Ἔρχομαι and Πορεύομαι in Luke-Acts: Two Orientation Strategies[1]

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This paper claims that, although the Greek verbs ἔρχομαι and πορεύομαι are not always used in the same way as English 'come' and 'go', they nevertheless denote motion with respect to some point of reference or 'deictic center' (Fillmore 1997:98). It further finds that, because Luke has different purposes in writing his Gospel and Acts, the two books relate the movement of participants to deictic centers in distinct ways. The paper also poses questions for translators about how directional verbs like 'come' and 'go' are used in narratives in receptor languages.

Although lexicons like BAG usually translate ἔρχομαι 'come', they sometimes gloss it 'go'. In line with this practice, modern English versions translate ἔρχομαι 'go' whenever they feel that it is more natural to do so. For example, the NIV translates Luke 2:27 (καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν) 'Moved by the Spirit, he went into the temple courts'; see also GNB.

If ἔρχομαι can mean either 'come' or 'go', it is not unreasonable to conclude that Greek is 'not direction-conscious in the same way' as languages like English (McKerras 1986:32). However, in a brief reply to McKerras, Turnbull (1986:43) suggests that ἔρχομαι and πορεύομαι 'do have directional-specificity' with reference to a deictic center. This paper confirms the validity of Turnbull's suggestion. It also finds (sec. 1) that Greek is very similar to English in the range of deictic centers that it uses.

Now for a reminder that the use of directional verbs varies widely from language to language. If I am inside a room and someone knocks at the door, in English I might call out, 'I'm just coming'. In Spanish, an equivalent would be, 'Ya voy' ('I'm just going') and, in French, 'J'arrive' ('I'm arriving').

Fillmore captures the distinction between the English and Spanish usage of 'come' by pointing out that, in English, '"come" and "bring" indicate motion toward the location of either the speaker or the addressee' (pp. 90-91). In many languages, however, 'the "come" and "bring" verbs are appropriate for motion toward places associated with the speaker only' (p. 100). Thus, an English speaker can take the location of the addressee as the point of reference and say, 'I'm

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[1] I am grateful to Dr. Bruce Turnbull for the observations he made on an earlier draft of this paper.

just coming [to where you are]'. Spanish speakers, in contrast, take their own location as the point of reference, so say, 'I'm just going [from where I am]'.

Greek is like English, rather than Spanish, in that the location of either the reported speaker or the addressee can be taken as the point of reference (sec. 2.1).

This paper begins with those instances of ἔρχομαι and πορεύομαι in Luke-Acts that occur 'in person-deictically-anchored discourse, that is, in discourse in which the speaker and the address-ee figure as relevant landmarks' (p. 82). Section 2 then discusses instances of ἔρχομαι and πορεύομαι 'in discourse in which neither speaker nor addressee figures as a character' (p. 99); that is, in third person narratives. Nevertheless, the use of ἔρχομαι to describe motion towards a deictic center that is the location of the next major events (sec. 2.3) is found not only in third person narratives, but also when the speaker figures as a character in the discourse.

Compound verbs formed from ἔρχομαι and πορεύομαι 'often develop meanings other than their etymologies imply' (Turnbull 1986:42). Consequently, I do not consider in this paper whether any such compounds also denote motion with respect to a point of reference.[2]

In addition, I do not consider what BAG call the 'non-literal use' of ἔρχομαι—in connection with time (e.g. ἐλεύσονται δὲ ἡμέραι 'But days will come'—Luke 5:35) or change of state (e.g. εἰς ἑαυτὸν δὲ ἐλθὼν 'But when he came to himself'—Luke 15:17). Similarly, I do not discuss the use of πορεύομαι when no motion to or from a place is denoted (e.g. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι 'living [going] blamelessly according to the commandments and regulations of the Lord'—Luke 1:6).

1. Ἔρχομαι *and* πορεύομαι *in person-deictically-anchored discourse*

Since Luke is never involved in the events he describes in his Gospel (and no motion verb is used in his prologue of 1:1-4), 'discourse in which the speaker and the addressee figure as relevant landmarks' (Fillmore 1997:82) is found only in the reported speeches of the book. In the narrative of the second half of Acts, however, first person plural inflection signals Luke's

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[2] For example, προσέρχομαι is frequently used in Luke's Gospel to describe the approach of a participant to the VIP (e.g. in 8:24), which is consistent with the function of ἔρχομαι to denote motion towards a deictic center (see sec. 2.1). However, it is also used in Acts 8:29, when Philip is instructed to approach the eunuch's chariot. In this case, the motion involved is away from the addressee, so its function is now comparable to that of πορεύομαι.

involvement in some of the events, and a number of instances of ἔρχομαι are found in such contexts in chapters 16, 20-21 and 27-28, as well as in reported speeches.

