	5	25		ὅτι ἔρχεται ὥρα	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	67		
19	John	5	25	107	καὶ νῦν ἐστίν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3		107	Exp
19	John	5	25	108	ὅτε οἱ ἄκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ	Jesus	Jews	Bound			Ind						3	23	107	ὅτε
19	John	5	25	109	καὶ οἱ ἀκούσαντες ζήσουσιν.	Jesus	Jews	Bound			Ind						3	24	107	καὶ
19	John	5	26	111	ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ,	Jesus	Jews	Bound			Ind						3	12	112	ὥσπερ
19	John	5	26	112	οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3		112	Exp
19	John	5	27	114	καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3		114	Exp
19	John	5	27	116	ὅτι υἱὸς ἀνθρώπου ἐστίν.	Jesus	Jews	Bound			Ind						3		114	ὅτι
19	John	5	28	117	μὴ θαυμάζετε τοῦτο,	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	Self	1	2		117	Exp
19	John	5	28	118	ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ	Jesus	Jews	Bound			Ind						3	67 7 24 33	117	ὅτι
19	John	5	29	120	καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς,	Jesus	Jews	Bound			Ind						3	88 42	117	καὶ
19	John	5	29	122	οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως	Jesus	Jews	Bound			Ind						3	88 42	117	δὲ
19	John	5	30		Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1			
19	John	5	30	126	καθὼς ἀκούω	Jesus	Jews	Bound			Ind						1		127	καθὼς
19	John	5	30	127	κρίνω,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1		127	Exp
19	John	5	30	128	καὶ ἡ κρίσις ἣ ἐμὴ δίκαια ἐστίν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	56	128	Exp
19	John	5	30	129	ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.	Jesus	Jews	Bound			Ind						1		128	ὅτι
19	John	5	31	132	Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,	Jesus	Jews	Bound			Subj						1		133	ἐάν
19	John	5	31	133	ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	33	133	Exp
19	John	5	32		ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	33		
19	John	5	32		καὶ οἶδα	Jesus	Jews	Free-Pre	Decl		Ind						1			
19	John	5	32		ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	33 33		
19	John	5	33		ὕμεις ἀπεστάλκατε πρὸς Ἰωάννην,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			
19	John	5	33		καὶ μαρτυρήθηκεν τῇ ἀληθείᾳ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
19	John	5	34		ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1				
19	John	5	34	142	ἀλλὰ ταῦτα λέγω	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1		142	Exp	
19	John	5	34	143	ἵνα ὑμεῖς σωθῆτε.	Jesus	Jews	Bound			Subj						2		142	ἵνα	
19	John	5	35		ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3				
19	John	5	35		ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
19	John	5	36		Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1				
19	John	5	36	150	τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	42 57 12 68 42	150	Proj	
19	John	5	36	155	ὅτι ὁ πατήρ με ἀπέσταλκεν.	Jesus	Jews	Proj	Decl		Ind						3	12	150	ὅτι	
19	John	5	37		καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	15 12			
19	John	5	37		οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
19	John	5	37		οὔτε εἶδος αὐτοῦ ἐωράκατε,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
19	John	5	38	161	καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			161	Exp
19	John	5	38	163	ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.	Jesus	Jews	Bound			Ind						2		161	ὅτι	
19	John	5	39	165	ἐραυνᾶτε τὰς γραφάς,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			165	Exp
19	John	5	39	166	ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν·	Jesus	Jews	Bound			Ind						2		165	ὅτι	
19	John	5	39		καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3				
19	John	5	40	170	καὶ οὐ θέλετε ἐλθεῖν πρὸς με	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			170	Exp
19	John	5	40	172	ἵνα ζωὴν ἔχητε.	Jesus	Jews	Bound			Subj						2		170	ἵνα	
19	John	5	41		Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1				
19	John	5	42		ἀλλὰ ἔγνωκα ὑμᾶς	Jesus	Jews	Free-Pre	Decl		Ind						1				
19	John	5	42		ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
19	John	5	43		ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1				
19	John	5	43		καὶ οὐ λαμβάνετε με·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
19	John	5	43	178	ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ,	Jesus	Jews	Bound			Subj						3		179	ἐάν	
19	John	5	43	179	ἐκεῖνον λήμψεθε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			179	Exp
19	John	5	44		πῶς δύνασθε ὑμεῖς πιστεῦσαι	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	1	2				
19	John	5	44	182	δόξαν παρὰ ἀλλήλων λαμβάνοντες,	Jesus	Jews	Bound									2		183	Adv Pt	
