

Luke

1:1

[1-2] since many **attempted, to compile** a narration
 [3] concerning the, **having been fully carried out** among us, things
 [4-5] just as, **delivered** to us, (those) who from beginning, **eyewitnesses** and
attendants, were, of the Word
 [6] it **seemed good** also to me
 [7-8] **having followed-closely** from-source, everything, **diligently**
 [9-10] sequentially, to **you, to write**, illustrious **Theophilus**

[1-2] in order that you **might know** – concerning **what** you **have been instructed**,
words – the certainty
 [3-4] it **happened** in the days of **Herod**, the **King** of Judea
 [5-7] (there **was**) a **priest**, a **certain-one**, by name **Zechariah**
 [8] from division of **Abijah**
 [9] and his wife (**was**) from the daughters of **Aaron**
[10] and her name **was Elizabeth**

[1] and **were** righteous, both, before God
 [2-3]* **walking** in all the **commandments** and **regulations** of the Lord, **blamelessly**
 [4] and (there) **was not**, to them, a child
 [5] because **was**, Elizabeth, infertile
 [6]* and both, **having become advanced** in their years, **were**
 [7-8] and it **happened**, in his, **to serve** as priest in the order of his division before
 God
[9-10] according to the custom of the priesthood, he **received-by-lot** the, **to burn**
incense

[1] **entering** into the temple of the Lord
 [2] and all the multitude **was**, of the people, **praying** outside at the hour of incense
 [3-4] and (there) **appeared** to him (the) angel of (the) Lord, **standing** by right-hand
 of the altar of the incense
 [5-6] and **was terrified**, Zechariah, **seeing**
 [7] and a fear **fell** upon him
 [8] and **said** to him, the angel
 [9] **do not fear**, Zechariah
[10] because, **has been heard**, your entreaty

[1-2] and your **wife, Elizabeth, will bear** a son to you
 [3-4] and you **shall call** his **name, John**
 [5-6] and he **will be** a **joy** to you, and **gladness**
 [7] and many, upon his birth, **will rejoice**
 [8] for he **will be** great before [the] Lord
[9-10] and **wine** and **strong-drink** he **must not drink**

This is a translation and a study of the Gospel of Luke. This work presents the possible presence of a literary numbering system in Luke (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Greek and consistently used throughout Luke, as it is in other books of Scripture. © Steve, 2024-2025. Update: January 16, 2025.

This study and its accompanying video (pending) are freely available at pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

Notes

"walking in all the commandments and regulations of the Lord, blamelessly"
 The effect of the verb form *walking* is given a double literary count due to the presence of the adverb *blamelessly* that follows it. This double effect is complemented by the dual noun series *commandments and regulations*. Taken together, the overall literary count of this line is two elements.

"and both, having become advanced in their years, were" | In keeping with the rule, this combination of a participle form with a being verb is counted as a single element.

"month" 3

[1-2] and of (the) **Spirit, Holy, shall** he **be filled** even from (the) womb of his mother
 [3-4] and many of the sons of Israel, he **will turn** to (the) **Lord** their **God**
 [5-6] and he **will go** before Him in **spirit** and **power** of Elijah
 [7] **to turn hearts** of fathers to children
 [8] and disobedient (**people**) to wisdom of (the) righteous
 [9-10] **to make-ready** for (the) Lord a people **having been prepared**

"month" 4

[1] and **said**, Zecharias, to the angel
 [2] according to what **will I know** this?
 [3] for I **am** an old-man
 [4] and my wife **having advanced** in her days
 [5-6] and **answering**, the angel **said** to him
 [7-8] I **am** Gabriel, the, **having stood** before God
 [9-10] and I **was sent, to speak** to you

"month" 5

[1] and **to proclaim-as-glad-tidings** to you, these
 [2] and behold, you **will be** mute
 [3-4] and **will not be being-able, to speak**
 [5] until which day, **happen**, these
 [6] because of which, you **did not believe** my words
 [7] which **will be fulfilled** in their **appointed-time**
 [8] and **were**, the people, **awaiting** Zechariah
 [9-10] and they **marveled** at his, **to delay** in the temple

[1-3] but **coming out**, he **was not able, to speak** to them
 [4] and they **discerned**
 [5] that he, a vision, **had seen** in the temple
 [6] and he **was, making-signs** to them
 [7] and he **remained** mute
 [8-9] and it **happened**, as **were fulfilled**, the days of his ministry
 [10] he **came** to his home

[1-2] and after these days, (there) **conceived, Elizabeth**, his **wife**
 [3-7]* and she **hid** herself **months five, saying** that
 [8]* thus, for me, **has done**, (the) Lord, in days which
 [9-10]* He **watched, to take away** my disgrace among people

[1-2] and in the **month**, the **sixth**, (there) **was sent** the angel Gabriel from God
 [3-4] to a city of **Galilee**, which, name (**was**) **Nazareth**
 [5] to a virgin **having been betrothed** to a man
 [6] who, name (**was**) **Joseph**
 [7] from house of **David**
 [8] and the name of the virgin (**was**) **Mary**
 [9-10] and **coming** to her, he **said**

"months five" | Notice the (unit | quantity) format of this measure. See Revelation 1 for a discussion of this format. This measure may correlate, by literary device, with the five tenfold literary sets indicated above. These literary sets comprise Zechariah's vision. As demonstrated in Daniel and in Revelation, the unit "month" can correspond with a tenfold literary set.

"thus, for me, has done, (the) Lord, in days which He watched, to take away my disgrace" | Concerning Luke's arrangement of divine literary elements within the "Earth" subject column, see the note on the following page.

"month" 6th

[1-2] rejoice, (person) having been favored!
 [3] the Lord (is) with you!
 [4] but she, upon the word, was troubled
 [5-6] and she was trying-to-discern, of what kind, was the greeting, this
 [7] and said, the angel, to her
 [8] do not fear, Mary
 [9] for you have found favor from God
 [10] and behold, you have conceived in womb

"month" 1

[1-2] and you will bear a Son and shall call His name, Jesus
 [3] He will be great
 [4] and Son of (the) Most-High shall he be called
 [5-6]* and will give to Him, the Lord God, the throne of David
 [7] his father
 [8] and He shall reign over the house of Jacob to the ages
 [9] and of His kingdom (there) shall not be an end
 [10] and said, Mary, to the angel

"month" 2

[1-2] how will be, this, since a man I do not know?
 [3-4] and answering, the angel said to her
 [5-6] (the) Spirit, Holy, will come upon you
 [7] and (the) power of (the) Most-High will overshadow you
 [8-9] therefore also, the being fathered, "holy" will be called –
 [10] "Son of God"

"month" 3

[1-2] and behold, Elizabeth your relative –
 [3] even she has conceived a son in her old-age
 [4-5] and this, month, sixth, is for her, the, being called, infertile
 [6] for will not be impossible, from God, every matter
 [7] and said, Mary
 [8] behold, (I am) the servant of (the) Lord
 [9] let it be to me according to your word
 [10] and departed from her, the angel
 [1-2] and arising, Mary, in the days, those, she went to the hill-country with haste,
 [3] to a city of Judah
 [4] and she entered into the house of Zechariah
 [5] and she greeted Elizabeth
 [6-7] and it happened, as heard the greeting of Mary, Elizabeth
 [8] (there) leaped, the baby, in her womb
 [9-10] and was filled of the Spirit, Holy, Elizabeth

"and will give to Him, the Lord God, the throne of David, his father" | For these literary elements, the subject of the verb is God the Father. Other examples similarly exist in this chapter. Typically, these divine literary elements would be counted in a separate subject column – the "Heaven" subject column. See, for example, the Gospel of Matthew. Judging by the completeness of the literary sets, it appears Luke counts these elements in the same subject column with the other literary elements – the "Earth" subject column. This design may reflect a unique point of emphasis in Luke's gospel: that God is present in the earthly realm, even as He is in the heavenly realm. If so, this eschatological overlay may resemble that of Psalm 117 (see notes there). Luke's simplified arrangement of subject columns will be confirmed in the coming chapters, as the literary elements attributable to God the Father are represented.

Luke

[1-2] and she **exclaimed** with a **cry, great**, and **said**
 [3] **having been blessed**, **are** you, among women!
 [4] and **having been blessed**, **is** the fruit of your womb!
 [5] and from where to me (**is**) this
 [6] that **should come**, the mother of my Lord, to me?
 [7-8] for behold, as **happened**, the voice of your greeting to my **ears**, (there) **leaped**
 with joy the baby in my womb!
 [9-10] and blessed (**is** she) who **is believing**

[1-2] because (there) **will be** a fulfillment for the (things) **having been spoken** to her
 by (the) Lord
 [3] and **said**, Mary
 [4] **magnifies**, my soul, the Lord
 [5-6] and **rejoices**, my spirit, in **God** my **Savior**
 [7] because He **looked** upon the low-estate of His servant
 [8] for behold, from now, **will call blessed**, me, all the generations
 [9] because **has done** for me great (things), the Mighty
 [10] and holy (**is**) His name

[1-2] and His mercy **is** to **generations** and **generations**, to the (people) **fearing** Him
 [3] He **has worked** might with His arm
 [4] He **has scattered** (people) arrogant in thought of their hearts
 [5] He **has overthrown** rulers from thrones
 [6] and He **has lifted up** lowly (people)
 [7-8] (those) **hungering**, He **has filled** with good (things)
 [9-10] and (those) **being rich**, He **has sent away** empty

[1-2] He **has helped** **Israel**, His **Servant**, **to be remembered**, mercies
 [3] just as He **spoke** to our **fathers**
 [4-5] to **Abraham** and to his **offspring**, unto the **age**
 [6-8]* and **remained**, Mary, with her, like, **months three**, and she **returned** to her
 house
 [9-10] and to Elizabeth **was fulfilled**, the **time** of her, **to give birth**

[1] and she **bore** a son
 [2-3] and **heard**, the **neighbors** and her **relatives**
 [4] that **magnified**, (the) Lord, His mercy with her
 [5] and they **rejoiced** with her
 [6-7] and it **happened**, in the **day**, the **eighth**, they **came**
 [8] **to circumcise** the child
 [9-10] and they **called** him after the name of his **father**, **Zechariah**

“the day,
the eighth”

“months three” | Again, notice the (unit | quantity) format of this measure. Combined with “the month, the sixth,” these four literary “months” may correlate with the four, tenfold literary sets indicated on the preceding page. These four sets comprise Gabriel’s appearance to Mary. The literary months also total to nine, which is the approximate gestation period for humans: 5 + “6th” + 3 = 9 months.

The placement of Mary’s “months three” may be another literary device. Up to this very line, the measure of months has been 5 + 6th = 6. In the immediately preceding line, Luke uses the phrase “unto the age” to describe the duration of God’s covenantal mercies toward Abraham and his offspring. The number six may be significant as a measure of the present age, similar to Matthew’s gospel.

[1-2] and **answering**, his mother **said**
 [3] no, but he **will be called** John
 [4] and they **said** to her that
 [5] no one, (there) **is** from your family
 [6-7] who **is called** by the **name, this!**
 [8] and they **signaled** to his father
 [9-10] the, what he **wanted, to be called**, him

[1-3] and **asking** for a small-tablet, he **wrote, saying**
 [4] John **is** his name
 [5] and **marveled**, everyone
 [6-7] and **was opened**, his mouth, **immediately**
 [8] and his **tongue**
 [9-10] and he **spoke, blessing** God

[1-2] and (there) **happened** upon **everyone** a fear: the (people) **living near** them
 [3-4] and in all the hill-country of Judea, **talked**, everyone, the **words, these**
 [5-7] and **placed**, all the (people) **hearing**, in their hearts, **saying**
 [8-9] what then, the **child, this, will be?**
 [10] and indeed, hand of (the) Lord **was** with him

[1-2] and **Zechariah**, his **father, was filled** with the Spirit,
 [3] **Holy**
 [4-5]* and he **prophesied, saying**

[1-2] blessed (is) (the) **Lord**, the **God** of Israel
 [3-4] because He **has visited** and **worked** redemption for His people
 [5-6] and he **has raised** a horn of salvation for us in house of **David**, His **servant** –
 [7-8] just as He **spoke** through mouth of the holy (people), from (the) **age**, His
prophets –
 [9-10] salvation from our **enemies** and from **hand** of all the (people) **hating** us

[1-2] **to work** mercy with our fathers, and **to remember** His **covenant, holy**
 [3-4] (the) oath which He **swore** to **Abraham** our **father**
 [5-6] the, **to give** to us, without fear, from hand of enemies, **being delivered**
 [7-8] **to serve** Him in **holiness** and **righteousness** before Him all our days
 [9-10] and **you, Child**, a prophet of (the) Most High **will be called**

[1-2] for you **will go before** (the Lord), **to prepare** His way
 [3] **to give** knowledge of salvation to His people in remission of their sins
 [4] because of (the) tender mercy of our God, in which, **will visit** us, sunrise from on
 high
 [5-6] **to shine** to (those), in **darkness** and **shadow** of death, **sitting**
 [7] the, **to guide** our feet in (the) way of peace
 [8-9] and the child **grew** and **became strong** in spirit
 [10] and he **was** in the wilderness until (the) day of his appearance to Israel

“and he prophesied, saying” | This first literary half-set in Luke may indicate something being given: in this case, a word of prophesy by the filling of the Holy Spirit.