Fillmore says the following about the use of 'come' (and 'bring') in person-deictically-anchored discourse in English (pp. 90-91, 98):

> "come" and "bring" indicate motion toward the location of either the speaker or the addressee at either coding time or reference time, or toward the location of the home base of either the speaker or the hearer at reference time.

> "come" and "bring" also indicate motion at reference time which is *in the company* of either the speaker or the addressee.

In the above statement, 'coding time' refers to 'the time of the speech act' (p. 17); that is, the time that the speaker made the utterance. Examples (1) and (2) illustrate the use of 'come' to denote motion towards where the speaker (1) or addressee (2) are located at coding time.

(1) (Motion toward the location of the speaker at coding time)

> *Please come in!*

(2) (Motion toward the location of the addressee at coding time)

> *I'm just coming.*

'Reference time' refers to 'the point or period of time that is being referred to ... in the sentence' (loc. cit.) when that time is different from coding time. In (3) and (4), reference time is 'at dawn', and 'come' denotes motion towards where the speaker (3) or addressee (4) will be located at that time. This location is different from where they are at coding time (see 'there').

(3) (Motion toward the location of the speaker at reference time)

> *Please come there* at dawn!* [*where I'll be at the stated time]

(4) (Motion toward the location of the addressee at reference time)

> *I'll come there* at dawn.* [*where you'll be at the stated time]

The next sentences illustrate the use of 'come' to denote motion towards the speaker's (5) or addressee's (6) home base when this is different from where they were at the reference time ('last night').

(5) (Motion toward the location of the home base of the speaker at reference time)

> *He came over to my place last night, but I wasn't home.*

(6) (Motion toward the location of the home base of the addressee at reference time)

> *I came over to your place last night, but you weren't home.*

Finally, (7) and (8) illustrate the use of 'come' to denote motion in the company of either the speaker or the addressee, rather than towards the location of the speaker or addressee at some time. This motion can be at utterance time ('now') or at reference time (e.g. 'tomorrow').

(7) (Motion that is in the company of the speaker)

> *Would you like to come?* [with me]

(8) (Motion that is in the company of the addressee)

> *May I come?* [with you]

Although ἔρχομαι is not found in all the above circumstances in Luke-Acts, the following examples show that motion may be toward the location of either the speaker or the addressee, and at either coding or reference time.

(Motion toward the location of the speaker at coding time—see (1))

ἦλθες	ἀπολέσαι	ἡμᾶς;
you.came	to.destroy	us

'Have you come to destroy us?' (Luke 4:34)

(Motion toward the location of the speakers at coding time—indirect reporting)

καὶ	κατένευσαν	τοῖς	μετόχοις	ἐν	τῷ	ἑτέρῳ	πλοίῳ	τοῦ
and	they.signaled	to.the	partners	in	the	other	boat	of.the

ἐλθόντας	συλλαβέσθαι	αὐτοῖς·
having.come	to.help	them

'So they signaled their partners in the other boat to come and help them.' (Luke 5:7)

(Motion toward the location of the addressee at coding time—see (2))

Γυναῖκα	ἔγημα	καὶ	διὰ τοῦτο	οὐ	δύναμαι	ἐλθεῖν.
woman	I.married	and	therefore	not	I.am.able	to.come

'I have just been married, and therefore I cannot come.' (Luke 14:20)

(Motion toward the location of the speaker at reference time—see (3))

('... They were at the tomb early this morning,')

καὶ	μὴ	εὑροῦσαι	τὸ	σῶμα	αὐτοῦ	ἦλθον	κ.τ.λ.
and	not	having.found	the	body	his	they.came	

'and when they did not find his body there, they came back [to where we were] ...' (Luke 24:22-23)

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(See also Acts 11:5 and 28:15.[3])

(Motion toward the location of the addressee at reference time—see (4))

καὶ	ἐλθὼν	ὁ	σὲ	καὶ	αὐτὸν	καλέσας	ἐρεῖ	σοι…
and	having.come	the	you	and	him	having.invited	will.say	to.you

'and the host who invited both of you may come [to where you are at that time] and say to you...'