19	John	5	44	183	καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			183	Exp
19	John	5	45	184	Μὴ δοκεῖτε	Jesus	Jews	Free	Dir		Ind	Demand	G-S	Self	Self	1	2			184	Proj
19	John	5	45	185	ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα·	Jesus	Jews	Proj	Decl		Ind						1		184	ὅτι	
19	John	5	45		ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3	33			
19	John	5	46	189	εἰ γὰρ ἐπιστεύετε Μωϋσεῖ,	Jesus	Jews	Bound			Ind						2		190	εἰ	
19	John	5	46	190	ἐπιστεύετε ἂν ἐμοί·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			190	Exp
19	John	5	46		περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	3				
19	John	5	47	192	εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε,	Jesus	Jews	Bound			Ind						2		193	εἰ	

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
19	John	5	47	193	πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύετε;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	None	1	2		193	Exp
20	John	6	42		οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα;	Jews	Self	Free	Int	Lead (+)	Ind	Demand	Info	None	Self	1	3			
20	John	6	42	171	πῶς νῦν λέγει	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	1	3		171	Proj
20	John	6	42	172	ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;	Jews	Self	Proj	Decl-			Ind					1		171	ὅτι
20	John	6	43		μὴ γογγύζετε μετ' ἀλλήλων.	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Other-Ini	Self	2	2			
20	John	6	44	176	οὐδεὶς δύναται ἔλθειν πρὸς με	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		176	Exp
20	John	6	44	178	ἐάν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν,	Jesus	Jews	Bound			Subj						3	12	176	ἐάν
20	John	6	44		κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1			
20	John	6	45	181	ἔστιν γεγραμμένον ἐν τοῖς προφήταις·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		181	Proj
20	John	6	45	183	καὶ ἔσονται πάντες διδασκοὶ θεοῦ·	Jesus	Jews	Proj	Decl-		Ind	Give	Info	Self	Self		3		181	none
20	John	6	45		πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	24 12 27		
20	John	6	46	187	οὐχ ὅτι τὸν πατέρα ἐώρακέν τις	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		187	Exp
20	John	6	46	188	εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ,	Jesus	Jews	Bound									3	12	187	εἰ
20	John	6	46		οὗτος ἐώρακεν τὸν πατέρα.	Jesus	Jews	Free			Ind	Give	Info	Self	Self	2	3			
20	John	6	47		ἀμὴν ἀμὴν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1			
20	John	6	47		ὁ πιστεύων ἔχει ζωὴν αἰώνιον.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	31		
20	John	6	48		Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1			
20	John	6	49		οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	10		
20	John	6	49		καὶ ἀπέθανον·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			
20	John	6	50	197	οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		197	Exp
20	John	6	50	199	ἵνα τις ἐξ αὐτοῦ φάγῃ	Jesus	Jews	Bound			Subj						3		197	ἵνα
20	John	6	50	200	καὶ μὴ ἀποθάνῃ.	Jesus	Jews	Bound			Subj						3		197	καὶ
20	John	6	51		ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1			
20	John	6	51	204	ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου	Jesus	Jews	Bound			Subj						3		204	ἐάν
20	John	6	51	205	ζήσῃ εἰς τὸν αἰῶνα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3		204	Exp
20	John	6	51		καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	2	3	5 57 9 23		
20	John	6	52		πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Other	3	3			
20	John	6	53		ἀμὴν ἀμὴν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1			
20	John	6	53	214	ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ	Jesus	Jews	Bound			Subj						2		216	ἐάν
20	John	6	53	215	καὶ πίητε αὐτοῦ τὸ αἷμα,	Jesus	Jews	Bound			Subj						2		216	καὶ
20	John	6	53	216	οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	4	2		216	Exp
20	John	6	54		ὁ πρῶγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	23 8 23 8		
20	John	6	54		κἀγὼ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	1			
20	John	6	55		ἢ γὰρ σὰρξ μου ἀληθῆς ἐστὶν βρώσις,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	8		
20	John	6	55		καὶ τὸ αἷμά μου ἀληθῆς ἐστὶν πόσις.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	8		

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
20	John	6	56		ὁ τρώγων μου τὴν σάρκα καὶ πίνω μου τὸ αἷμα ἐν ἔμοι μένει	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	23 8 23 8			
20	John	6	56		κἀγὼ ἐν αὐτῷ.	Jesus	Jews	Free	Decl			Give	Info	Self	Self	4	1				
20	John	6	57	227	καθὼς ἀπέστειλὲν με ὁ ζῶν πατήρ	Jesus	Jews	Bound			Ind						3	23 12	230	καθὼς	