The total literary count at the conclusion of the first chapter of Luke is 275 literary elements.

Luke

2:1

[1-2] and it happened in the days, those
 [3-4] (there) went out a decree from Caesar Augustus, to be registered, all the world
 [5-6] this registration, first, happened while, was governing Syria, Quirinius
 [7-8] and went, everyone, to be registered: each to his own city
 [9-10] and (there) went up also Joseph from Galilee, from (the) town of Nazareth

[1-2] to Judea, to (the) city of David
 [3] which is called Bethlehem
 [4-5] because the, to be, him, from house and lineage of David
 [6-7] to be registered with Mary his, having been betrothed
 [8] being pregnant
 [9-10] and it happened in the, to be, them, there

[1-2] were fulfilled, the days of her, to give-birth
 [3-4] and she bore her Son, the Firstborn
 [5-6] and she swaddled Him and laid Him in a manger
 [7] because (there) was not for them a place in the inn
 [8-9] and shepherds were in the region, the same, being outdoors
 [10] and keeping watches of the night over their flock

[1] and an angel of (the) Lord appeared to them
 [2] and (the) glory of (the) Lord shone-around them
 [3-4] and they were terrified: a fear, great!
 [5] and said to them, the angel

[1] do not fear
 [2-3] for behold, I proclaim-as-glad-tidings to you a joy, great, which will be for all the people
 [4-5] because (there) is born to you, today, a Savior who is Christ, (the) Lord
 [6] in city of David
 [7] and this for you (is) the sign:
 [8-10] you will find the baby having been swaddled and lying in a manger

[1] and suddenly, (there) happened with the angel:
 [2-3] a multitude of host of heaven, praising God and saying
 [4] glory (be) in the highest, to God!
 [5] and upon earth (be) peace among people of good-will

[1-2] and it happened, as departed from them into the heavens, the angels
 [3] the shepherds spoke to one-another
 [4] indeed, let us pass through as far as Bethlehem
 [5-6] and see the word, this
 [7] which, having happened
 [8] which the Lord made known to us
 [9-10] and they came, hastening

[1-2] and they found Mary and Joseph
 [3] and the Baby lying in the manger
 [4-5] and seeing, they made known concerning the word
 [6-7] which was being spoken to them concerning the Baby, this
 [8-9] and all the (people) hearing, marveled
 [10] concerning the, being spoken by the shepherds to them

[1] and Mary, all, treasured –
 [2-3] the words, these –
 [4] considering in her heart
 [5-7] and returned, the shepherds, glorifying and praising God
 [8-9] for all which they heard and saw
 [10] just as it was spoken to them

[1-8] and when were fulfilled, days, eight
 [9] of the, to circumcise Him
 [10] and was called, His name:

[1] Jesus
 [2-3] the having been called by the angel before His, to be conceived in the womb
 [4] and when were fulfilled the days of their purification according to the law of Moses

[5-6] they brought Him to Jerusalem, to present to the Lord
 [7] as it has been written in (the) law of (the) Lord
 [8-9] that every male, opening a mother [mother's womb], "holy to (the) Lord," will be called
 [10] and the, to give a sacrifice:

[1] according to what has been being-spoken in the law of (the) Lord –
 [2-3] a pair of turtledoves
 [4-5] or two young-birds of pigeons

[1-2] and behold, a man was in Jerusalem, whose name (was) Simeon
 [3-4] and the man, this, (was) righteous
 [5] and devout, awaiting (the) consolation of Israel
 [6] and Spirit was Holy upon him
 [7-8] and (there) was to him, having been revealed by the Spirit, the Holy:
 [9-10] not to see death, before he would see the Lord's Christ

[1] and he came in the Spirit into the temple
 [2-3] and in the, to bring, the parents, the Child, Jesus
 [4-5] the, to do, them, according to the, being customary of the law concerning Him
 [6-7] and he took Him into the arms
 [8-9] and he blessed God and said
 [10] now release Your servant, Lord, according to Your word, in peace

"days, eight"

[1-2] because **have seen**, my **eyes**, Your salvation
 [3] which You **have prepared** before (the) face of all the peoples:
 [4] a light for revelation of (the) Gentiles
 [5-6] and glory of Your **people**, **Israel**
 [7-8] and **were**, His **father** and His **mother**, **being amazed** over the (things) **being spoken** concerning Him
 [9-10] and **blessed** them, Simeon, and he **said** to **Mary** His **mother**

[1-2] behold, this-one **is appointed** for **downfall** and **resurrection** of many in Israel
 [3] and for a **sign**, **contradicting**
 [4-5] [and] even of **you**, **yourself** – the soul – **will pass through**, a sword
 [6] in order that (there) **may be revealed** of many hearts, thoughts
 [7-8] and (there) **was Anna**, a **prophetess**
 [9-10] daughter of **Phanuel**, from tribe of **Asher**

[1-2] she **was advanced** in **days**, **many**
 [3-9] **living** with a husband, **years seven** from her virginity
 [10] and **herself** –

[1-2] a **widow** up to **years eighty-**
 [3-6] **four**
 [7] and she **did not leave** the temple
 [8-9] with **fasts** and **prayers**, **serving** night
 [10] and **day**

[1-2] and at the same hour, **coming up**, she **gave thanks** to God
 [3-4] and she **spoke** concerning Him to all the (people) **awaiting** (the) redemption of Jerusalem

[5-6] and as they **finished** everything which (**was**) according to the law of (the) Lord
 [7-9] they **returned** to **Galilee**, to their **city**, **Nazareth**
 [10] and the Child **grew**

[1-2] and He **became strong**, **being filled** with wisdom
 [3] and grace of God **was** upon Him

[4] and **went**, His parents, every year to Jerusalem, to the feast of the Passover
 [5-6] and when He **became** of **years twelve**
 [7] they **were going up** according to the custom of the feast
 [8] and when, **were finishing**, the days
 [9-10] in the, **to return**, them, (there) **remained**, **Jesus**, the **Youth**, in Jerusalem

[1-2] and **did not know**, His **parents**
 [3-4] and **thinking** Him **to be** in the caravan
 [5] they **went** a day's journey
 [6-7] and they **searched for** Him among the **relatives** and the **friends**
 [8-10] and **not finding**, they **returned** to Jerusalem, **searching** for Him

80

10

"years seven"

"years twelve"

"up to years eighty-four"

"years eighty-four"

"after days three"

[1-3] and it **happened**, after **days three**, they **found** Him in the temple:
 [4-6] **sitting** in midst of the teachers and **hearing** of them and **asking** them
 [7-8] and **were amazed**, all the (people) **hearing** Him, at His **understanding** and
answers

[9-10] and **seeing** Him, they **were overwhelmed**

[1] and **said** to Him, His mother

[2] Son, why **have** You **done** to us, thus?

[3-4] behold, Your **father** and I, **being distressed**, **have sought** You!

[5] and He **said** to them

[6-7] why (**is** it), that you **seek** Me?

[8] **have** you **not known**

[9-10] that with the (things) of My Father, **it is necessary, to be**, Me?

[1-2] and they **did not understand** the word which He **spoke** to them

[3] and He **went down** with them

[4-5] and He **came** to Nazareth and **was being subject** to them

[6] and His mother **treasured** all the words in her heart

[7-9] and Jesus **advanced** [in the] **wisdom** and **age** and **favor** with God

[10] and **people**

2:52

3:1

The total literary count at the conclusion of the second chapter of Luke is:
 275 + 315 = 590 literary elements.

"year, fifteenth"

[1-2] and in **year, fifteenth**, of the reign of **Tiberias Caesar**

[3-4] while (there) **was governing**, **Pontius Pilate**, of Judea

[5] and while (there) **was being tetrarch** of Galilee, **Herod**

[6-7] and while **Philip**, his **brother**, **was being tetrarch** of the Ituraea

[8] and **Trachonitis** region

[9] and while **Lysanias**, of the Abilene, **was being tetrarch**

[10] upon the high-priesthood of **Annas**

[1] and **Caiaphas**

[2-3] (there) **happened**, word of God, upon **John, Zechariah's** son, in the wilderness

[4] and he **went down** to all [the] surrounding-region of the Jordan

[5] **preaching** a baptism of repentance for remission of sins

[6-7] as it **has been written** in book of words of **Isaiah**, the **prophet**:

[8] a voice **crying out** in the wilderness:

[9] **prepare** the way of (the) Lord

[10] straight, **make** His paths

[1] every valley **will be filled**

[2-3] and every **mountain** and **hill will be brought low**

[4] and **will be**, the crooked, to straight

[5-6] and the rough, to **ways, level**

[7] and **will see**, all flesh, the salvation of God

[8-10] he **said**, then, to the, **coming out**, crowds, **to be baptized** by him:

[1] brood of vipers!

[2-4] who warned you, to flee from the, being about-to-happen wrath?

[5-6] produce then fruits, worthy of the repentance

[7-8] and do not begin, to say among yourselves

[9-10] a father, we have: the Abraham

[1] for I say to you

[2-3] that is able, God, from the stones, these, to raise children to Abraham

[4] and already now, the axe to the root of the trees lies

[5-6] therefore every tree not producing fruit, good, is cut down

[7] and into fire, is thrown

[8-10] and asked him, the crowds, saying, what then shall we do?

[1-2] and answering, he said to them

[3-4] the (person) having two inner-garments, share

[5] with the (person) not having

[6-7] and the (person) having food, likewise do

[8-9] and (there) came also tax-collectors, to be baptized

[10] and they said to Him

[1] teacher, what shall we do?

[2] and he said to them

[3-4] none more than what has been being-prescribed to you, collect

[5-7] and (there) asked him also (men) serving-as-soldiers, saying

[8] what, shall do, even we?

[9] and he said to them

[10] no one shall you extort

[1-2] neither accuse-falsely; and be content with your wages

[3] and as, were anticipating, the people

[4] and were considering, everyone, in their hearts concerning John

[5] whether he would be the Christ

[1-2] (there) answered, saying to everyone, John:

[3] I, indeed, with water baptize you

[4-5] but He comes, who (is) mightier than I –

[6-7] of whom, I am not worthy, to loosen the strap of His sandals

[8-9] He, you, will baptize with (the) Spirit, Holy

[10] and with fire

[1-2] of whom, the winnowing-fork (is) in His hand, to clean out His threshing-floor

[3] and to gather the grain into His barn

[4-5] but chaff, to burn with fire, unquenchable!

"years thirty"

[1-2] indeed, many thus, and other, exhorting, he proclaimed-as-glad-tidings (to) the people

[3-4] but Herod, the tetrarch, being reprov'd by him concerning Herodias

[5] the wife of his brother

[6] and concerning all which had done, of evils, Herod

[7] he added also this upon all:

[8] [even] he confined John in prison!

[9] and it happened –

[10] in the, to be baptized, all the people

[1-2] and when Jesus was being baptized and was praying –

[3] to be opened, the heaven

[4-6] and to come down, the Spirit, the Holy, in bodily form as a dove, upon Him

[7] and a voice out of heaven, to happen:

[8-9] You are My Son, the beloved

[10] in You I am well-pleased

[1-3] and He was Jesus, beginning, about years thirty

[4-5] being a son, as was supposed, of Joseph,

[6-10] of Heli, of Matthat, of Levi, of Melchi, of Jannai,

[1-5] of Joseph, of Mattathias, of Amos, of Nahum, of Esli

[6-10] of Naggai, of Maath, of Mattathias, of Semein, of Josech

[1-5] of Joda, of Joanan, of Rhesa, of Zerubbabel, of Shealtiel

[6-10] of Neri, of Melchi, of Addi, of Kosam, of Elmadam

[1-5] of Er, of Joshua, of Eliezer, of Jorim, of Matthat

[6-10] of Levi, of Simeon, of Judah, of Joseph, of Jonam

[1-5] of Eliakim, of Melea, of Menna, of Mattatha, of Nathan

[6-10] of David, of Jesse, of Obed, of Boaz, of Sala

[1-5] of Nahshon, of Aminadab, of Admin, of Arni, of Hezron

[6-10] of Perez, of Judah, of Jacob, of Isaac, of Abraham

[1-5] of Terah, of Nahor, of Serug, of Rue, of Peleg

[6-10] of Eber, of Shelah, of Cainan, of Arphaxad, of Shem

[1-5] of Noah, of Lamech, of Methuselah, of Enoch, of Jared

[6-10] of Mahalaleel, of Cainan, of Enosh, of Seth, of Adam

[1] of God

[2-3] and Jesus, (being) full of Spirit, Holy, returned from the Jordan

[4-5] and He was led by the Spirit in the wilderness, days forty, being tempted by the devil

30

3:38

4:1

40

The total literary count at the conclusion of the third chapter of Luke is:
590 + 221 = 811 literary elements.