(Luke 14:9)

In addition, ἔρχομαι is used to denote motion that is in the company of the speaker (see (7)).[4]

Εἴ	τις	θέλει	ὀπίσω	μου	ἔρχεσθαι	κ.τ.λ.
if	anyone	wishes	after	me	to.come	

'If anyone wants to come after me (be my follower)...' (Luke 9:23)

Finally, a definite mismatch between English and Greek! In Acts 11:12 ἔρχομαι is used to denote motion at reference time which is in the company of the speaker. However, the deictic οὗτοι 'these' refers to people who were physically present at the time Peter was speaking. The presence of οὗτοι has the effect of establishing the coding time of Peter's speech as the point of reference. Consequently, ἦλθον cannot be translated into English as 'they came'. (See sec. 2.3 on why ἦλθον is acceptable in Greek.)

('At that very moment three men, sent to me from Caesarea, arrived at the house where we were.')

εἶπεν	δὲ	τὸ	πνεῦμά		μοι	συνελθεῖν	αὐτοῖς	μηδὲν
said	DE	the	spirit		to.me	to.accompany	them	without

διακρίναντα.	ἦλθον	δὲ	σὺν	ἐμοὶ	καὶ	οἱ	ἓξ	ἀδελφοὶ	οὗτοι
making.distinction	came	DE	with	me	also	the	six	brothers	these

'The Spirit told me to accompany them and not to make a distinction between them and us. These six brothers also went (*came) with me [to Caesarea].' (Acts 11:11-12a)

Now I briefly consider 'go'. Fillmore (p. 78) cites the Oxford English Dictionary definition of 'go' as 'distinguished from COME by the implication that the movement is not towards the

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[3] Acts 28:15 is interesting because, in the previous sentence, 'we' came (ἤλθαμεν) to Rome (see sec. 2.3), which was in the opposite direction from the movement of the brothers who came (ἦλθαν) to a meeting with 'us'.

[4] Of the twelve references to ἔρχομαι that BAG gloss as 'go', five denote motion in the company of the speaker: Luke 9:23 (above), Matt. 16:24, Mark 8:34 (some MSS), Luke 14:27, and John 21:3. 'Come' appears to be acceptable in English in such circumstances. Could it be that Bauer's observation concerns the unsuitability of German *kommen* in such circumstances, rather than of English 'come'?

speaker, or the person whose point of view he for the moment assumes.' Thus, πορεύομαι is used in person-deictically-anchored discourse in Luke-Acts for motion at coding time that is not towards the location of the speaker (Luke 7:50—see below), and for motion at reference time that is not towards the location of the speaker (Acts 16:16) or the addressee (Luke 11:5).

(Motion that is not towards the location of the speaker at coding time)

πορεύου	εἰς	εἰρήνην.
go	in	peace

'Go in peace!' (Luke 7:50)

(See also Acts 1:11.)

(Motion that is not towards the location of the speaker at reference time)

('... she urged us, "If you have judged me to be faithful to the Lord, enter into my house and stay." And she prevailed upon us.')

Ἐγένετο	δὲ	πορευομένων	ἡμῶν	εἰς	τὴν	προσευχὴν	κ.τ.λ.
it.happened	DE	going	we	to	the	place.of.prayer	

'One day, as we were going [from her house] to the place of prayer...' (Acts 16:15-16)

(Motion that is not towards the location of the addressee at reference time)

Τίς	ἐξ	ὑμῶν	ἕξει	φίλον	καὶ	πορεύσεται	πρὸς	αὐτὸν κ.τ.λ.
who	among	you	will.have	friend	and	will.go	to	him

'Suppose one of you has a friend, and you go to him [from where you live, not 'here']...' (Luke 11:5)

Questions for translators on sec. 1.

If the receptor language has a verb like 'come' that denotes motion toward the location of the speaker at coding time (see (1) above), can the same verb be used to denote:

a) motion toward the location of the *addressee* at coding time (see (2))?[5]

b) motion toward the location of the speaker at *reference* time (see (3))?

c) motion toward the location of the *home base* of the speaker at reference time (see (5))?

d) motion at reference time that is *in the company of* the speaker (see (7))?

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[5] McKerras (1986:33) reports that 'Uripiv (an Austronesian language belonging to the North and Central Vanuatu group' has a root that 'indicates motion away from the speaker and towards the hearer.'