20	John	6	57	229	κἀγὼ ζῶ διὰ τὸν πατέρα,	Jesus	Jews	Bound			Ind						1		230	καὶ	
20	John	6	57	230	καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3	23	230	Exp	
20	John	6	58	233	οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	4	3		233	Exp	
20	John	6	58	235	οὐ καθὼς ἔφαγον οἱ πατέρες	Jesus	Jews	Bound			Ind						3	10	233	καθὼς	
20	John	6	58	236	καὶ ἀπέθανον·	Jesus	Jews	Bound			Ind						3		233	καὶ	
20	John	6	58		ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	4	3	23 5			
21	John	7	15	50	πὼς οὗτος γράμματα οἶδεν	Jews	Uncertain	Free	Int	Elem-Open	Ind	Demand	Info	None	Other	1	3		50	Exp	
21	John	7	15	51	μὴ μεμαθηκώς;	Jews	Uncertain	Bound									3		50	Adv Pt	
21	John	7	16		ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	3	33			
21	John	7	17	57	ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,	Jesus	Jews	Bound				Subj					3		59	ἐάν	
21	John	7	17	59	γινώσεται περὶ τῆς διδασχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3			59	Exp
21	John	7	18		ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	33			
21	John	7	18		ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὐ τὸς ἀληθῆς ἔστιν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	25 87 15			
21	John	7	18		καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	88			
21	John	7	19		Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον;	Jesus	Jews	Free	Int	Lead (+)	Ind	Demand	Info	Self	Self	2	3	93			
21	John	7	19		καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
21	John	7	19		τί με ζητεῖτε ἀποκτεῖναι;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	None	2	2				
22	John	7	33		ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι	Jesus	Jews	Free	Decl		Ind	Give	Info	None	Self	1	1				
22	John	7	33		καὶ ὑπάγω πρὸς τὸν πέμψαντά με.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	1				
22	John	7	34		ζητήσετέ με	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
22	John	7	34		καὶ οὐχ εὐρήσετέ με,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2				
22	John	7	34	139	καὶ ὅπου εἰμι ἐγὼ	Jesus	Jews	Bound			Ind						1		140	ὅπου	
22	John	7	34	140	ὑμεῖς οὐ δύνασθε ἐλθεῖν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	1	2			140	Exp
22	John	7	35	143	ποῦ οὗτος μέλλει πορεύεσθαι	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Self	2	3			143	Exp
22	John	7	35	145	ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν;	Jews	Self	Bound			Ind						1		143	ὅτι	
22	John	7	35		μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας;	Jews	Self	Free	Int	Lead (-)	Ind	Demand	Info	Self	Self	2	3				
22	John	7	36	149	τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν·	Jews	Self	Free	Int	Elem-Open	Ind	Demand	Info	Self	None	2	3	33 33		149	Proj
22	John	7	36	151	ζητήσετέ με	Jews	Self	Proj	Decl-		Ind						2		149	none	
22	John	7	36	152	καὶ οὐχ εὐρήσετέ με,	Jews	Self	Proj	Decl-		Ind						2		149		
22	John	7	36	153	καὶ ὅπου εἰμι ἐγὼ	Jews	Self	Proj-Bound			Ind						1		149		
22	John	7	36	154	ὑμεῖς οὐ δύνασθε ἐλθεῖν;	Jews	Self	Proj	Decl-		Ind						2		149		
23	John	8	12		ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου·	Jesus	Crowds	Free	Decl		Ind	Give	Info	None	Self	1	1				
23	John	8	12		ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ	Jesus	Jews	Free	Decl			Subj	Give	Info	Self	Self	1	3	36		

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
23	John	8	12		ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	1	3				
23	John	8	13		σὺ περὶ σεαυτοῦ μαρτυρεῖς·	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	2				
23	John	8	13		ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Other	2	3	33			
23	John	8	14	55	κἀν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,	Jesus	Jews	Bound			Subj						1		56	εάν	
23	John	8	14	56	ἀληθής ἐστίν ἡ μαρτυρία μου,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	3	3	33		56	Exp
23	John	8	14	57	ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·	Jesus	Jews	Bound			Ind						1		56	ὅτι	
23	John	8	14	60	ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.	Jesus	Jews	Bound			Ind						2		56	δὲ	
23	John	8	15		ὑμεῖς κατὰ τὴν σάρκα κρίνετε,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	2				
23	John	8	15		ἐγὼ οὐ κρίνω οὐδένα.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
23	John	8	16	65	καὶ ἐάν κρίνω δὲ ἐγὼ,	Jesus	Jews	Bound			Subj						1		66	εάν	
23	John	8	16	66	ἡ κρίσις ἢ ἐμὴ ἀληθινή ἐστίν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	56		66	Exp
23	John	8	16	67	ὅτι μόνος οὐκ εἰμί,	Jesus	Jews	Bound			Ind						1		66	ὅτι	
23	John	8	16	68	ἀλλ' ἐγὼ καὶ ὁ πέμπιας με πατήρ.	Jesus	Jews	Bound									1		66	ἀλλά	