Jesus was a Son of 77 generations. As a literary design, possibly:
"years thirty" + "days forty" + 3 + 4 elements = 77

[6-7] and He ate nothing in the days, those
 [8-9] and when they were being finished, He hungered
 [10] and said to Him, the devil

[1] if Son, you are, of God
 [2-3] tell the stone, this, that it become bread
 [4] but answered to him, Jesus
 [5] it has been written, that
 [6-7] not by bread, alone, shall live, the man
 [8-9] and bringing Him up, he showed Him all the kingdoms of the world in a
 moment of time
 [10] and said to Him, the devil

[1-4] to You I will give the authority, this, all, and their glory
 [5] because to me it has been delivered over
 [6-7] and to whom, if I want, I give it
 [8] You then –
 [9] if You will bow-to-worship before me –
 [10] will be Yours, all

[1-2] but answering, Jesus said to him
 [3] it has been written
 [4-5] the Lord your God, you shall bow-to-worship
 [6-7] and Him, alone, you shall serve
 [8-9] and he brought Him to Jerusalem and placed (Him) upon the pinnacle of the
 temple
 [10] and he said to Him

[1] if Son, you are, of God
 [2] throw yourself from here, down
 [3] for it has been written, that
 [4] His angels He will command concerning You
 [5] of the, to protect You
 [6] and that, upon hands they will take You up
 [7] lest you should strike against a stone, Your foot
 [8-9] and answering, (there) said to him, Jesus, that
 [10] it has been spoken

[1-2] you shall not tempt the Lord your God
 [3-4] finishing every temptation, the devil withdrew from Him until an appointed-
 time
 [5] and returned, Jesus, in the power of the Spirit, to Galilee
 [6] and a report went out through all the surrounding-region concerning Him
 [7-8] and He taught in their synagogues, being honored by all
 [9-10] and He came to Nazareth, where He was, having been brought-up

Luke

- [1-2] and He **entered** according to His, **having been accustomed**, on the day of the Sabbaths, into the synagogue
- [3-4] and He **stood, to read**
- [5-6] and (there) **was given** to Him (the) scroll of the **prophet, Isaiah**
- [7-9] and **unrolling** the scroll, He **found** the place where it **was, having been written**
- [10] Spirit of (the) Lord (**is**) upon Me:
- [1-2] which, on account of, He **anointed** Me, **to preach-glad-tidings** to poor (people)
- [3-4] He **has sent** Me, **to proclaim** to **captives**, a release
- [5] and to blind (**people**), recovery-of-sight
- [6-7] **to send**, (people) **having been oppressed**, into freedom
- [8-9] **to proclaim** **year** of (the) Lord, **favorable**
- [10] and **rolling-up** the scroll
- [1-2] **giving** (it) to the attendant, He **sat down**
- [3] and everyone's eyes in the synagogue **were, looking intently** to Him
- [4-5] and He **began, to say** to them, that
- [6-7] today, **has been fulfilled**, the **Scripture, this**, in your ears
- [8] and everyone **bore witness** to Him
- [9-10] and they **marveled** at the **words**, the **gracious**, the **coming out** from His mouth
- [1] and they **said**
- [2] **isn't**, a son of Joseph, this?
- [3] and He **said** to them
- [4-5]* by all means, you **will speak** to Me the **proverb, this**:
- [1] Doctor, **heal** Yourself!
- [2-3] as much as we **heard, happening**, in Capernaum
- [4] **do** also here in Your hometown!
- [5] but He **said**
- [6] truly I **say** to you
- [7] that no prophet, acceptable, **is**, in his hometown
- [8] but upon truth, I **say** to you
- [9] many widows **were**, in the days of **Elijah**
- [10] in **Israel**
- [1-3] when, **was shut**, the heaven, over **years three**
- [4-9] and **months six**, while (there) **happened** a **famine**,
- [10] **great**, upon all the land
- [1-3] and to none of them **was sent** Elijah, except to **Zarephath**, of **Sidon**, to a woman, a **widow**!
- [4-6] and many lepers **were** in **Israel** at the time of **Elisha**, the **prophet**
- [7-8] and none of them **were cleansed** except **Naaman**, the **Syrian**!
- [9-10] and **were filled**, all, of wrath, in the synagogue, **hearing** this!

"by all means, you will speak to Me the proverb, this" | Luke's use of a literary half-set may correspond with the overturning of the conventional wisdom of the moment. The people of Jesus' hometown could quote a proverb to Him, but they would ultimately prove themselves fools by their actions against Him.

"months six"

two of "years three"

[1-2] and rising, they threw Him out of the city
 [3] and brought Him as far as a brow of the hill
 [4] upon which, their city had been built
 [5]* in order to cast Him down

● [6-7] but He, passing through their midst, departed

[8-9] and He went down to Capernaum, a city of Galilee
 [10] and He was, teaching them on the Sabbaths

[1-2] and they were astounded by His teaching, because with authority was His word

[3-4] and in the synagogue was a man, having a spirit of a demon, unclean

[5-6] and it cried out with a voice, great

[7-10] Uh-oh! what (is) with us and with You, Jesus, Nazarene?

[1-2] have You come, to destroy us?

[3-5]* I have known You – who You are – the Holy of God!

1000

1000

[1-2] and rebuked it, Jesus, saying

[3-4] be silent and go out from him

[5-6] and throwing him down, the demon, in the midst, it departed from him –

[7] not harming him

[8] and (there) happened, awe, upon all

[9-10] and they were speaking to one-another, saying

[1-2] what (is) the word, this

[3-4] that with authority and power He commands the unclean spirits

[5] and they go out!

[6] and (there) went out a report concerning Him to every place of the surrounding-region

[7-8] and rising from the synagogue, He entered into the house of Simon

[9-10] but (the) mother-in-law of Simon was, being affected by a fever, great

[1] and they beseeched Him concerning her

[2-3] and standing over her, He rebuked the fever

[4] and it left her

[5-6] and immediately, rising, she served them

[7] and as was setting, the sun

[8-9] all, as many as had, being sick with diseases, various –

[10] they brought them to Him

[1] and to one,

[2-3] each of them, the hands placing, He healed them

[4-6] and (there) went out also demons from many, calling out and saying that

[7] You are the Son of God!

[8-10] and rebuking, He did not permit them, to speak

"in order to cast Him down" | The hometown folks are ready to kill Jesus! The placement of the fifth element corresponds, literarily, with hands extended to give Jesus over to death. Because the people are unsuccessful in their attempt, this literary fivefold continues to a full, tenfold set.

"the Holy of God" | If literary counts are accurate, the dashed cyan line represents the completion of the first thousand literary elements in Luke's gospel. As with other books of Scripture, literary mirroring is evident about this point. In Luke, the first thousandfold occurs at the moment Jesus begins to publicly demonstrate His power in the spiritual realm: the rebuking of an unclean spirit.

Luke

[1] because they **had known** –

[2] the Christ, He **was**

[3-5] and as it **was becoming** day, **departing**, He **went** to a desolate place

[6-7] and the crowds **sought** Him and **came** as far as Him

[8-9] and they **kept** Him, of the, lest, **to leave** from them

[10] but He **said** to them that

[1-2] also to other cities, **to proclaim-as-glad-tidings** – (for) Me, **it is necessary** – the Kingdom of God

[3] because upon this I **was sent**

[4] and He **was**, **preaching** in the synagogues of Judea

4:44

[5-6] and it **happened**, in which, the crowd, **to press** against Him

5:1

[7] and **to hear** the word of God

[8] and He **was**, **having stood** by the lake of Gennesaret

[9-10] and He **saw two** boats **having stood** by the lake

[1-2] but the fishermen, from them **disembarking**, **washed** the nets

[3-4] and **embarking** into one of the boats, which **was** Simon's

[5-6] He **asked** him, from the land, **to put out** a little

[7-8] and **sitting** out of the boat, He **taught** the crowd

[9-10] and when He **finished**, **speaking**

[1] He **said** to Simon

[2-3] **put out** to the deep and **let down** your nets for a catch

[4-5] and **answering**, Simon **said**

[6-7] Master, through all night, **toiling**, nothing **have we taken**

[8] but upon Your word, I **will let down** the nets

[9-10] and this **doing**, they **captured** a **multitude** of fish, **many**

[1] and **were being torn**, their nets

[2] and they **signaled** to the partners in the other boat

[3-4] of the, **coming**, **to assist** them

[5-7] and they **came** and **filled** both the boats, so as, **to sink**, them!

[8] and **seeing**, Simon

[9-10] Peter **fell** before Jesus' **knees**, **saying**

[1] **go away** from me

[2-3] because a **man**, **sinful**, **am I**, Lord

[4-5] for astonishment **seized him** and **all** who (**were**) with him

[6] upon the catch of the fish which they **took**

[7-9] and likewise also **James** and **John**, sons of **Zebedee**

[10] who **were partners** with Simon

The total literary count at the conclusion of the fourth chapter of Luke is:
811 + 243 = 1054 literary elements.

[1] and **said** to Simon, Jesus:

[2] **do not fear**

[3] from the now, people, you **will be, catching**

[4] and **bringing** the boats upon the land

[5-6] **leaving** all, they **followed** Him

[7-8] and it **happened** in the, **to be**, Him, in one of the cities

[9-10] and behold, (there **was**) a **man**, **full** of leprosy!

[1-2] and **seeing** Jesus, **falling** upon face

[3-4] he **begged** Him, **saying**

[5-7] Lord, if You **want**, You **are able**, me, to cleanse!

[8-10] and **stretching out** the hand, He **touched** him, **saying**

[1-2] I **will – be cleansed!**

[3] and immediately the leprosy **departed** from him

[4-5] and He **directed** him, **not to tell –**

[1-2] but **departing, show** yourself to the priest

[3-4] and **offer-in-sacrifice** for your purification, just as **commanded**, Moses, for a testimony to them

[5] but **spread-abroad** more, the word concerning Him

[6-7] and (there) **gathered crowds, many, to hear**

[8] and **to be healed** from their sicknesses

[9-10] but He **was, withdrawing** to the desolate (places) and **praying**

[1] and it **happened** in one of the days

[2] and He **was, teaching**

[3-4] and **were, sitting, Pharisees** and **teachers-of-law**

[5-7] who **were, having come** from every village of **Galilee** and **Judea** and **Jerusalem**

[8] and (the) power of (the) Lord **was, to the, to heal**, Him

[9] and behold, men **bringing** upon a cot

[10] a man who **was, having been paralyzed**

[1-2] and they **sought**, him **to bring in**

[3] and **to place** (him) before Him

[4-5] and **not finding**, of a way they **might bring** him through the crowd

[6-7] **going up** upon the roof, through the tiles they **lowered** him with the cot into the midst before Jesus

[8-9] and **seeing** their faith, He **said**

[10] man, **have been forgiven** to you, your sins

[1-3] and **began, to dispute**, the **scribes** and the **Pharisees, saying**

[4-5] who **is** this, who **speaks** blasphemies?

[6-7] who **is able**, sins, **to forgive**, except, alone, God?

[8] but **knowing**, Jesus, their disputes

[9-10] **answering**, He **said** to them

[1] why **do** you **debate** in your hearts?

[2] which **is** easier?

[3-4] **to say**, “**have been forgiven** to you, your sins”?

[5-7] or **to say**, “**rise** and **walk**”?

[8] but in order that you **may know**

[9-10] that the Son of Man, authority, **has** upon the earth, **to forgive** sins

[1-2] He **said** to the (man) **having been paralyzed**

[3] to you I **say**

[4-6] **rise**, and **taking up** your cot, **go** to your house

[7] and at once **rising** before them

[8-9] **taking up**, upon which, he **lay**

[10] he **went** to his house

[1] **glorifying** God

[2] and astonishment **seized** everyone

[3-4] and they **glorified** God and **were filled** with fear

[5] **saying** that

[6] we **have seen** a wonderful sign!

[7] and after this, He **departed**

[8-9] and He **saw** a **tax-collector**, by name, **Levi**, **sitting** upon the tax-booth

[10] and He **said** to him

[1] **follow** Me

[2-4] and **forsaking** everything, **rising**, he **followed** Him

[5-6] and **made** a **banquet**, **great**, Levi, for Him in his house

[7-8] and (there) **was** a **crowd**, **great**, of tax-collectors

[9-10] and **others** who **were** with them, **reclining**

[1-2] and **grumbled**, the **Pharisees** and their **scribes**, against His disciples, **saying**

[3-4] for what, with the **tax-collectors** and **sinners**, **do** you **eat** and **drink**?