2. Ἔρχομαι *and* πορεύομαι *in third person narratives*

Fillmore writes as follows concerning the use of English 'come' (and 'bring') in contexts in which the speaker and addressee do not feature (p. 99):

> "come" and "bring" also indicate, in discourse in which neither speaker nor addressee figures as a character, motion toward a place taken as the subject [paragraph topic] of the narrative, toward the location of the central character at reference time, or toward the place which is the central character's home base at reference time.

As an example of motion towards a location that has been established as the 'subject' of a paragraph, Fillmore states (p. 98):

> if I'm talking about an uninhabited island in a little-known lake in Minnesota, I can talk about a loon "coming" there at night and about the waves "bringing" things to its shores.

Most examples of ἔρχομαι and πορεύομαι in third person narratives in Luke-Acts relate to the 'central character' in some way. Elsewhere, I have used the term 'VIP' ('very important participant') to refer to the central character, so I will continue to do so in this paper. 'A VIP can be identified either on the *global* level (e.g., for a whole book of the New Testament), or on a *local* level (e.g., for a section of a book or even for a single episode)' (Levinsohn 2000:43). The VIP is the character who features most frequently in the events of the unit concerned.

Ἔρχομαι is frequently used in Luke's Gospel, and less frequently in Acts, to denote motion towards the location of the VIP at reference time, whether global or local. Section 2.1 discusses such examples. Section 2.2 considers the use of ἔρχομαι and πορεύομαι to denote motion towards or away from a deictic center that has already been established in the discourse; this strategy is the norm in Luke's Gospel. Section 2.3 describes the normal strategy in Acts, which is to use ἔρχομαι to denote motion towards a deictic center that has *not* previously been established in the discourse. In some of these passages, the speaker or writer, rather than a third person referent, is involved in the motion. Finally, section 2.4 briefly explores why different strategies of orientation with respect to a deictic center are employed in Luke's Gospel and in Acts.

2.1 The deictic center is the location of the VIP at reference time

Elsewhere (Levinsohn 2000:155), I related the presence versus absence of the article with references by name to Jesus (ὁ Ἰησοῦς versus Ἰησοῦς) to his status as global VIP in the Synoptic Gospels. I concluded that, once Jesus had been activated for the first time in Matthew (1:16) and Mark (1:9), he was treated as the global VIP. This conclusion is confirmed by Gundry's (1982:148) observation that, in Matthew, people always 'come' to Jesus (Matthew uses προσέρχομαι, rather than ἔρχομαι). McKerras (1986:35) makes a similar observation for John's Gospel: 'Note in particular that people always "come" (erchomai) to Jesus ... with one sole exception Jn 4:47, where the official "went" to him (aperchomai + pros).'[6]

Things are different in Luke, however. 'In *Luke*'s Gospel, Jesus appears not to become the *global* VIP until chapter 4. Before this, anarthrous references to one of the active participants in each episode indicate that he or she is the *local* VIP for that episode...' (Levinsohn 2000:158). This conclusion is confirmed by the use of ἔρχομαι with reference to the location of the local VIPs of Luke 1-3. For example, I suggest (p. 159) that John the Baptist is the local VIP in the opening verses of chapter 3. The use of ἔρχομαι in v. 12 (ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι 'Even tax collectors came to be baptized') is consistent with this suggestion.
See also Luke 1:59 (people came (ἦλθον) to where Elizabeth and Zechariah [local VIPs] were, to circumcise John). Similarly, Luke 2:16 states that the shepherds came (ἦλθαν) 'and found Mary and Joseph, and the child [Jesus] lying in the manger'. This is consistent with my observation (loc. cit.) that Joseph and Mary are marked as local VIPs in verses 4 and 5.

Once Jesus becomes the global VIP in Luke 4, however, participants come (ἔρχομαι) to where he is. Thus, in v. 42, the crowds come to Jesus' new location:

('At daybreak he departed and went (ἐπορεύθη) into a desolate place.)

καὶ	οἱ	ὄχλοι	ἐπεζήτουν	αὐτὸν	καὶ	ἦλθον	ἕως	αὐτοῦ κ.τ.λ.
and	the	crowds	were.seeking	him	and	came	up.to	him

'And the crowds were looking for him; and when they reached him...' (Luke 4:42)

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[6] Concerning this exception, καὶ ἀπῆλθον πρὸς αὐτόν (Mark 3:13) is usually translated 'and they came to him [Jesus]', so there is no reason why ἀπῆλθεν πρὸς αὐτὸν in John 4:47 should not be translated 'he came [from where he was] to him.'