23	John	8	17	70	καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3			70	Proj
23	John	8	17	71	ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν.	Jesus	Jews	Proj	Decl		Ind						3	9	33	70	ὅτι
23	John	8	18		ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
23	John	8	18		καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμπιας με πατήρ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	3	3	15	12		
23	John	8	19		ποῦ ἐστίν ὁ πατήρ σου;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Other	4	3	10			
23	John	8	19		οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου·	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	5	2				
23	John	8	19	80	εἰ ἐμὲ ἤδείτε,	Jesus	Jews	Bound			Ind						2		81	εἰ	
23	John	8	19	81	καὶ τὸν πατέρα μου ἂν ἤδείτε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	5	2			81	Exp
23	John	8	21		ἐγὼ ὑπάγω	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	5	1				
23	John	8	21		καὶ ζητήσατέ με,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	5	2				
23	John	8	21		καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	5	2				
23	John	8	21	90	ὅπου ἐγὼ ὑπάγω	Jesus	Jews	Bound			Ind						1		91	ὅπου	
23	John	8	21	91	ὑμεῖς οὐ δύνασθε ἔλθειν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	5	2			91	Exp
23	John	8	22	94	μήτι ἀποκτενεῖ ἑαυτόν,	Jews	Uncertain	Free	Int	Lead (-)	Ind	Demand	Info	Other-Ini	Other	6	3			94	Combo
23	John	8	22	95	ὅτι λέγει·	Jews	Uncertain	Bound			Ind						3		94	ὅτι	
23	John	8	22	96	ὅπου ἐγὼ ὑπάγω	Jews	Uncertain	Proj-Bound			Ind						1		94	none	
23	John	8	22	97	ὑμεῖς οὐ δύνασθε ἔλθειν;	Jews	Uncertain	Proj	Decl		Ind						2		94		
23	John	8	23		ὑμεῖς ἐκ τῶν κάτω ἐστέ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	7	2				
23	John	8	23		ἐγὼ ἐκ τῶν ἄνω εἰμί·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	1				
23	John	8	23		ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	2				
23	John	8	23		ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	1				
23	John	8	24	104	εἶπον οὖν ἡμῖν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	1			104	Proj
23	John	8	24	105	ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν·	Jesus	Jews	Proj	Decl		Ind						2		104	ὅτι	
23	John	8	24	106	εάν γὰρ μὴ πιστεύσητε	Jesus	Jews	Bound			Subj						2		108	εάν	
23	John	8	24	107	ὅτι ἐγὼ εἰμι,	Jesus	Jews	Proj	Decl		Ind						1		108	ὅτι	
23	John	8	24	108	ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	7	2			108	Combo
23	John	8	25		σὺ τίς εἶ;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Other-Ini	Other	8	2				
23	John	8	25		τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;	Jesus	Jews	Free	Decl			(Response)		Other-Exp	Self	9	3	67	33		

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
23	John	8	26		πολλά ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	1			
23	John	8	26		ἀλλ' ὁ πέμψας με ἀληθής ἐστιν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	3	15		
23	John	8	26		καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	1			
23	John	8	28	125	ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου,	Jesus	Jews	Bound			Subj						2		126	ὅταν
23	John	8	28	126	τότε γνώσεσθε	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	2		126	Combo
23	John	8	28	127	ὅτι ἐγὼ εἰμι,	Jesus	Jews	Proj	Decl		Ind						1		126	ὅτι
23	John	8	28		καὶ ἅπ' ἐμαυτοῦ ποιῶ οὐδέν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	1			
23	John	8	28	129	ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ	Jesus	Jews	Bound			Ind						3	12	130	καθὼς
23	John	8	28	130	ταῦτα λαλῶ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	1		130	Exp
23	John	8	29		καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	3	15		
23	John	8	29	133	οὐκ ἀφήκέν με μόνον,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	None	9	3		133	Exp
23	John	8	29	134	ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.	Jesus	Jews	Bound			Ind						1		133	ὅτι
24	John	8	31	139	ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,	Jesus	Jews	Bound			Subj						2		140	ἐάν
24	John	8	31	140	ἀληθῶς μαθηταὶ μοῦ ἐστε	Jesus	Jews	Free	Decl		Ind	Give	Info	None	Self	1	2		140	Exp
24	John	8	32		καὶ γνώσεσθε τὴν ἀλήθειαν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	1	2			
24	John	8	32		καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	1	3	72		
24	John	8	33		σπέρμα Ἀβραάμ ἐσμεν	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	1			
24	John	8	33		καὶ οὐδεὶς δεδουλεύκαμεν πώποτε·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	2	1			
24	John	8	33	146	πῶς σὺ λέγεις	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	2	2		146	Proj