[5-6] and **answering**, Jesus **said** to them

[7-8] not a need, **have** (those) who **are being healthy**, of a doctor

[9-10] but (those **have**), who, ill, **are having**

[1-2] I **have not come**, **to call righteous** (people), but **sinful** (people), to repentance

[3] but they **said** to Him

[4-5] the disciples of John **fast**, **often**

[6] and prayers, **they make**

[7] likewise also, the **Pharisees**

[8-10] but (those) who (**are**) Yours, **eat** and **drink**

[1] but Jesus **said** to them
 [2] **are able**, the guests of wedding-hall –
 [3] in which, the bridegroom, with them, **is** –
 [4-5] **to do, to fast**?
 [6-7] and **will come** days also when, **is taken** from them, the bridegroom
 [8-9] then they **will fast** in **those**, the **days**
 [10] and He **spoke** also a parable to them, that

[1-2] no-one – a patch from a **garment, new** – **tearing**,
 [3-4] **sews** upon a **garment, old**
 [5] and if otherwise, indeed, also the new, he **will tear**
 [6-7] and with the old, **will not accord**, the patch which (**is**) from the new
 [8-9] and no-one **puts wine, new**, into wineskins,
 [10] **old**

[1-2] and if otherwise, indeed, **will burst** – the **wine**, the **new** – the wineskins, and
will itself be spilled
 [3] and the wineskins **will be ruined**
 [4-5] but **wine, new**, into wineskins,
 [6] **new, must be put**
 [7-8] (and) no-one, **drinking** (the) old, **wants** (the) new
 [9] for he **says**
 [10] the old, good, **is**

5:39

[1-2] and it **happened** on the Sabbath, **to pass**, Him, through grainfields
 [3-5] and **plucked**, His disciples, and **ate** the heads-of-grain, **rubbing** the hands
 [6] but some of the Pharisees **said**
 [7-8] why **are** you **doing**, what **is not lawful** on the Sabbaths?
 [9-10] and **answering** to them, **said**, Jesus

6:1

[1] not even this, **have** you **read** –
 [2] what **did**, David
 [3] when **he hungered** –
 [4-5] **he** and **those** with him (**being**) –
 [6] (how) he **entered** into the house of God
 [7-8] and the Bread of the Presence, **taking**, he **ate**
 [9-10] and he **gave** to (those) who (**were**) with him

[1-2] what **is not lawful, to eat**, except only (for) the priests?
 [3] and He **said** to them
 [4] Lord **is**, of the Sabbath, the Son of Man
 [5] and it **happened** on another Sabbath
 [6-7] **to enter**, Him, into the synagogue and **to teach**
 [8] and (there) **was** a man there
 [9-10] and his **hand**, the **right**, **was** withered

The total literary count at the conclusion of the fifth chapter of Luke is:
 1054 + 201 = 1255 literary elements.

[1-2] and **watched** Him, the **scribes** and the **Pharisees**
 [3] if on the Sabbath He **would heal**
 [4-5] in order that they **might find, to accuse** Him
 [6-7] but He **had known** their thoughts, and He **said** to the man,
 [8] the withered, **having**, the hand
 [9-10] **come** and **stand** in the midst

[1-2] and **rising**, he **stood**
 [3] and **said**, Jesus, to them
 [4] I **ask** you
 [5-7] if it **is lawful** on the Sabbath, **to do good** or **to do harm**
 [8-9] a life, **to save** or **to destroy**?
 [10] and **looking-around** (at) all of them

[1] He **said** to him
 [2] **stretch out** your hand
 [3-4] and he **did**, and **was restored**, his hand
 [5-6] but they **were filled** with madness and **deliberated** with one-another
 [7] whatever they **might do** with Jesus
 [8-10] and it **happened** in the **days, those, to go out**, Him, to the mountain, **to pray**

[1] and He **was, passing-the-night** in the prayer of God
 [2-3] and when it **became** day, He **called** His disciples
 [4-5] and **choosing** from them **twelve**
 [6] whom also, "apostles," He **named**:
 [7-8] **Simon**, whom also He **named Peter**
 [9-10] and **Andrew**, his **brother**

10

[1-6] and **James** and **John** and **Philip** and **Bartholomew** and **Matthew** and **Thomas**
 [7-8] and **James**, (son) of **Alphaeus**
 [9-10] and **Simon** who **was being called** "Zealot"

[1-2] and **Judas**, (son) of **James**
 [3-5] and **Judas Iscariot**, who **became** a **traitor**

[1-2] and **coming down** with them, He **stood** upon a **place, level**
 [3-4] and a **crowd, great**, of His disciples
 [5-6] and a **multitude, great**, of the people from all Judea
 [7-9] and **Jerusalem** and the coastland of **Tyre** and **Sidon**
 [10] they **came**

[1-2] **to hear** Him and **to be healed** from their diseases
 [3-4] and (those) who **were being troubled** from **spirits, unclean, were healed**
 [5-6] and all the crowd **sought, to touch** Him
 [7-8] because power from Him **went out** and **healed** all
 [9-10] and He, **lifting** His **eyes** to His disciples, **said**

Luke

[1-3] blessed (are you) who (are) poor! – because yours is the kingdom of God
 [4-6] blessed (are you) who are being hungry now! – because you will be satisfied
 [7-9] blessed (are you) who are weeping now! – because you will laugh
 [10] blessed are you! –

[1] when hate you, the people
 [2-4] and when they exclude you and reproach and dismiss your name as evil
 because of the Son of Man
 [5-6] rejoice in that day, and leap-for-joy!
 [7] for behold, your reward (is) great in the heaven
 [8] for according to the same, did to the prophets, their fathers
 [9-10] but woe (be) to you who (are) rich! –

[1] because you have received your cheer
 [2-3] woe (be) to you who are having been filled now! –
 [4] because you will be hungry
 [5-6] woe (be to you) who laugh now! –
 [7-8] because you shall lament and weep
 [9-10] woe (be to you), when (to) you, becomingly, speak all the people! –

[1] for according to the same, did to the false-prophets, their fathers
 [2-3] but to you I say, who are hearing
 [4] love your enemies
 [5-6] well, do, to (those) who are hating you
 [7-8] bless (those) who are cursing you
 [9-10] pray for (those) who mistreat you

[1-2] to (him) striking you upon the cheek, render also the other
 [3-4] and from (him) who is taking your outer-garment, even your inner-garment, do
 not hinder
 [5-6] to everyone asking (of) you, give
 [7-9] and from (him) who is taking what (is) yours, do not demand back
 [10] and just as you want –

[1-2] that should do to you, the people – do to them likewise
 [3-4] and if you love (those) who are loving you
 [5] what kind of, for you, favor is it?
 [6-7] for even the sinners, (those) loving them, love
 [8-9] and (indeed) if you do good to (those) who are doing good to you
 [10] what kind of, for you, favor is it?

[1] even the sinners, the same, do
 [2-4] and if you lend, from whom you expect, to receive
 [5] what kind of, for you, favor (is it)?
 [6-7] even sinners, to sinners, lend, in order that they may receive the same
 [8-10] but love your enemies, and do good and lend –

[1] nothing **expecting** –
 [2] and **will be**, your reward, great
 [3] and you **will be** sons of (the) Most High
 [4-5] because He, kind, **is** upon (those) who (**are**) **unthankful** and **evil**

 [1-2] **be** merciful, just as (also) your Father, merciful, **is**
 [3-4] and **do not judge**, and you **will not be judged**
 [5-6] and **do not condemn**, and you **will not be condemned**
 [7-8] **forgive**, and you **will be forgiven**
 [9-10] **give**, and (there) **will be given** to you, **measure, good** –

 [1-2] **having been pressed down, having been shaken**
 [3-4] **overflowing** – **will be given** into your bosom
 [5-6] for with what measure you **measure**, it **will be measured back** to you
 [7] and He **spoke** also a parable to them
 [8-9] **is able**, a **blind** (person), a **blind** (person), **to lead**?
 [10] **will not** both, into a pit, **fall**?

 [1] **is not**, a disciple, above the teacher
 [2-3] but **having been prepared**, everyone **will be** like his teacher
 [4-5] and why **do** you **observe** the speck which (**is**) in your brother's eye
 [6-7] but the log which (**is**) in your own eye, you **do not consider**?
 [8-9] how **are** you **able, to say** to your brother
 [10] brother, **permit**

 [1-2] I **will expel** the speck which (**is**) in your eye –
 [3-5] **yourself**, what (**is**) in your eye – a log! – **you are not seeing? hypocrite!**
 [6-7] **expel, first**, the log from your eye
 [8-10] and then you **will see-clearly** the speck which (**is**) in your brother's eye, **to expel**

 [1-2] for **is not**, a **tree, good, producing** fruit,
 [3] **bad**
 [4-5] neither again (**is**) a **tree, bad, producing** fruit,
 [6] **good**
 [7-8] for **each** tree, from its **own** fruit, **is known**
 [9] for not from brambles, **do they gather** figs
 [10] neither from a thornbush, grape-clusters, **do they pick**

 [1-3] the **good** person, from the **good** treasure of the heart, **produces** the **good**
 [4-6] and the **evil** (person), from the **evil, produces** the **evil**
 [7] for from abundance of heart, **speaks**, his mouth
 [8-9] and why, Me, **do** you **call**, "**Lord, Lord,**" and **do not do**
 [10] what I **say**?

Luke

[1-3] everyone who **is coming** to Me and **hearing** My words and **doing** them –
 [4-5] I **will show** to you, to whom **is** he similar
 [6-7] similar, he **is**, to a man **building** a house
 [8-10] who **excavated** and **deepened** and **placed** a foundation upon the rock

[1] when a flood **was happening**
 [2-3] (there) **burst** the floodwater against the **house**, **that**
 [4-5] and it **was not able**, **to shake** it
 [6] because of which, suitably, **to be built**, it
 [7-8] but the (person) **hearing** and **not doing** –
 [9-10] similar, he **is**, to a man **building** a house upon the ground without a foundation

[1] against which, **burst** the floodwater
 [2] and at once, it **collapsed**
 [3-5] and **became** – the ruin of the **house**, **that** – **great!**

6:49

[1] once He **finished** all His words in the earshot of the people
 [2] He **entered** Capernaum
 [3-4] and of a **centurion**, a **certain-one** –
 [5-6] (there **was**) a servant, ill **having**
 [7-8] he **was about**, **to die**
 [9] who **was**, to him, honored
 [10] and **hearing** about Jesus

7:1

[1-2] he **sent** to Him elders of the Jews, **asking** Him
 [3-4] in order that, **coming**, He **might save** his servant
 [5-8] and they, **coming** to Jesus, **entreated** Him **earnestly**, **saying** that
 [9-10] worthy, it **is**, to which, you **will grant** this!

[1-2] for he **loves** our nation, and the synagogue, he **built** for us
 [3] and Jesus **went** with them
 [4-5] but when, already, He (**was**) not far – **being distant** from the house –
 [6-7] (there) **sent** friends, the centurion, **saying** to Him
 [8] Lord, **do not be troubled**
 [9-10] for not worthy, **am I**, that, under my roof, you **should enter**

[1-2] therefore not even myself, **did I presume**, to You, **to come**
 [3-4] but **say** a word, and **let be healed**, my servant
 [5-6] for even **I**, a **man**, **am**, under authority, **being stationed**
 [7] **having** under myself soldiers
 [8-10] and I **say** to this one, “**go**,” and he **goes**

[1-2] and to another, “**come**,” and he **comes**
 [3-4] and to my servant, “**do this**,” and he **does**

The total literary count at the conclusion of the sixth chapter of Luke is:
 1255 + 275 = 1530 literary elements.

[5-6] and **hearing** this, Jesus **marveled** (at) him
 [7-9] and **turning** to the, **following** Him, crowd, He **said**
 [10] I **say** to you –

[1] not in Israel, so great a faith, **have** I **found**!
 [2] and **returning** to the house
 [3-5] those **being sent**, **found** the servant, **being healthy**

[1] and it **happened** in the next (day)
 [2-3] He **went** into a city **being called** Nain
 [4] and (there) **went** with Him, His **disciples**
 [5-6] and a **crowd**, **great**
 [7] and as He **drew near** the gate of the city
 [8-9] and behold, they **carried out**, **having died**, an only son to his mother
 [10] and she **was** a widow

[1-2] and a **crowd** of the city, **large**, **was** with her
 [3-5] and **seeing** her, the Lord **had compassion** upon her and **said** to her
 [6] **do not weep**
 [7-8] and **approaching**, He **touched** the bier
 [9-10] and those **bearing**, **stood**

[1] and He **said**
 [2] young-man, to you I **say**
 [3] **be raised**
 [4-6] and **sat up**, the dead, and he **began**, **to speak**
 [7] and He **gave** him to his mother
 [8] but **seized**, fear, all
 [9-10] and they **glorified** God, **saying** that

[1-2] a **prophet**, **great**, **has arisen** among us!
 [3] and that – **has visited**, God, His people!
 [4-5] and **went out**, the **word**, **this**, in all Judea concerning Him
 [6] and in all the **surrounding-region**
 [7] and **reported** to John, his disciples, concerning all this
 [8-9] and **calling two** certain-ones of his disciples, John **sent** them the Lord
 [10] **saying**

[1-2] **are** You (He) who **is coming**
 [3] or for another, **do** we **wait**?
 [4-5] and **approaching** to Him, the men **said**
 [6-7] **John** the **Baptist sent** us to You, **saying**
 [8-9] **are** You (He) who **is coming**
 [10] or for another, **do** we **wait**?