See also Luke 5:7b,17; 6:18; 8:35,41,47,49; 23:26. In Acts 7:11, a famine came (ἦλθεν) to the location of Joseph (local VIP in Stephen's reported speech) and, in 16:39, participants came (ἐλθόντες) to the location of Paul and Silas (VIPs). See also Acts 17:13; 18:2; 19:6,18; 28:23.

Πορεύομαι is seldom used in Luke-Acts for motion away from the location of a VIP. The only example I have noted is in Luke 9:52; the disciples went (πορευθέντες) from Jesus and entered a village of the Samaritans.

Finally, a rather different instance of movement by a participant towards the location of a VIP! In Acts 8:26, Philip (the local VIP) is told to go (πορεύου) 'toward the south to the road that descends from Jerusalem to Gaza', so he went (ἐπορεύθη—v. 27). The next sentence introduces a eunuch who had come (ἐληλύθει) from Ethiopia to Jerusalem. Although the two men did not meet until the eunuch was returning from Jerusalem (v. 28), the direction of the eunuch's journey *to* Jerusalem was north-east; that is, towards Philip as he travelled south.

Questions for translators on sec. 2.1.

When a third person narrative in the receptor language involves a VIP, do other participants 'come' and 'go' with respect to the location of the VIP in the story? If not, where is the typical deictic center in stories in which other participants interact with a VIP?

2.2 Motion related to an established deictic center

Section 2.1 considered the use of ἔρχομαι in third person narratives to denote the movement of participants towards the location of the VIP. In the majority of the remaining sentences of Luke's Gospel in which ἔρχομαι and πορεύομαι occur, the motion is respectively towards or away from an established deictic center. In stories told by Jesus, this center is typically the location of the first major event he describes (sec. 2.2.1). In the Gospel narrative itself, the center is usually Galilee, though πορεύομαι also denotes movement away from the location of the last events described (a local deictic center—sec. 2.2.2). In Acts, in contrast, relatively few sentences use ἔρχομαι or πορεύομαι in connection with an established deictic center (see sec. 2.3 on the use of ἔρχομαι for motion towards a new deictic center).

2.2.1 The deictic center in stories told by Jesus

When Jesus tells a story in Luke's Gospel, ἔρχομαι and πορεύομαι typically denote motion respectively towards or away from the location of the first major event he narrates (except in any

reported speeches in the story—see sec. 1). Thus, in a parable about an unclean spirit (11:24-26), the spirit comes (ἐλθὸν) back to its initial location (v. 25), then goes (πορεύεται) from it (v. 26). Similarly, throughout the Parable of the Prodigal Son (Luke 15:11-32), the deictic center is the father's house, which was the location of the first events of the story. See v. 20 (καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. 'So he set off and came to his father')[7] and v. 25 (καὶ ὡς ἐρχόμενος 'And as he was coming'). The demonstratives ἐκεῖ 'there' (v. 13) and ἐκείνην 'that (country)' (v. 14) confirm that the deictic center does not change to the 'far country' to which the younger son has gone.[8] (In v. 15 (καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης 'and, having gone, he hired himself out to one of the citizens of that country'), the motion can be thought of as taking the younger son farther away from his father's house.) See also Luke 8:12; 12:36,37,38,39,43; 13:6; 14:31; 16:21; 17:27; 18:3; 19:12,18,20; 20:16.

In the Parable of the Good Samaritan (Luke 10:30-35), the deictic center is the location of the attack on the man (the first major event of the story), not the starting point of the journey.

('A man was going down (κατέβαινεν) from Jerusalem to Jericho and encountered robbers...')

ὁμοίως	δὲ	καὶ	Λευίτης	[γενόμενος]	κατὰ	τὸν	τόπον
likewise	DE	also	Levite	having.happened	upon	the	place

ἐλθὼν		καὶ	ἰδὼν	ἀντιπαρῆλθεν.			
having.come		and	having.seen	passed.by.on.the.other.side			

'So likewise a Levite, when he came to the place and saw him, passed by on the other side.' (Luke 10:30,32)

The only story told by Jesus in which the deictic center changes is that of the Parable of the Lost Sheep (Luke 15:4-6). The man goes (πορεύεται) from the wilderness, where the ninety-nine sheep are located (v. 4), but comes (ἐλθὼν) rejoicing to his house (v. 6). A change in the direction of movement of v. 4 and of v. 6 is still likely, however.