24	John	8	33	147	ὅτι ἐλεύθεροι γενήσεσθε;	Jews	Jesus	Proj	Decl		Ind						2		146	ὅτι
24	John	8	34		ἀμὴν ἀμὴν λέγω ὑμῖν	Jesus	Jews	Free-Pre	Decl		Ind						1			
24	John	8	34		ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	3	3	42 88		
24	John	8	35		ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	87		
24	John	8	35		ὁ υἱὸς μένει εἰς τὸν αἰῶνα.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	10		
24	John	8	36	154	ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,	Jesus	Jews	Bound			Subj						3	10	155	ἐάν
24	John	8	36	155	ὄντως ἐλεύθεροι ἔσασθε.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	2		155	Exp
24	John	8	37		Οἶδα	Jesus	Jews	Free-Pre	Decl		Ind						1			
24	John	8	37		ὅτι σπέρμα Ἀβραάμ ἐστε·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	2			
24	John	8	37	158	ἀλλὰ ζητεῖτέ με ἀποκτεῖναι,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	2		158	Exp
24	John	8	37	160	ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.	Jesus	Jews	Bound			Ind						3	33		ὅτι
24	John	8	38		ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1			
24	John	8	38		καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	3	2			
24	John	8	39		ὁ πατήρ ἡμῶν Ἀβραάμ ἐστιν.	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Other	4	3	10		
24	John	8	39	169	εἰ τέκνα τοῦ Ἀβραάμ ἐστε,	Jesus	Jews	Bound			Ind						2		169	εἰ
24	John	8	39	170	τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	5	2		169	Exp
24	John	8	40		νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἠκούσα παρὰ τοῦ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	5	2			
24	John	8	40		τουτοῦ Ἀβραάμ οὐκ ἐποίησεν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	5	3	93		
24	John	8	41		ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	5	2			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
24	John	8	41		ἡμεῖς ἐκ πορνείας οὐ γεγενήμεθα,	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	6	1			
24	John	8	41		ἕνα πατέρα ἔχομεν τὸν θεόν.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Other	6	1			
24	John	8	42	181	εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν	Jesus	Jews	Bound			Ind					3	12		182	εἰ
24	John	8	42	182	ἠγαπάτε ἂν ἐμέ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	7	2		182	Exp
24	John	8	42		ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	1			
24	John	8	42		καὶ ἦκω·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	1			
24	John	8	42		οὐδὲ γὰρ ἀπ' ἑμαυτοῦ ἐλήλυθα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	1			
24	John	8	42		ἀλλ' ἐκεῖνός με ἀπέστειλεν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	3			
24	John	8	43		διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	7	2			
24	John	8	43		ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμόν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	2			
24	John	8	44		ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	2			
24	John	8	44		καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	2			
24	John	8	44		ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	3			
24	John	8	44	194	καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	3		194	Exp
24	John	8	44	195	ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ.	Jesus	Jews	Bound			Ind					3	72		194	ὅτι
24	John	8	44	196	ὅταν λαλῇ τὸ ψεῦδος,	Jesus	Jews	Bound			Subj					3			197	ὅταν
24	John	8	44	197	ἐκ τῶν ἰδίων λαλεῖ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	3		197	Exp
24	John	8	44	198	ὅτι ψεύστης ἐστὶν	Jesus	Jews	Bound			Ind					3			197	ὅτι
24	John	8	44	199	καὶ ὁ πατὴρ αὐτοῦ.	Jesus	Jews	Bound								3			197	καὶ
24	John	8	45	201	ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,	Jesus	Jews	Bound			Ind					1			202	ὅτι
24	John	8	45	202	οὐ πιστεύετε μοι.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	2		202	Exp
24	John	8	46		τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	7	3			
24	John	8	46	204	εἰ ἀλήθειαν λέγω,	Jesus	Jews	Bound			Ind					1			205	εἰ
24	John	8	46	205	διὰ τί ὑμεῖς οὐ πιστεύετε μοι;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Self	7	2		205	Exp
24	John	8	47		ὁ ὧν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	7	3	12		
24	John	8	47	208	διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	7	2		208	Exp
24	John	8	47	209	ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.	Jesus	Jews	Bound			Ind					2			208	ὅτι
24	John	8	48	212	οὐ καλῶς λέγομεν ἡμεῖς	Jews	Jesus	Free	Int	Lead (+)	Ind	Demand	Info	Other-Ini	Other	8	1		212	Proj
24	John	8	48	213	ὅτι Σαμαρίτης εἶ σὺ	Jews	Jesus	Proj	Decl		Ind					2			212	ὅτι
24	John	8	48	214	καὶ δαιμόνιον ἔχεις;	Jews	Jesus	Proj	Decl		Ind					2			212	