Luke

[1-4] in that hour, He **healed** many from **diseases** and **afflictions** and **spirits**, **evil**
 [5-6] and to **blind** (people), **many**, He **granted**, **to see**
 [7-8] and **answering**, He **said** to them
 [9-10] **going**, **report** to John:

[1-2] what you **see** and **hear** –
 [3-4] blind (people) **recover** sight; crippled (people) **walk-around**
 [5-6] leprous (people) **are cleansed** and deaf (people) **hear**
 [7-8] dead (people) **are raised**; poor (people) **are addressed-with-good-tidings**
 [9-10] and blessed **is** he, who **is not caused-to-stumble** by Me

[1] and when, **were departing**, the messengers of John
 [2-3] He **began**, **to say** to the crowds concerning John
 [4-5] what **did** you **go out** into the wilderness, **to see**?

[1] a reed, by a wind, **being shaken**?
 [2-3] but what **did** you **go out**, **to see**?
 [4] a man in soft garments, **having been clothed**?
 [5-6] behold, (those) who (**are**) in **clothing**, **glorious**
 [7-8] and in luxury, **live** – among the royal (palaces), **are**
 [9-10] but **what did** you **go out**, **to see**? a **prophet**?

[1-2] **yes!** – I **say** to you – and **more** than a prophet
 [3-4] this, he **is**, concerning whom, it **has been written**
 [5] behold, I **send** My messenger before Your face
 [6] who **will prepare** Your way before You
 [7] I **say** to you
 [8-9] greater – among (those) **born** of women – than John, no-one **is**
 [10] but the least (person) in the kingdom of God, greater than he, **is**

[1-2] (and all the **multitude**, **hearing**, and the **tax-collectors**, **affirmed-as-righteous**,
 God

[3] **having been baptized** (with) the baptism of John
 [4-5] but the **Pharisees** and the **lawyers**, the purpose of God, **rejected** for
 themselves, **not having been baptized** by him)

[1-2] to what, then, **will** I **compare** the people of the **generation**, **this**, and to what
are they similar?

[3-4] similar, they **are**, to children who, in a marketplace, **are sitting**
 [5-6] and **are calling** to one-another – what it **says** –
 [7-8] we **played-a-flute** for you, and you **did not dance**
 [9-10] we **sang-a-dirge**, and you **did not weep**

[1-3] for **has come**, **John** the **Baptist**, **not eating** bread, **neither drinking** wine
 [4] and you **say**
 [5] a demon, he **has**!

[1-3] **has come**, the Son of Man, **eating** and **drinking**

[4] and you **say**

[5-7] behold, a **man** – a **glutton** and a **drunkard**

[8-9] a friend of **tax-collectors** and **sinners**

[10] and yet, **is affirmed-as-righteous**, the wisdom, by all her children

[1-2] and **asked**, a certain-one, Him – of the Pharisees – that He **would eat** with him

[3-4] and **entering** into the Pharisee's house, He **reclined**

[5] and behold, a woman who **was**, in the city, sinful

[6-7] and **knowing** that He **reclined** in the Pharisee's house

[8] **bringing** an alabaster-jar of ointment

[9-10] and **standing** behind, beside His feet, **weeping** unto the teardrops

[1-2] she **began**, to **drench** His feet

[3] and with the hairs of her head, she **wiped**

[4-5] and she **kissed** His feet and **anointed** (them) with the ointment!

[1-4] but **seeing**, the Pharisee who **was calling** Him, **spoke** in himself, **saying**

[5-6] if this (Person) **were** a prophet, He **would know**

[7-9] even what sort (**is**) the woman who **touches** Him – that sinful, she **is**

[10] and **answering**

[1] Jesus **said** to him

[2-3] Simon, I **have** for you something **to say**

[4-5] and he – “Teacher, **speak**” – **said**

[1-3] **two** debtors **were** to a creditor, a **certain-one**

[4-8] the one **owed denarii, five-hundred**

[9-10] but the other, **fifty**

[1-2] **not having** of themselves, **to pay back** –

[3] to both, he **forgave**

[4] which, then, of them – more, **will love** him?

[5-6] **answering**, Simon **said**

[7-8] I **suppose** that, to whom more **was forgiven**

[9] and He **said** to him

[10] rightly, you **judged**

[1-2] and **turning** toward the woman, to Simon He **said**

[3] **do** you **see** this woman?

[4] when I **entered** into your house

[5] water for Me, upon feet, you **did not give**

[6-7] but she, with teardrops, **drenched** My feet, and with her hairs, she **wiped**

[8] a kiss, to Me, you **did not give**

[9-10] but she – from which I **entered** – **has not ceased** –

[1] **kissing** My feet!



If literary counts are accurate, the 2000th literary element in the Gospel of Luke occurs within the 500-fold stature of the greater debtor. Literary mirroring occurs about this mark. The focus is upon the sinful city-woman, whose sins correspond with the 500fold stature, and who is being forgiven.

More specifically, the 2000th literary element appears to occur exactly in the middle of the 500-fold stature of this greater debtor. Similar to the instance in Matthew chapter 13 (see comments there), the special numbers 500 and 50 are grouped with the completion of their sentence. Thus, elements 1-10 of their literary set are included along with the first 250 of special number 500. The literary count at this mark is: $1530^{\text{ch1-6}} + 220^{\text{ch7}} + 250^{\text{stature}} = 2000$.

The presence of this exact literary device may be signaled by Luke's use of the (unit | quantity) format in “denarii, five-hundred.” Notice that the units are not mentioned in connection with the quantity “fifty,” though they are implied.

The remaining 250 elements, along with the 50-element stature, are counted with the rest of chapter 7 toward the 3000th literary element.

Luke

[2] with oil, My head, you **did not anoint**
 [3] but she, with ointment **anointed** My feet
 [4] on account of which, I **say** to you
 [5-6] **have been forgiven**, her sins, which (**are**) many
 [7-8] because she **loved**, **much**
 [9-10] but to whom, little **is forgiven** – little, he **loves**

[1] He **said** to her
 [2] **have been forgiven** you, the sins
 [3-5] and **began**, those **reclining-together**, to **say** among themselves
 [6-7] who, this (Person), **is**? – who, even sins, **forgives**?
 [8] He **said** to the woman
 [9-10] your faith **has saved** you; **go** in peace

7:50

[1-2] and it **happened** in which, **subsequently**
 [3-4] and He **traveled** through **city** and **village**, **preaching**
 [5] and **proclaiming-as-good-news** the kingdom of God
 [6-7] and the **twelve** (**were**) with Him
 [8-9] and **women**, **certain-ones**, who **were**, **having been healed** from spirits,
 [10] **evil**

8:1

[1] and **sicknesses** –
 [2-3] **Mary**, who **was being called** **Magdalene**
 [4-10]* from whom, **demons**, **seven**, **had gone out**

10

[1-2] and **Joanna**, wife of **Chuza**
 [3] administrator of **Herod**
 [4-6] and **Susanna** and **others**, **many**, who **served** them from what **was belonging** to them
 [7-8] and when, **was gathering**, a **crowd**, **great**
 [9] and of whom, by city, (they) **were traveling** to Him
 [10] He **spoke** through a parable:

[1-3] (there) **went out**, the (person) **sowing**, of which, **to sow** his seed
 [4] and in his, **to sow**
 [5-6] some **fell** along the path and **was trampled**
 [7] and the birds of heaven **devoured** it
 [8-10] and other **fell** upon the rock, and **growing**, it **withered** –

[1] because of which, not, **to have** moisture –
 [2] and other **fell** in (the) midst of the thorns
 [3-4] and **growing together**, the thorns **choked** it
 [5-6] and other **fell** into the **soil**, the **good**, and **growing**
 [7]* it **produced fruit**, **hundredfold**
 [8-9] this **saying**, He **called**
 [10] “the (person) **having** ears –

100

The total literary count at the conclusion of the seventh chapter of Luke is:
 1530 + 810 = 2340 literary elements.

“from whom, **demons**, **seven**, had gone out” | Notice the (unit | quantity) format, which may indicate a literary device here. Measuring from element 4 of this line, seven elements prior is a near-context introduction of these “certain” women.

Because the unit of measure is “demons,” which are spiritual beings, tenfold literary identities may also be applicable. The larger purple dashed line measures back 7 x 10fold = 70 literary elements from element 4 of this line. The literary cross-reference is to the identity of the sinful city-woman of chapter 7. This cross-reference exactly aligns the near elements “Mary, who was being called Magdalene” with the prior elements “even what sort (is) the woman who touches Him.” The going out of “**demons**, **seven**,” maps to the prior identity of this woman: “that sinful, she is.” Perhaps Luke discretely indicates that Mary Magdalene was this very woman.

“it produced **fruit**, **hundredfold**” | As another literary cross-reference, it appears Luke links this element 7 with a given name – the name *Simon* – exactly 100 literary elements prior. Simon is initially introduced as “a certain-one... of the Pharisees.” He is identified as “the Pharisee” three more times before the narrative becomes more personal, and Jesus calls him by name: “Simon, I have for you something to say.” Luke may be indicating by cross-reference that Simon’s heart was receptive to Jesus’ words, and that Simon became a fruitful follower of Jesus – a child of God’s wisdom (Luke 7:35).

Note that these cross-reference measures, as a feature of the literary device, do not include the special numbers 10, 50, or 500 from this passage.

[1-2] to hear – let hear!”

[3-4] and asked Him, His disciples, what this was – the parable

[5]* and He said

[1-2] to you has been given, to know the mysteries of the Kingdom of God

[3] but to the rest, (it is) in parables

[4-5] in order that, seeing, they may not see

[6-7] and hearing, they may not understand

[8] and was this, the parable:

[9] the seed is the word of God

[10] and (those) who (were) along the path –

[1-2] they are (those) who are hearing

[3-4] then comes, the devil, and takes away the word from their hearts

[5-6] in order that they may not, believing, be saved

[7] and (those) who (were) upon the rock –

[8-9] they, when they hear, with joy receive the word

[10] but these, a root, do not have

[1] they, for an appointed-time, believe

[2] and in an appointed-time of temptation, they depart

[3] and (those) who, into the thorns, were having fallen –

[4-5] these are (those) who are hearing

[6-8] and by cares and riches and pleasures of life, going, they are choked

[9] and they do not mature

[10] and (those) who (were) in the good soil –

[1-3] they are (those) who, with a heart, good and true, hearing the word, retain (it)

[4]* and they produce-fruit with patience

[5-6] no one, a lamp, lighting, covers it with a container

[7] or under a cot, places (it)

[8] but upon a lampstand, places (it)

[9-10] in order that (those) who are entering, may see the light

[1-2] for nothing is secret, which will not, apparent, become

[3-5] neither (is) concealed, which will not be known, and into light, come

[1-2] take heed, then, how you hear!

[3-4] for whoever has, (there) will be given to him

[5] and whoever does not have

[6-8] even what he seems, to have, will be taken from him

[9-10] and (there) came to Him, His mother and brothers

“and He said” | Luke’s use of a fivefold literary half-set here may cue the wisdom of the moment: that Jesus will be explaining a mystery.

“with patience” | Notice that Luke does not record the “hundredfold” measure again here.

[1-2] and they **were not able, to reach** Him because of the crowd
 [3] and (there) **was told** to Him
 [4-5] Your **mother** and Your **brothers stand** outside, **to see**
 [6] **desiring** You
 [7-8] but **answering**, He **said** to them
 [9-10] My **mother** and my **brothers**, these **are** –

[1-2] (those) who, the word of God, **are hearing** and **doing**!
 [3] and it **happened**, in one of the days
 [4-5] and **He embarked** into a boat, and His **disciples**
 [6] and He **said** to them
 [7] let's **pass-through** to the, across the lake
 [8] and they **set-sail**
 [9-10] and as they **were sailing**, He **fell-asleep**

[1] and (there) **came down** a squall of wind to the lake
 [2-3] and they **were swamped** and **endangered**
 [4-6] and **coming**, they **awakened** Him, **saying**
 [7-8] **Master, Master**, we **perish**!
 [9-10] but He, **waking, rebuked** the **wind** and the **surge** of water

[1] and they **stopped**!
 [2] and (there) **happened**, a calm
 [3] and He **said** to them
 [4] where **(is)** your faith?
 [5-7] and **being terrified**, they **marveled, saying** to one-another
 [8-9] who then, this, **is**, that even the **winds**, He **commands**, and the **water**
 [10] and they **obey** Him?