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[7] BAG cite Luke 15:20 as an instance where ἔρχομαι is glossed 'go'. Such a gloss would be appropriate if the younger son were viewed as the VIP.

[8] The correlation between 'come' and 'this' or 'here', and between 'go' and 'that' or 'there' is not complete (see sentences (3) and (4) in sec. 1). Nevertheless, the presence of 'there' and ἐκεῖ, and of 'that' and ἐκεῖνος, tends to show that the deictic center is not the location of the events being described.

2.2.2 The deictic center for movement by a VIP

With very few exceptions (which I discuss in sec. 2.3), movement involving a VIP in Luke's Gospel that is described with ἔρχομαι or πορεύομαι relates to an established deictic center. In Acts, in contrast, movement involving a VIP usually relates to a new deictic center (sec. 2.3). The first specific deictic center that can be identified in Luke's Gospel from the use of ἔρχομαι and πορεύομαι is Nazareth in Galilee. This location is mentioned for the first time in 1:26. Verse 39 then informs us that Mary (the VIP) went (ἐπορεύθη) from Nazareth 'to a Judean town in the hill country'. In 2:41 we learn that Jesus' parents used to go (ἐπορεύοντο) every year (from Nazareth—v. 39) to Jerusalem, while in v. 51 Jesus came (ἦλθεν) to Nazareth from Jerusalem. See also 4:16; Jesus came (ἦλθεν) to Nazareth from elsewhere in Galilee (v. 14), while in v. 30 he went (ἐπορεύετο) from Nazareth (to the Galilean town of Capernaum [v. 31]—see below).[9]

Of particular interest is the use of ἔρχομαι in 2:44 (νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν 'Assuming that he [Jesus] was in the group of travellers, they came a day's journey' [towards Nazareth and away from Jerusalem, where Jesus had remained]). BAG cite this example as an instance of ἔρχομαι meaning 'go', which would be consistent with motion away from the location of Jesus as VIP—see sec. 2.1. However, because Luke is using Nazareth as the point of reference for the first chapters of his Gospel, ἔρχομαι is appropriate.

After Luke 4:30, πορεύομαι is used to indicate that Jesus went away from the location of the last episode. Thus, in 4:42 he went (ἐπορεύθη) from Capernaum to a deserted place. Then in 7:6 he started going (ἐπορεύετο) with people from some location in Capernaum to the house of a centurion. At the beginning of the next episode, he went (ἐπορεύθη) to a city called Nain (7:11). Once Jesus 'set his face to go (πορεύεσθαι) to Jerusalem' (9:51), πορεύομαι is used consistently while his destination is Jerusalem (9:53,56,57; 10:38; 17:11; 19:28,36). Geographically, this journey takes him away from Galilee, hence the appropriateness of πορεύομαι.

Once in Jerusalem, however, πορεύομαι is used to indicate that Jesus went away from the location of the last episode. Thus, he went (ἐπορεύθη) from a room in the city to the Mount of

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[9] In Luke 2:3 (καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι 'All went to their own towns to be registered'), πορεύομαι is used to denote movement away from everyone's base point of reference.

Olives (22:39). Similarly, πορεύομαι is used to denote movement away from Jerusalem by two disciples (24:13), by Jesus and the same men (24:28a), and by Jesus himself (24:28b).

Now for some passages in which the first sentences of an episode establish a local deictic center to which Jesus then comes. Luke 19 introduces us to Zacchaeus, who climbed a tree to see Jesus pass by (vv. 2-4). This location then becomes the deictic center, as Jesus 'came (ἦλθεν) to the place' (v. 5). See also 22:45 (Jesus came (ἐλθὼν) to where he had left the disciples—v. 41).[10] In Luke 10:1 ἔρχομαι relates to a deictic center that was established earlier in the same sentence: καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι 'and he [Jesus] sent them to every place where he himself intended to come.'

Thus, in the majority of instances, Luke's Gospel orients the movement of the VIP either to a fixed deictic center or to a local center that was the location of the last events described. Greek even allows this local center to be established earlier in the same sentence.