24	John	8	49		ἐγὼ δαιμόνιον οὐκ ἔχω,	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	9	1			
24	John	8	49		ἀλλὰ τιμῶ τὸν πατέρα μου,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	1			
24	John	8	49		καὶ ὑμεῖς ἀτιμάζετέ με.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	2			
24	John	8	50		ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	1			
24	John	8	50		ἔστιν ὁ ζητῶν καὶ κρίνων.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	9	3			
24	John	8	51		ἀμὴν ἀμὴν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind					1				
24	John	8	51	224	εἴαν τις τὸν ἐμὸν λόγον τηρήσῃ,	Jesus	Jews	Bound			Subj					3			225	εἴαν
24	John	8	51	225	θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.	Jesus	Jews	Free	Decl		Subj	Give	Info	Self	Other	9	3		225	Exp
24	John	8	52		νῦν ἐγινώσκωμεν	Jews	Jesus	Free-Pre	Decl		Ind					1				
24	John	8	52		ὅτι δαιμόνιον ἔχεις.	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	10	2			
24	John	8	52		Ἀβραὰμ ἀπέθανεν	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	10	3	93		

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
24	John	8	52		καὶ οἱ προφήται,	Jews	Jesus	Free	Decl			Give	Info	Self	Self	10	3 53			
24	John	8	52	231	καὶ σὺ λέγεις·	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	10	2		231	Proj
24	John	8	52	232	ἐάν τις τὸν λόγον μου τηρήσῃ,	Jews	Jesus	Proj-Bound			Subj						3		231	none
24	John	8	52	233	οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.	Jews	Jesus	Proj	Decl-		Ind						3		231	
24	John	8	53		μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν;	Jews	Jesus	Free	Int	Lead (-)	Ind	Demand	Info	Self	Self	10	2			
24	John	8	53		καὶ οἱ προφήται ἀπέθαινον.	Jews	Jesus	Free	Decl		Ind	Give	Info	Self	Self	10	3 53			
24	John	8	53		τίνα σεαυτὸν ποιεῖς;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	10	2			
24	John	8	54	239	ἐάν ἐγὼ δοξάσω ἑμαυτὸν,	Jesus	Jews	Bound			Subj						1		240	ἐάν
24	John	8	54	240	ἡ δόξα μου οὐδὲν ἐστίν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	11	3 87		240	Exp
24	John	8	54		ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	3 12			
24	John	8	55		καὶ οὐκ ἐγνώκατε αὐτόν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	2			
24	John	8	55		ἐγὼ δὲ οἶδα αὐτόν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	1			
24	John	8	55	247	κἀν εἶπα	Jesus	Jews	Bound			Subj						1		249	ἐάν
24	John	8	55	248	ὅτι οὐκ οἶδα αὐτόν,	Jesus	Jews	Proj	Decl-		Ind						1		249	ὅτι
24	John	8	55	249	ἔσομαι ὅμοιος ὑμῖν ψεύστης·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	1		249	Combo
24	John	8	55		ἀλλὰ οἶδα αὐτόν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	1			
24	John	8	55		καὶ τὸν λόγον αὐτοῦ τηρῶ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	1			
24	John	8	56	252	Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	3 93 10		252	Exp
24	John	8	56	253	ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν,	Jesus	Jews	Bound			Subj						3		252	ἵνα
24	John	8	56		καὶ εἶδεν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	11	3			
24	John	8	56		καὶ ἐχάρη.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	11	3			
24	John	8	57		πεντήκοντα ἔτη οὕτω ἔχεις	Jews	Jesus	Free	Decl		Ind	Give	Info	Other-Ini	Self	12	2			
24	John	8	57		καὶ Ἀβραάμ ἐώρακας;	Jews	Jesus	Free	Int	Non-lead	Ind	Demand	Info	Self	Other	12	2			
24	John	8	58		ἀμήν ἀμήν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1			
24	John	8	58		πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμί.	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	None	13	1			
25	John	9	39	185	εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον,	Jesus	Uncertain	Free	Decl		Ind	Give	Info	None	Other	1	1		185	Exp
25	John	9	39	186	ἵνα οἱ μὴ βλέποντες βλέπωσιν	Jesus	all	Bound			Subj						3 24		185	ἵνα
25	John	9	39	188	καὶ οἱ βλέποντες τυφλοὶ γίνονται.	Jesus	all	Bound			Subj						3 24		185	καὶ
25	John	9	40		μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;	Jews	Jesus	Free	Int	Lead (-)	Ind	Demand	Info	Other-Ini	Other	2	1			
25	John	9	41	195	εἰ τυφλοὶ ἦτε,	Jesus	Jews	Bound			Ind						2		196	εἰ
25	John	9	41	196	οὐκ ἂν εἶχετε ἁμαρτίαν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	3	2		196	Exp
25	John	9	41	197	νῦν δὲ λέγετε	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	2		197	Proj
25	John	9	41	198	ὅτι βλέπομεν,	Jesus	Jews	Proj	Decl-		Ind						1		197	ὅτι
25	John	9	41		ἡ ἁμαρτία ὑμῶν μένει.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	2 88			
25	John	10	1		Ἀμήν ἀμήν λέγω ὑμῖν,	Jesus	Jews	Free-Pre	Decl		Ind						1			
25	John	10	1		ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3 15 7 7 4 15			