[1-2] and they **sailed** to the region of the **Gerasenes**, which **is** opposite **Galilee**
 [3] and when He **was coming out** upon the land
 [4-5] (there) **met** (Him), a **man**, a **certain-one** from the city, **having** demons
 [6-7] and for a **time, considerable**, he **did not wear** clothing
 [8-9] and in a house, he **did not live**, but among the tombs (he **was**)
 [10] and **seeing** Jesus –

[1-3] **crying out**, he **fell** before Him, and with a **voice, great**, He **said**
 [4-5] what **(is)** with **me** and with **You** –
 [6-7] **Jesus, Son of God**,
 [8] the **Most-High**!
 [9] I **beg** of You
 [10] **do not**, me, **torment**!

[1-2] for He **had commanded** the **spirit**, the **unclean**, **to come out** from the man
 [3] for many **times** it **had seized** him
 [4] and he **was bound** with chains
 [5] and in shackles, **being restrained**
 [6-7] and **breaking** the bonds, he **was driven** by the demon into the desolate-places
 [8] and **asked** him, Jesus
 [9] what, to you, a name, **is**?
 [10] and he **said**, “Legion”

[1-2] because (there) **had entered**, **demons**, **many**, into him
 [3] and they **begged** Him
 [4-5] that He **would not command** them, into the abyss, **to depart**
 [6-7] and (there) **was**, there, a herd of **pigs**, **considerable**, **grazing** on the hill
 [8] and they **entreated** Him
 [9-10] that He would **permit** them, into those, **to enter**

[1] and He **permitted** them
 [2-3] and **going out**, the demons, from the man, they **entered** into the pigs
 [4-5] and **rushed**, the herd, down the steep-bank into the lake, and **drowned**!
 [6-8] and **seeing**, (those) who **were tending**, what **had been happening**
 [9-10] they **fled** and **reported** to the **city** and to the **countryside**

[1-3] and they **came out**, **to see** what **had been happening**
 [4] and they **came** toward Jesus
 [5-7] and they **found**, **sitting**, the man from whom the demons **had departed** –
 [8-9] **having been clothed** and **being-of-sound-mind**, beside the feet of Jesus
 [10] and they **were frightened**

[1-2] and (there) **told** them, (those) who **were seeing**
 [3-4] how, **was saved**, (he) who **was being demon-possessed**
 [5-6] and (there) **asked** Him, all the multitude of the surrounding-region of the
 Gerasenes, **to depart** from them
 [7-8] because with a **fear**, **great**, they **were seized**
 [9-10] and He, **embarking** into a boat, **turned back**

[1-2] but (there) **begged** of Him – the man from whom **had gone out** the demons –
 [3] **to be** with him
 [4-5] but He **released** him, **saying**
 [6-8] **return** to your home and **explain** as much as, for you, **has done**, God
 [9-10] and he **went** through all the city **proclaiming** –

[1] as much as, **had done** for him, Jesus
 [2] and in which, **returned**, Jesus
 [3] (there) **welcomed** Him, the crowd
 [4] for they **were** all **expecting** Him

Luke

[5-6] and behold, (there) **came** a man to whom, name (**was**) Jairus
 [7] and this-one, a ruler of the synagogue, **was**
 [8-10] and **falling** before the feet of Jesus, he **entreated** Him, **to come** to his house

[1-2] because a **daughter, only-begotten, was** to him –
 [3-4] about **years, twelve** – and she **was dying** 10
 [5-6] and in which, **to go**, Him, the crowds **pressed-upon** Him
 [7-8] and a woman **being** with a flow of blood from **years, twelve**, who 10
 (– for doctors, **having spent** all the means –)
 [9-10] **was not able**, from anyone, **to be healed**

[1-2] **coming** from behind, she **touched** the edge of His garment
 [3] and immediately, (there) **stopped**, the flow of her blood
 [4] and **said**, Jesus
 [5] who (**was**) the, **touching** me?
 [6] but when, **denied**, all
 [7] (there) **said**, Peter
 [8-9] Master, the crowds **constrain** You and **press-upon** (You)
 [10] but Jesus **said**

[1] (there) **touched** Me, a certain-one
 [2-3] for I **perceive** power **having gone out** from Me
 [4-5] and **seeing**, the woman, that she **was not unnoticed**
 [6-7] **trembling**, she **came**
 [8-9] and **falling down** before Him because of which cause – she **touched** of Him –
 [10] she **announced** before all the people, even –

[1-2] how she **was healed, immediately!**
 [3] and He **said** to her
 [4] daughter, your faith **has saved** you!
 [5] **go** in peace
 [6] while still He **was speaking**
 [7-8] (there) **came** a certain-one from the synagogue-ruler, **saying** that
 [9] **has died**, your daughter
 [10] no longer **trouble** the Teacher

[1-2] and Jesus, **hearing, answered** him
 [3-5] **do not fear**, only **believe**, and she **will be saved!**
 [6-8] and **coming** into the house, He **did not permit, to enter**, anyone with Him,
 except **Peter** and **John** and **James**
 [9-10] and the **father** of the child, and the **mother**

The duplication and symmetry of “years, twelve” in this literary set may be a literary device that establishes the parallel. Luke reinforces this parallel by using similar phrases: “healed, immediately” (the woman) and “arose, immediately” (the girl).

Luke

[1-2] and **were weeping**, all, and **lamenting** her

[3] but He **said**

[4-6] **do not weep**, for she **has not died**, but she **sleeps**

[7-9] and they **laughed** at Him, **knowing** that she **had died**

[10] but He, **grasping** her hand

[1-2] **called**, **saying**

[3] O child, **arise!**

[4] and (there) **returned**, her spirit

[5-6] and she **arose**, **immediately!**

[7-9] and He **commanded** for her, **to be given**, **to eat**

[10] and **were astonished**, her parents

[1-3] but He **charged** them, no-one, **to tell**, what **had been happening** 8:56

[4-5] and **calling-together** the **twelve**, He **gave** to them power 10 9:1

[6] and **authority** over all the demons

[7] and **diseases**, **to heal**

[8-10] and He **sent** them **to preach** the kingdom of God and **to heal** (the sick)

[1] and He **said** to them

[2-5] nothing, **take** for the way – neither **staff** nor **bag** nor **bread** nor **silver-money**

[6-7] nor (apiece) **two** inner-garments **to have**

[8-10] and to whichever house you **enter**, there **remain**, and from there, **proceed**

[1] and as many as ever **do not receive** you

[2-3] **proceeding** from the **city**, **that**, the dust from your feet, **shake-off** for a witness against them

[4-5] and **proceeding**, they **passed** through the villages

[6-7] **preaching-good-news** and **healing** everywhere

[8-9] and **heard**, **Herod**, the **Tetrarch**, what **was happening**, all

[10] and he **was perplexed**

[1-2] because of what, **to be said** by some, that John **was raised** from (the) dead

[3] and by some, that Elijah **had appeared**

[4-5] and of others, that a **prophet**, a **certain-one** of the ancients, **had arisen**

[1] and **said**, Herod

[2] John, I **beheaded**

[3-4] and who **is** this, concerning whom I **hear** such?

[5-6] and he **sought**, **to see** Him

[7-9] and **returning**, the apostles, they **explained** to Him as much as they **had done**

[10] and **taking** them

[1-2] He **withdrew** privately to a city **being called** Bethsaida

The total literary count at the conclusion of the eighth chapter of Luke is:
2340 + 443 = 2783 literary elements.

Luke

[3-4] but the crowds, **knowing**, **followed** Him
 [5-6] and **receiving** them, He **spoke** to them concerning the Kingdom of God
 [7-8] and (those) who, a need, **having**, of a cure – He **healed**
 [9-10] and the day **began**, **to decline**

[1-2] and **coming**, the **twelve** **said** to Him 10
 [3-4] **release** the crowd, that **going** into the surrounding **villages** and **countryside**
 [5-6] they **may lodge** and **find** provisions
 [7] because here in a desolate place, we **are**
 [8] but He **said** to them
 [9-10] **give** to them – you! – **to eat**

[1] but they **said**
 [2-6] (there) **are not**, for us, more than **loaves**, **five**
 [7-8] and **fish**, **two**
 [9-10] unless **going**, we **buy** for all the **people**, **this**, food

[1-5] for (there) **were**, like, **men**, **five-thousand**! 5000
 [6] and He **said** to His disciples
 [7-8] **make-sit-down**, them, (in) groups, (like) apiece, **fifty** 50
 [9-10] and they **did** so and **made-sit-down**, everyone

[1-7] and **taking** the **five** loaves and the **two** fish, **looking-upwards** to the heaven, He **blessed** them
 [8-9] and He **broke** (them) and **gave** (them) to the disciples
 [10] **to set** before the crowd

[1-2] and they **ate** and **were satisfied**, all
 [3-4] and (there) **were taken up**, what **was remaining** to them of broken-pieces, **baskets**, **twelve** 10
 [5-7] and it **happened**, in the, **to be**, Him, **praying** alone
 [8] (there) **were present** with Him, the disciples
 [9-10] and He **asked** them, **saying**

[1-2] who, Me, **say** the crowds, **to be**?
 [3-4] and they, **answering**, **said**
 [5-6] **John**, the **Baptist**
 [7] and others, **Elijah**
 [8-9] and others, that a **prophet**, a **certain-one** of the ancients, **has arisen**
 [10] and He **said** to them

[1-2] but **you** – who, Me, do **you say**, **to be**?
 [3-4] and Peter, **answering**, **said**
 [5] the Christ of God!

Like the paired instances of “**years, twelve**,” above, Luke may provide another paired set of twelves as a literary device here. Following the same (unit | quantity) format, Luke dovetails 5 & 2 & 5^{thousand} → 12fold with the mention of “**baskets, twelve**.” These instances, together with the paired instances of “**years, twelve**,” may form an inclusio around the doubled mention of the twelve disciples.

[1-3] and **charging** them, He **commanded** – to no one, **to speak** this
 [4-6] **saying** that, **it is necessary** (for) the Son of Man, much, **to suffer**
 [7-9] and **to be rejected** by the **elders** and **chief-priests** and **scribes**
 [10] and **to be killed**

[1] and the third day, **to be raised**

[2] and He **said** to all

[3-4] if anyone **wants**, after Me, **to come**

[5-6] let **deny** himself and **take up** his cross according to day

[7] and **follow** Me

[8-10] for whoever **wants**, his life, **to save** – he **will lose** it!

[1-2] but whoever **loses** his life for My sake – he **will save** it!

[3-4] for what **does** it **profit** a man – **gaining** the **world**, **whole** –

[5-6] but himself, **destroying** or **being lost**?

[7-8] for whoever **is ashamed** (of) **Me** and My **words**

[9-10]* (of) him, the Son of Man **will be ashamed**, when He **comes** in His glory,

[1-2] and the **Father's**, and the holy **angels**'

[3-4] and I **say** to you, **truly**

[5-6] (there) **are** some who **are standing**

[7-8] who **will not taste** of death until ever, they **see** the Kingdom of God

[9-10] and it **happened**, after the **words**, **these** –

[1-8] like **days**, **eight** – (and) **taking** Peter

[9-10] and **John** and **James**, He **went up** to the mountain, **to pray**

[1-2] and **became** – in His, **to pray** – the **appearance** of His face, **different**,

[3-4] and His **clothing**, **white**, **flashing-like-lightning**

[5-6] and behold, **men**, **two**, **spoke** with Him

[7-8] who **were** **Moses** and **Elijah**

[9-10] who, **appearing** in glory, **spoke** (of) His exodus

[1-2] which He **was about**, **to fulfill** in Jerusalem

[3-4] and **Peter** and (**those**) who (**were**) with him **were**, **having been heavy** with sleep

[5-6] but **awakening**, they **saw** His glory

[7-8] and the **two** men who **were standing** with Him

[9-10] and it **happened**, in, **to depart**, them from Him

[1] (there) **said**, Peter, to Jesus

[2-3] Master, good, it **is**, (for) us, here, **to be**

[4-6] and **let** us **make tents**, **three** – one for You

[7-8] and **one** for Moses and **one** for Elijah –

[9-10] **not knowing**, what He **said**

1000
1000

If literary counts are accurate, the dashed cyan line indicates the completion of the 3000th literary element in the Gospel of Luke. Notice the presence of “third day” in the same literary set that completes this third thousandfold. Literary mirroring is evident about this point. The focus here is resurrection.

“when He comes in His glory, and the Father’s, and the holy angels” | The threefold glory may mirror the threefold rejection “by the elders and chief-priests and scribes.”

[1] but while, this, he **was saying**
 [2-3] there **happened**, a cloud, and it **overshadowed** them
 [4-5] and they **feared**, in which, **to enter**, them, into the cloud
 [6-7] and a voice **happened** from the cloud, **saying**
 [8-9] this **is** My Son, who **is having been chosen**
 [10] of Him, **listen**!