Questions for translators on sec. 2.2.

a) In third person narratives in the receptor language, does the location of the deictic center remain fixed (as in the Parable of the Prodigal Son) or can it change? If it can change, what brings about the change (e.g., movement by the VIP)?

b) When a third person narrative describes movement by a VIP, what is the deictic center to which this movement is related (e.g., the location of the first major event of the narrative, the location of the last events described)?

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[10] BAG cite Matthew 21:19 and Mark 11:13 as examples in which ἔρχομαι is glossed 'go'. In both instances, an initial participial clause establishes the fig tree that Jesus saw as the local deictic center to which he comes (καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν 'And seeing a fig tree on the way, he came up to it'—Matt. 21:19).

2.3 The deictic center is the location of the next major events

Some languages use 'come' to denote movement to the location of the next major events. Thus, one can say in English, 'As we were *going* along the path, we *came* to a clearing in the woods.' The implication of using 'come' in such a sentence is that significant events will take place at the location concerned.[11]

Greek uses ἔρχομαι in the same way. See, for example, Acts 8:36 (ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπί τι ὕδωρ 'As they were *going* along the road, they *came* to some water'). The implication of using ἔρχομαι here is that significant events will take place at that water. This use of ἔρχομαι is most common in Mark (e.g. 1:9,14,29,39), is common in Matthew (e.g. 4:13, 8:14,28, 9:1) and Acts (see below), but is infrequent in Luke (see below) and John (3:22, 4:46, 20:2).[12]

The scarcity of examples in *Luke* in which ἔρχομαι brings VIPs to the scene of the next major events is consistent with his strategy of relating the movement of VIPs to an established location (sec. 2.2). I find only four examples of such a usage of ἔρχομαι. In two of them (3:3 and 14:1), no established starting point is available to which the movement can be related. In the other two (8:51 and 23:33), the location to which they are related has, arguably, been established by earlier events. I consider these two pairs of examples in turn.

Prior to Luke 3:3 (John came [ἦλθεν] into all the region around the Jordan river), areas ruled by various rulers are mentioned (vv. 1-2), so the context provides no one deictic center for John to travel from. The same is true of 14:1 (Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων ' On one occasion when he [Jesus] went [came] to the house of a leader of the Pharisees'). As Fitzmyer notes (1985:1040), 'all the details about the setting remain vague ... Time and place are not determined.'

In contrast, the use of ἔρχομαι in Luke 8:51 (ἐλθὼν δὲ εἰς τὴν οἰκίαν 'When he came to the house') signals a change of deictic center from a location en route to the ruler's house (see v. 49—the scene of the previous major events) to the house itself (the scene of the next major events). Similarly, the use of ἔρχομαι in 23:33 (καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν

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[11] In some languages again, successive sentences can have the VIP both *go* to a new location and *come* to it. In Oroko (Bantu, Cameroon), for instance, successive sentences read, *L **went** to the backyard. When he was **coming**…*

[12] I have not attempted a study of ἔρχομαι in John's Gospel. For some of the difficulties that need to be addressed, see McKerras 1986:34-36.

καλούμενον Κρανίον, 'When they came to the place that is called The Skull') signals a change of deictic center from a location en route to the place of crucifixion (see v. 26) to the place of crucifixion itself. It may be significant that, in both instances, ἔρχομαι is used to move the participants to the original goal of the journey.