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
25	John	10	2		ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	15 7			
25	John	10	3		τούτῳ ὁ θυρωρὸς ἀνοίγει	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	46			
25	John	10	3		καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	4			
25	John	10	3		καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	3		καὶ ἐξάγει αὐτά.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	4	12	ὅταν τὰ ἴδια πάντα ἐκβάλλῃ,	Jesus	Jews	Bound			Subj						3		13	ὅταν	
25	John	10	4	13	ἔμπροσθεν αὐτῶν πορεύεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3			13	Exp
25	John	10	4	14	καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	4		14	Exp
25	John	10	4	15	ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·	Jesus	Jews	Bound			Ind						3		14	ὅτι	
25	John	10	5		ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	5	17	ἀλλὰ φεύξονται ἀπ' αὐτοῦ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3			17	Exp
25	John	10	5	18	ὅτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν.	Jesus	Jews	Bound	Decl		Ind						3		17	ὅτι	
25	John	10	7		ἀμὴν ἀμὴν λέγω ὑμῖν	Jesus	Jews	Free-Pre	Decl		Ind						1				
25	John	10	7		ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	8		πάντες ὅσοι ἤλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	15			
25	John	10	8		ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	4			
25	John	10	9		ἐγὼ εἰμι ἡ θύρα·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	9	30	δι' ἐμοῦ ἐάν τις εἰσέλθῃ	Jesus	Jews	Bound			Subj						3		31	ἐάν	
25	John	10	9	31	σωθήσεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3			31	Exp
25	John	10	9		καὶ εἰσελεύσεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	9		καὶ ἐξελεύσεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	9		καὶ νομὴν εὐρήσει.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	10	35	ὁ κλέπτης οὐκ ἔρχεται	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	57		35	Exp
25	John	10	10	36	εἰ μὴ ἵνα κλέψῃ	Jesus	Jews	Bound			Subj						3		35	ἵνα	
25	John	10	10	37	καὶ θύσῃ	Jesus	Jews	Bound			Subj						3		35	καὶ	
25	John	10	10	38	καὶ ἀπολέσῃ·	Jesus	Jews	Bound			Subj						3		35	καὶ	
25	John	10	10	39	ἐγὼ ἤλθον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1			39	Exp
25	John	10	10	40	ἵνα ζωὴν ἔχωσιν	Jesus	Jews	Bound			Subj						3		39	ἵνα	
25	John	10	10	41	καὶ περισσὸν ἔχωσιν.	Jesus	Jews	Bound			Subj						3		39	καὶ	
25	John	10	11		Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	11		ὁ ποιμὴν ὁ καλός τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	44 88			
25	John	10	12		ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	57 44 4			
25	John	10	12		καὶ ἀφήσιν τὰ πρόβατα	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	12		καὶ φεύγει·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	12		καὶ ὁ λύκος ἀρπάζει αὐτά	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	4			
25	John	10	12	51	καὶ σκορπίζει·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3			51	Exp
25	John	10	13	52	ὅτι μισθωτὸς ἐστὶν	Jesus	Jews	Bound			Ind						3		51	ὅτι	

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type	
25	John	10	13	53	καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.	Jesus	Jews	Bound			Ind						3		51	καὶ	
25	John	10	14		Ἐγὼ εἶμι ὁ ποιμὴν ὁ καλὸς	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	14		καὶ γινώσκω τὰ ἐμὰ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	14		καὶ γινώσκουσί με τὰ ἐμὰ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	15	57	καθὼς γινώσκει με ὁ πατήρ	Jesus	Jews	Bound			Ind						3	12	58	καθὼς	
25	John	10	15	58	καὶ γὰρ γινώσκω τὸν πατέρα,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1		58	Exp	
25	John	10	15		καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	16		καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	16		κακεῖνα δεῖ με ἀγαγεῖν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	15			
25	John	10	16		καὶ τῆς φωνῆς μου ἀκούσουσιν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	16		καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	17	66	Διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3	12	66	Exp	
25	John	10	17	67	ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,	Jesus	Jews	Bound			Ind						1		66	ὅτι	
25	John	10	17	68	ἵνα πάλιν λάβω αὐτήν.	Jesus	Jews	Bound			Subj						1		66	ἵνα	
25	John	10	18		οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	3				
25	John	10	18		ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	18		ἐξουσίαν ἔχω θεῖναι αὐτήν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	18		καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	3	1				