[1] and in which, **to happen**, the voice
 [2-3] (there) **was found**, **Jesus**, **alone**
 [4-5] and they **were silent**, and to no-one **did** they **tell** in those days
 [6] nothing which they **had seen**
 [7] and it **happened**, in the next day
 [8] as **were coming down**, them, from the mountain
 [9-10] (there) **met** with Him, a **crowd**, **great**

[1-2] and behold, a man from the crowd **cried out**, **saying**
 [3-4] Teacher, I **beg** of You, **to look-attentively** upon my son
 [5] because my only-begotten, he **is**
 [6] and behold, a spirit **seizes** him
 [7] and suddenly he **calls out**
 [8] and it **throws-into-convulsions**, him, with foam
 [9-10] and it scarcely **departs** from him, **debilitating** him

[1-2] and I **begged** Your disciples that they **would cast-out**, it
 [3] and they **were not able**
 [4-5] and **answering**, Jesus **said**
 [6-7] O **generation**, **faithless** and **having been turned away**
 [8-9] until when **will I be** with you and **bear with** you?
 [10] **bring** here your son

[1] and while, **was coming**, him
 [2-3] (there) **broke forth upon** him, the demon, and **threw** (him) **into convulsions**
 [4-5] and **rebuked**, Jesus, the **spirit**, the **unclean**, and **healed** the child
 [6] and He **gave back**, him, to his father
 [7] and **were astonished**, all, at the majesty of God
 [8] and while all **were marveling**
 [9] at all which He **did**
 [10] He **said** to His disciples

[1-2] **put**, you, into your ears, the **words**, **these**
 [3-4] for the Son of Man **is about**, **to be delivered over** into the hands of men
 [5-6] but they **did not understand** the **word**, **this**
 [7] and it **was**, **having been hidden** from them
 [8] in order that they **might not perceive** it
 [9-10] and they **were afraid**, **to ask** Him concerning the **word**, **this**

[1-2] and (there) **entered**, a dispute among them, which (**was**) –
 [3] whoever **was** greatest of them
 [4] but Jesus, **knowing** the dispute of their hearts
 [5-6] **taking** a child, **placed** him beside Himself
 [7] and He **said** to them
 [8-9] whoever **receives** this child in My name, Me, **receives**
 [10] and whoever, Me, **receives** –

[1-2] **receives** (Him) who **was sending** Me
 [3-4] for the least among all you, **being** – this-one **is** great!
 [5-6] and **answering**, John **said**
 [7-8] Master, we **saw** someone, in Your name **casting-out** demons
 [9-10] and we **forbid** him, because he **does not follow** with us

[1] but **said** to him, Jesus
 [2] **do not forbid**
 [3-4] for (he) who **is not** against us, for us, **is**
 [5-7] and it **happened**, in which, **to draw** near, the days of His **receiving-up**
 [8-9] and He, the face, **set**, of which, **to go** to Jerusalem
 [10] and He **sent** messengers before His face

[1-3] and **going**, they **came** into a village of Samaritans, that, **to prepare** for Him
 [4] but they **did not receive** Him
 [5] because His face **was**, **going** to Jerusalem

[1-3] and **seeing**, the **disciples**, **James** and **John**, **said**
 [4] Lord, **do you want**
 [5-7] (that) we **should tell** fire **to come down** from the heaven and **to destroy** them?
 [8-9] but **turning**, He **rebuked** them
 [10] and they **went** to another village

[1] and as, **were going**, they, in the way
 [2] (there) **said**, a certain-one, to Him
 [3-4] I **will follow** You wherever You **go-away**
 [5] and **said** to him, Jesus
 [6] the **foxes**, dens, **have**
 [7] and the **birds** of the heaven, nests
 [8-9] but the Son of Man **does not have** anywhere, the head, **to lay**
 [10] and He **said** to another

[1] **follow** Me!
 [2] but he **said**
 [3-5] (Lord), **permit** me, **going-away**, first **to bury** my father
 [6] He **said** to him
 [7-8] **leave** the dead **to bury** their own dead
 [9-10] but you, **going-away**, **proclaim** the Kingdom of God

Luke

[1] and (there) **said**, another
 [2-3] I **will follow You, Lord**
 [4-6] but first, **permit** me, **to bid-farewell** to (those) who **(are)** in my household
 [7] but **said** (to him), Jesus
 [8-9] no-one, **placing** the hand upon a plow, and **looking** to the, backwards
 [10] useful, **is**, in the Kingdom of God 9:62

[1-2] and after this, **appointed**, the Lord, another **seventy-** 70 10:1
 [3-4] **(two)** and **sent** them –
 [5-6] apiece, **two**
 [7-8] (by) **(two)** – before His face to every city
 [9-10] and **place** where, **was about**, He, **to go**

[1] and He **said** to them
 [2] indeed, the harvest **(is)** great
 [3] but the workers **(are)** few
 [4-5] **ask**, then, the Lord of the harvest, that workers, He **might send-forth** into His harvest

[1] **go-onward**
 [2] behold, I **send** you like lambs in (the) midst of wolves
 [3-5] **do not carry** a **moneybag**, nor a **sack**, nor **sandals**
 [6] and no-one, on the way, **greet**
 [7-8] and to whichever, **you enter**, house – first **say**
 [9-10] peace **(be)** to the **house**, **this!**

[1-2] and if, there, **be** a son of peace, (there) **will rest** upon him, your peace
 [3] but if not, indeed, upon you **will it return**
 [4] and in the same house, **stay**
 [5-6] **eating** and **drinking**
 [7] what **(is)** from them
 [8] for worthy **(is)** the worker of his wage
 [9-10] **do not pass** from **house** to **house**

[1-2] and to whichever city you **enter**, and they **receive** you
 [3-4] **eat** what **is being set before** you
 [5-6] and **heal** (those) who, in her, **(are)** sick
 [7] and **say** to them
 [8] **has come near**, upon you, the Kingdom of God!
 [9-10] but to whichever city you **enter**, and they **do not receive** you –

[1-2] **going-out** into her wide-streets, **say**
 [3-4] even the dust which **has become attached** to us from your city to the feet – we **wipe off** against you!
 [5-6] nevertheless, this **know** – that **has come near**, the Kingdom of God!

The total literary count at the conclusion of the ninth chapter of Luke is:
 2783 + 412 = 3195 literary elements.

Judging by the completeness of literary sets, it appears the instances of “two,” shown in parentheses in this passage, are original to Luke’s gospel. (These instances are not included in some manuscripts.)

[7-8] I say to you, that for Sodoms, in the day, that
 [9-10] more bearable, will it be, than for the city, that!

[1-2] Woe (be) to you, Chorazin!

[3-4] Woe (be) to you, Bethsaida!

[5-6] because if, in Tyre and Sidon had happened, the powers which were having
 happened in you

[7-8] long-ago, ever, in sackcloth and ash, sitting, they would have repented

[9-10] but for Tyre and Sidon, more-bearable will it be in the judgment, than for you

[1-2] and you, Capernaum, not unto heaven, will be exalted?

[3] unto the Hades, you will go down!

[4-5] (the person) who is listening of you – of Me, listens

[6-7] and (the person) who is rejecting you – Me, rejects

[8] and (the person) who, Me, is rejecting –

[9-10] rejects (Him) who was sending Me

[1-2] and (there) returned, the seventy-

[3-4] (two), with joy, saying

[5] Lord, even the demons are subject to us in Your name!

[6] and He said to them

[7-8] I saw Satan, like lightning, from the heaven, falling

[9-10] behold, I have given to you the authority of the, to tread upon serpents and
 scorpions –

[1] and upon all the power of the enemy –

[2] and nothing, you, shall harm

[3-4] nevertheless, in this, do not rejoice – that the spirits, to you, are subject

[5-6] but rejoice, that your names have been written in the heavens!

[7-8] in that hour, He rejoiced (in) the Spirit, the Holy, and said

[9-10] I thank You, Father –

[1-2] Lord of the heaven and the earth –

[3-4] that You have hidden this from wise (persons) and intelligent (persons)

[5] and You have revealed it to little-children

[6] yes, O Father, because in this way, good-pleasure happened before You

[7] all, to Me, was given by My father

[8-9] and no-one knows, who is the Son, except the Father

[10] and who is the Father, except the Son –

[1-2] and to whom, if wants, the Son, to reveal

[3-4] and turning to the disciples, privately He said

[5-7] blessed (are) the eyes which are seeing what you see

[8] for I say to you, that

[9-10] many prophets and kings wanted, to see

- [1] what you see
 [2] and they did not see
 [3-4] and to hear what you hear
 [5] and they did not hear
- [1-2] and behold, a lawyer, a certain-one, arose, testing Him
 [3] saying
 [4-5] Teacher, what, doing – life, eternal, will I inherit?
 [6] but He said to him
 [7-8] in the Law, what has been written? How do you read (it)?
 [9-10] and he, answering, said
- [1-2] love the Lord your God from all your heart
 [3-5] and with all your soul and with all your strength and with all your mind
 [6] and your neighbor as yourself
 [7] and He said to him
 [8] rightly, you have answered
 [9-10] this, do, and you shall live
- [1-2] but which, wanting, to justify himself
 [3] he said to Jesus
 [4] and who is my neighbor?
 [5-6] replying, Jesus said
 [7-8] a man, a certain-one, went down
 [9-10] from Jerusalem to Jericho
- [1] and among robbers, he fell
 [2] and they, stripping him
 [3] and blows, laying
 [4-5] departed, leaving (him) half-dead
- [1-2] and by coincidence, a priest, a certain-one, went down by the way,
 [3] that
 [4-5] and seeing him, he passed-by-opposite-side
 [6-7] and likewise also, a Levite, (happening) upon the place coming and seeing
 [8] passed-by-opposite-side
 [9-10] but a Samaritan, a certain-one, journeying, came upon him
- [1-2] and seeing, he had compassion
 [3-5] and approaching, he bound up his wounds, pouring-upon (them) oil and wine
 [6] and setting him upon his own animal
 [7-8] he brought him to an inn and took-care of him
 [9-10] and upon the next-day, setting-out, he gave two denarii to the innkeeper
- [1] and he said
 [2] take-care of him

Judging by the completeness of the literary sets, the verb *happening*, which is not included in some manuscripts, appears to exceed the literary capacity of this set. It does not appear to be original to Luke's gospel.

Luke

[3] and whatever you **overspend**
 [4-5] I – in which, **to return**, me – I **will repay** to you
 [6-7] **which** of these three, a **neighbor** – **does** it **seem** to you – **to have become**
 [8] of (him) who **was having fallen** among the robbers?
 [9] and he **said**
 [10] (he) who **did** the mercy with him

[1] and **said** to him, Jesus
 [2] **go**
 [3-4] and you **do**, **likewise**
 [5] and in which, **to go**, they
 [6-7] He **entered into** a **village**, a **certain-one**
 [8-10] and a **woman**, a **certain-one**, by name, **Martha**, **welcomed** Him

[1-2] and to her **was** a sister **being called** Mary
 [3-4] (who) also **sat-beside**, at the feet of the Lord, **hearing** His word
 [5] and Martha **was anxious** around much service
 [6-7] and **standing near**, she **said**
 [8] Lord, **is** it **not a concern**, to You
 [9-10] that my sister – only me – **left**, **to serve**?

[1] **speak**, then, to her
 [2] that with me, she **should help**!
 [3-4] and **answering**, (there) **said** to her, the Lord
 [5-7] **Martha, Martha!** **you are anxious** and **are bothered** about much!
 [8] but one (thing) **is** a need
 [9] for Mary, the good portion, **has chosen**
 [10] which **will not be taken away** from her

10:42

[1-2] and it **happened**, in which, **to be**, Him, in a **place**, a **certain-one**,
 [3] **praying**
 [4] as He **finished**
 [5] (there) **said**, a certain-one of His disciples, to Him
 [6-7] Lord, **teach** us to pray, as also John **taught** his disciples
 [8] He **said** to them
 [9-10] when you **pray**, **say**

11:1

[1] Father, **let be hallowed**, Your name
 [2] **let come**, Your kingdom
 [3-4] our **bread**, the, **for-tomorrow**, **give** to us
 [5] which (**is**) according to day
 [6] and **forgive** to us, our sins
 [7-8] for also **ourselves**, **we forgive** all, **being indebted** to us
 [9] and **do not lead** us into temptation
 [10] and He **said** to them

The total literary count at the conclusion of the tenth chapter of Luke is:
 3195 + 355 = 3550 literary elements.

[1-2] which of you **has** a friend and **will go** to him at midnight

[3] and **say** to him

[4-6] friend, **lend** to me **three** loaves, because my friend **arrived** from a journey to me

[7-8] and I **do not have** what, I **will set before** him

[9-10] and that-one, from within, **answering, will say**

[1] do not, to me, troubles, **cause**

[2] already, the door **has been closed**

[3] and my children, with me in the bed, **are**

[4-6] I **am not able, rising, to give** to you

[7] I **say** to you

[8-10] even if he **will not give** to him, **rising**, because of which, **to be** his friend

[1-2] yet because of his persistence, **rising**, he **will give** to him

[3] as much as he **needs**

[4] and I **say** to you

[5-6] **ask**, and it **will be given** to you

[7-8] **seek**, and you **will find**

[9-10] **knock**, and it **will be opened** to you

[1-2] for everyone who **is asking, receives**

[3-4] and who **is seeking, finds**

[5-6] and to the, **knocking**, it **will be opened**

[7-8] but **which** of you, the **father** – **will ask**, the son, a fish –

[9] and instead of fish, a snake, to him, **he will give?**

[10] or even, he **will request** an egg –

[1] **will** he **give** to him a scorpion?