Ἔρχομαι is often used in *Acts* to bring VIPs or other participants to the location of the next major events. Examples include 4:23; 8:36 (above); 11:12 (see sec. 1); 11:20; 12:12 (see below); 13:13,51; 14:24; 17:1; 18:1; 20:15 (below) and 25:23; plus 21:8, 27:8 and 28:14 (below—with 'we' as the subject), and 22:11 (in a reported speech with 'I' [Paul] as the VIP).
When arrival at the scene of the next major events involves more than one stage, ἔρχομαι is used to bring VIPs to the goal of an intermediate stage, even when no other event is described as happening at that location. This use of ἔρχομαι is probably appropriate because the journey to the intermediate stage is in the same direction as the journey to the location of the next major events. For example, Acts 20:14 states that 'we' came (ἤλθομεν) to Mitylene, which is the starting point for the stages by which we came (ἤλθομεν) to Miletus (v. 15—the location of the events of vv. 17-38). See also Acts 21:1 (en route to Tyre; see ἐπορευόμεθα—v. 5), 28:13 (en route to Rome—v. 14) and, possibly, 12:10 (en route to the house of Mary—v. 12).
When the destination of a journey is stated but πορεύομαι is used, in contrast, the destination does not become the location of the next major events. In other words, the deictic center does not change to this new location. This is illustrated in Acts 16:7 (**ἐλθόντες** δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι 'Having *come* opposite Mysia, they attempted to *go* into Bithynia'). The travellers did not in fact go to Bithynia, but to Troas (κατέβησαν).
Acts 17:14-15 is similar (the brothers sent Paul away to go (πορεύεσθαι) as far as the sea; his escort brought (ἤγαγον) him to Athens, from where he sent for Silas and Timothy to come (ἔλθωσιν) to him). The next major events take place in Athens, not at the sea, so the deictic centre does not change (from Beroea) until Paul reaches Athens. See also Acts 20:1-2 (Paul departed to go (πορεύεσθαι) to Macedonia and, having travelled through those (ἐκεῖνα) regions, came (ἦλθεν) to Greece). No major events are recorded as taking place in Macedonia, so the deictic centre does not change until Paul reaches Greece.

A residual example in which ἔρχομαι denotes movement to a previously unstated location is found in Acts 8:40. After the Spirit of the Lord snatched Philip away from the presence of the

eunuch, the latter went on his way (ἐπορεύετο—v. 39). Philip, in turn, found himself at Azotus and passed through the region until he came (ἐλθεῖν) to Caesarea. The problem with this example is that the next major events of the story neither involve Philip nor take place in Caesarea. A possible explanation is that the eunuch's journey back to Ethiopia took him in a south-westerly direction, whereas Philip's journey from Azotus to Caesarea was in a north-north-easterly direction (virtually the exact opposite—see Aharoni *et al* 1993:181).

I conclude that, except in Acts 8:40, the use of ἔρχομαι to bring participants to a new location implies that that place is the deictic center for the next major events.

Questions for translators on sec. 2.3.

a) Does the receptor language use both 'come' and 'go' to denote motion in the same direction (as in the sentence 'As we were *going* along the path, we *came* to a clearing in the woods')?
b) Does the receptor language use 'come' to denote motion towards the location of the next major events?

2.4 Why does Luke employ different strategies of orientation in his Gospel and in Acts?

Section 2.2 has shown that, in Luke's Gospel, the movement of participants is typically related to one of a small number of established deictic centers. In Acts, in contrast, such movement is usually towards the location of the next major events (sec. 2.3). These distinct strategies of orientation are consistent with differences in Luke's purpose for relating the events of his two books. In Acts, Luke 'traces the progress of Christianity from Judaea to Rome' (Bruce 1954:20). In other words, Acts records how the Gospel went from place to place. It is no surprise, therefore, that Luke changes to a new deictic center every time a Christian leader arrives at a place where he will exercise a ministry.

In his Gospel, in contrast, Luke's primary concern is not with the advance of Jesus' influence from place to place, so a frequent change of deictic center is not demanded. Even in the section of the book that describes events en route to Jerusalem (9:51-19:27), Luke's interest is primarily in those events that took place at various places along the way, rather than in providing a connected account of the stages of the journey.

Furthermore, Luke's focus is on 'all that Jesus did and taught' (Acts 1:1) 'after investigating everything carefully from the very first' (Luke 1:3). This would lead him, where possible, to talk to 'those who from the beginning were eye-witnesses and servants of the word' (v. 2).

Now, we do not know where Luke found such people. However, the fact that Galilee either is or could be the deictic center for most of the events that took place both in Galilee and en route to Jerusalem may well imply that he interviewed his informants and drafted his notes there. So, the tendency to relate the movement of participants to established deictic centers in Luke's Gospel is consistent with his stated intention of checking out his facts with eye-witnesses.

A final question to translators! Suppose, like Greek, that the receptor language uses 'come' to denote motion both towards an established deictic center (sec. 2.2) and towards the location of the next major events (sec. 2.3). Should the translation attempt to reflect this difference, or is it preferable for ἔρχομαι sometimes to be translated 'go' (e.g., in Luke 2:44 and 15:20) because it sounds more natural, even though the deictic center is thereby altered? As a compromise, how about a rendering that avoids using 'go' such as 'journeyed for a day towards home' (2:44) or 'returned home' (15:20)?

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