25	John	10	18		ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	3	1				
25	John	10	20		δαίμονιον ἔχει	Jews	Uncertain	Free	Decl		Ind	Give	Info	Other-Ini	Self	4	3				
25	John	10	20		καὶ μαίνεται·	Jews	Uncertain	Free	Decl		Ind	Give	Info	Self	Self	4	3				
25	John	10	20		τί αὐτοῦ ἀκούετε;	Jews	Uncertain	Free	Int	Elem-Open	Ind	Demand	Info	Self	None	4	2				
26	John	10	24		ἕως πότε τὴν ψυχὴν ἡμῶν αἶρεις;	Jews	Jesus	Free	Int	Elem-Open	Ind	Demand	Info	None	Self	1	2				
26	John	10	24	92	εἰ σὺ εἶ ὁ χριστός,	Jews	Jesus	Bound			Ind						2		93	εἰ	
26	John	10	24	93	εἰπέ ἡμῖν παρρησίᾳ.	Jews	Jesus	Free	Dir		Imp	Demand	G-S	Self	Other	1	2		93	Exp	
26	John	10	25		εἶπον ἡμῖν	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	2	1				
26	John	10	25		καὶ οὐ πιστεύετε·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2				
26	John	10	25		τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	42 42 33 12			
26	John	10	26	100	ἀλλὰ ἡμεῖς οὐ πιστεύετε,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	2		100	Exp	
26	John	10	26	101	ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.	Jesus	Jews	Bound			Ind						2		100	ὅτι	
26	John	10	27		τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	4			
26	John	10	27		καὶ γὰρ γινώσκω αὐτὰ	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1				
26	John	10	27		καὶ ἀκολουθοῦσίν μοι,	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
26	John	10	28		καὶ ἰδοὺ αὐτοῖς ζωὴν αἰώνιον	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	1				
26	John	10	28		καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα	Jesus	Jews	Free	Decl		Subj	Give	Info	Self	Self	2	3				
26	John	10	28		καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				
26	John	10	29		ὁ πατήρ μου ὃ δέδωκέ μοι πάντων μεϊζόν	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3	12 57			
26	John	10	29		καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Self	2	3				

No	Book	Ch	Ver	Cls	Text	Who	to Whom	Clause Status	Clause Type	Int. Typ	Verb Mood	Ini-Role	Commodity	Preceding Move	Next Move	Turn	Person	Domain	Bound to	Bound Type
26	John	10	30		ἐγὼ καὶ ὁ πατήρ ἔν ἑσμεν.	Jesus	Jews	Free	Decl		Ind	Give	Info	Self	Other	2	1			
26	John	10	31		Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.	Jews	Jesus	Non-verbal				(Response)		Other-Dis	Other	3				
26	John	10	32		πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός·	Jesus	Jews	Free	Decl		Ind	Give	Info	Other-Ini	Self	4	1			
26	John	10	32		διὰ ποῖον αὐτῶν ἔργον ἐμέ λιθάσετε;	Jesus	Jews	Free	Int	Elem-Open	Ind	Demand	Info	Self	Other	4	2			
26	John	10	33	119	περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας,	Jews	Jesus	Free	Decl		Ind	(Response)		Other-Exp	Other	5	1		119	Exp
26	John	10	33	121	καὶ ὅτι σὺ (ἄνθρωπος ὢν) ποιεῖς σεαυτὸν θεόν.	Jews	Jesus	Bound			Ind						2		119	ὅτι
26	John	10	33	122	()	Jews	Jesus	Bound									2		119	Adv Pt
26	John	10	34	124	οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν	Jesus	Jews	Free	Int	Lead (+)	Ind	Demand	Info	Other-Ini	Self	6	3		124	Proj
26	John	10	34	126	ὅτι ἐγὼ εἶπα·	Jesus	Jews	Proj	Decl-		Ind						1		124	ὅτι
26	John	10	34	127	θεοὶ ἐστε;	Jesus	Jews	Proj	Decl-		Ind						2		124	
26	John	10	35	128	εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,	Jesus	Jews	Bound			Ind						3		132	εἰ
26	John	10	35	130	καὶ οὐ δύναται λυθῆναι ἡ γραφή,	Jesus	Jews	Bound			Ind						3	33	132	καὶ
26	John	10	36	132	ὃν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ἡμεῖς λέγετε	Jesus	Jews	Free	Int	Non-Lead	Ind	Demand	Info	Self	Self	6	2		132	Combo
26	John	10	36	135	ὅτι βλασφημεῖς,	Jesus	Jews	Proj	Decl-		Ind						2		132	ὅτι
26	John	10	36	136	ὅτι εἶπον·	Jesus	Jews	Bound			Ind						3		132	ὅτι
26	John	10	36	137	υἱὸς τοῦ θεοῦ εἰμι;	Jesus	Jews	Proj	Decl-		Ind						1		132	none
26	John	10	37	138	εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου,	Jesus	Jews	Bound			Ind						1		139	εἰ
26	John	10	37	139	μὴ πιστεύετε μοι·	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	Self	6	2		139	Exp
26	John	10	38	140	εἰ δὲ ποιῶ,	Jesus	Jews	Bound			Ind						1		142	εἰ
26	John	10	38	141	καὶ ἐμοὶ μὴ πιστεύητε,	Jesus	Jews	Bound			Subj						2		142	ἐάν
26	John	10	38	142	τοῖς ἔργοις πιστεύετε,	Jesus	Jews	Free	Dir		Imp	Demand	G-S	Self	None	6	2		142	Combo
26	John	10	38	143	ἵνα γνῶτε	Jesus	Jews	Bound			Subj						2		142	ἵνα
26	John	10	38	144	καὶ γινώσκητε	Jesus	Jews	Bound			Subj						2		142	καὶ
26	John	10	38	145	ὅτι ἐν ἐμοὶ ὁ πατήρ	Jesus	Jews	Proj	Decl-								3	12	142	ὅτι
26	John	10	38	146	κἀγὼ ἐν τῷ πατρὶ.	Jesus	Jews	Proj	Decl-								1		142	

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