[2-3] if then you – evil, **being** – **know, gifts, good**

[4] **to give** to your children

[5-6] how much more, the Father (who) (**is**) from heaven, **will give** (the) **Spirit, Holy**

[7] to (those) who **are asking** Him

[8-9] and He **was, casting-out** a **demon**, (and it was) **mute**

[10] and it **happened**

[1-2] as the demon **was going out**, (there) **spoke**, the mute (man)!

[3-4] and **marveled**, the crowds, but some of them **said**

[5-6] by **Beelzebul**, the **chief** of the demons, He **casts-out** the demons

[7-8] and others, **testing**, a sign from heaven **sought** from Him

[9-10] but He, **knowing** of them the thoughts, **said** to them

[1-2] every kingdom, against itself **being divided, is made desolate**

[3] and a house, against a house, **falls**

[4] and if, also Satan, against himself, **is divided**

[5] how, **will stand**, his kingdom?

[6] because you **say**
 [7] by Beelzebul, **to cast-out**, Me, the demons
 [8] if then I, by Beelzebul, **cast-out** the demons
 [9] your sons, by whom, **cast** (them) **out**?
[10] because of this, they, your judges, **will be**

 [1] but if, by finger of God, I **cast-out** the demons
 [2] then **has reached** upon you, the Kingdom of God!
 [3-4] when the mighty (person), **having armed-himself**, **guards** his own house
 [5-6] in peace **is**, what **is belonging** to him
 [7-8] but when (a person) mightier than he, **coming-upon** (him), **overcomes** him
 [9] his complete-armor, he **takes-up** –
[10] upon which, he **trusted** –

 [1] and his plunder, he **divides**
 [2] (he) who **is not being** with Me –
 [3] against Me, **is**
 [4-5] and (he) who **is not gathering** with Me, **scatters**

 [1] when the unclean spirit **comes out** from the man
 [2-3] it **passes** through waterless places, **seeking** rest
 [4-5] and **having not found**, (then) it **says**
 [6-7] I **will return** to my house, from which I **came out**
[8-10] and **coming**, it **finds** (it), **having been swept**

 [1] and **having been set-in-order**
 [2-3] then it **goes**, and it **takes-alongside** other **spirits**, **more-evil** than itself –
[4-10] **seven** –

 [1-2] and **entering**, it **dwells** there
 [3-4] and **becomes** – the last of the **man**, **that** –
 [5] **worse** than the first

 [1-2] and it **happened**, in which, **to say**, Him, this
 [3] **raising**, a certain-one, a voice –
 [4] a woman from the crowd **said** to Him
 [5-6] blessed (is) the womb that **was having carried** You
 [7] and breasts which You **nursed**!
 [8] but He **said**
[9-10] rather, blessed (**are**) those **hearing** the Word of God and **keeping** (it)!

 [1-3] and as the crowds **were increasing**, He **began, to say**
 [4-5] the **generation**, **this** – a generation, evil, **is**!
 [6-7] a **sign**, it **seeks**, and a **sign will not be given** to it –
 [8] except the **sign** of Jonah
[9-10] for just as, **became Jonah**, to the Ninevites, a **sign**

Luke

[1-2] so **will be** also, the Son of Man, to the **generation, this**
 [3-4] (the) Queen of South **will arise** in the judgment with the men of the **generation, this**, and **condemn** them
 [5-6] because she **came** from the ends of the earth, **to hear** the wisdom of Solomon
 [7] and behold, (One) greater than Solomon (**is**) here
 [8-9] **men, Ninevites, will arise** in the judgment with the generation
 [10] **this**, and **will condemn** it –

[1] because they **repented** at the proclamation of Jonah
 [2] and behold, (One) greater than Jonah (**is**) here
 [3-4] no-one – a lamp, **lighting** – into a **secret-place, puts**, (neither under the **basket**)
 [5] but upon the **lampstand**
 [6-7] in order that (those) who **are entering**, the light, **may see**
 [8] the lamp of the body **is** your eye
 [9] when your eye, single, **is**
 [10] also your whole body, illuminated, **is**

[1] but when, evil, it **is**
 [2] also your body, darkened, (**is**)
 [3-5] **take care**, then, (that) **not** – the light which (**is**) in you – darkness, **be!**

[1-2] if then your **body, whole**, illuminated (**is**) – not **having** a part,
 [3] a **certain-one**, darkened, (**being**) –
 [4-5] it **will be illuminated, whole**
 [6] as when the lamp, with a ray, **illuminates** you
 [7-9] and in which, **to speak**, (there) **asked** Him, a Pharisee, that He **would dine** with him
 [10] and **entering** –

[1] He **reclined-at-table**
 [2-3] but the Pharisee, **seeing, marveled**
 [4] that, not first, **did** He **wash**, before the luncheon
 [5] and **said**, the Lord, to him

[1-2] now **you**, the **Pharisees** – the outside of the cup
 [3] and of the **dish** – **cleanse**
 [4-5] but your inside **is full of greed and wickedness**
 [6-7] fools! **did** not he, **making** the **outside**, also the **inside, make?**
 [8-9] but what (things) **are being-within, give** as alms
 [10] and behold, everything, clean for you, **will be**

[1-2] but woe (**be**) to **you**, the **Pharisees!**
 [3-5] because you **tithe** the **mint** and the **rue** and every **vegetable**
 [6-7] and you **neglect** the **justice** and the **love** of God
 [8-10] but these, **it is necessary, to do** – and also that, not **to neglect**

Luke

[1-2] woe (be) to you, the Pharisees!

[3-4] because you love the seat-of-honor in the synagogues and the greetings in the marketplaces

[5-6] woe (be) to you, because you are like the graves, the unmarked

[7-8] and the people (who) are walking-around overtop, do not know

[9-10] but answering, a certain-one of the lawyers said to Him

[1-2] Teacher, these (things), saying – also us, You insult!

[3] but He said

[4-5] also to you, the lawyers, (be) woe!

[1-2] for you burden the people (with) burdens, oppressive

[3] and yourselves – with one of your fingers – will not touch the burdens

[4] woe (be) to you!

[5-6] for you build the tombs of the prophets, but your fathers killed them!

[7-8] therefore, witnesses you are, and you consent with the deeds of your fathers

[9-10] because they, indeed, killed them, and you build!

[1] because of this, also, the wisdom of God speaks

[2-3] I send to them prophets and apostles

[4-5] and of them, they will kill and persecute

[6-7] in order that (there) may be exacted, the blood of all the prophets – having been poured-out from foundation of (the) world – from the generation, this

[8-9] from blood of Abel unto blood of Zechariah, who perished between the altar [10] and the sanctuary

[1-2] yes – I say to you – it will be exacted from the generation, this!

[3-4] woe (be) to you, the lawyers!

[5] for you have taken-up the key of knowledge

[6-7] yourselves, you do not enter

[8] and (those) who are entering

[9] you hinder!

[10] and as He was departing from there

[1-2] (there) began, the scribes and the Pharisees, dreadfully to hold-a-grudge

[3] and to entangle-with-questions, Him, concerning many (things)

[4-5] lying-in-wait (for) Him, to catch something from His mouth

11:54

[6] in which (things), as were gathering, the myriads of the crowd

12:1

[7] such as, to trample one-another

[8-10] He began, to speak to His disciples, first

[1-2] take heed to yourselves, of the heaven – which is hypocrisy – of the Pharisees

[3-4] but nothing, having been concealed, is, which will not be revealed

[5-6] and hidden (is), which will not be known

The total literary count at the conclusion of the eleventh chapter of Luke is:
3550 + 260 = 3810 literary elements.

[7-8] because of which, as much as – in the darkness, you **have said** – in the light, **will be heard**

[9-10] and what – to the ear, you **have spoken** in the private-rooms – **will be proclaimed** upon the rooftops

[1-2] and I **say** to **you**, My **friends**

[3] **do not be afraid** of (those) who

[4-6] **killing** the body, and yet after that, **not having** more, anything, **to do**

[7-8] but I **will show** you, whom you **should fear**

[9] **fear** (Him) who –

[10] after the, **to kill** –

[1-2] **is having** authority, **to cast** into the *Gehenna* [hell]

[3-4] yes, I **say** to you – this-One, **fear**!

[5-9]* are not **five** sparrows **sold**, of **copper-coins**, **two**?

[10] and one of them **is not**, **having been forgotten** before God

[1-2] but even the **hairs** of your head, **all**, **have been numbered**

[3] **do not fear**

[4] than many sparrows, you **are better**

[5] but I **say** to you

[6] whoever **acknowledges**, in Me, before the people

[7-8] also the **Son of Man** **will acknowledge** in **Himself** before the angels of God

[9] but (he) who **is denying** Me before the people

[10] he **will be denied** before the angels of God

[1] and everyone who **speaks** a word against the Son of Man

[2] it **will be forgiven** to him

[3-4] but to (him) – who, the Holy Spirit, **is blaspheming** – it **will not be forgiven**

[5-7] and when they **bring-in**, you, before the **synagogues** and the **rulers** and the **authorities**

[8-9] **do not be anxious for how** or **what** you **should defend-yourself**

[10] or what you **should say**

[1-3] for the Holy Spirit **will teach** you in that hour what, **it is necessary**, **to say**

[4] and (there) **said**, a certain-one of the crowd, to Him

[5-6] Teacher, **tell** my brother **to divide** with me the inheritance!

[7] but He **said** to him

[8-9] Man – who, Me, **made** a **judge** or **arbitrator** over you?

[10] and He **said** to them

[1-2] **watch** and **guard** against all greed

[3-4] because **not** – in which, **to abound**, a certain-one – his life **is**

[5] from what **is belonging** to him

“are not five sparrows sold, of copper-coins, two” | Because this sentence forms an equivalence, only the cardinal number *five* is counted for five elements. The number *two* is not counted due to the equivalence.

[1-2] and He **spoke** a parable to them, **saying**
[3-5] of a **man**, a **certain-one**, **rich** – (there) **produced-abundantly**, the land
[6-7] and he **reasoned** in himself, **saying**
[8] what **will I do**?
[9-10] because I **do not have**, where **to store** my crops

[1] and he **said**
[2] this, I **will do**
[3-4] I **will tear-down** my barns, and larger, I **will build**
[5-6] and I **will store** there all the **grain** and my **goods**
[7] and I **will say** to my soul
[8-9] **soul**, **you have** many goods stored up to years
[10] **many**

[1-4] **rest**, **eat**, **drink**, **celebrate**!
[5] but **said** to him, God
[6] fool! in this night, your soul, they **require** of you
[7-8] and what you **prepared** – to whom **will it be**?
[9] thus (**is**) he, **storing-up** treasure for himself
[10] and **not**, to God, **being-rich**

[1] and He **said** to (His) disciples
[2] because of this, I **say** to you
[3-4] **do not be anxious** for the **soul** – what you **will eat**
[5-6] neither for the **body** – what you **will wear**
[7] for the **soul**, greater **is**, than food
[8] and the **body**, than clothing
[9] **consider** the ravens
[10] that they **do not sow**

[1] neither do they **reap**
[2-3] to whom (there) **is not** a **storehouse**, neither a **barn**
[4] and God **feeds** them
[5] to how much more, you **are better** than the birds!
[6-8] and which of you, **being anxious**, **is able**, upon his life-span, **to add** a cubit?
[9] if then, not even (the) least (thing), **are you able**
[10] why, concerning the others, **are you anxious**?

[1-2] **consider** the lilies, how they **grow**
[3-4] they **do not toil**, neither **do** they **spin**
[5] but I **say** to you
[6] not even Solomon in all his glory **clothed-himself** like one of these
[7-9] but if – in a field, the grass **being** today – and tomorrow, into an oven, **being thrown** – God in this way **clothes**, how much more **you**,
[10] **of-little-faith**!

[1-3] and you – do not seek what you will eat and what you will drink
 [4] and do not be unsettled
 [5-6] for these, all, the nations of the world seek
 [7-8] but of you, the Father has known that you have need of these
 [9-10] but seek His kingdom, and these will be added to you

[1] do not fear, little flock
 [2-3] because, is well-pleased, your Father, to give to you the kingdom
 [4-5] sell what is belonging to you
 [6] and give as alms
 [7-8] make for yourselves moneybags, not becoming-old
 [9-10] a treasure, unfailing in the heavens, where thief does not approach, nor moth ruin

[1-2] for where, is, your treasure – there also, your heart, will be
 [3-4] let be, your loins, having been girded, and your lamps, burning
 [5]* and you (be)

[6]* like men awaiting their master –
 [7] when he will return from the wedding
 [8-9] that when he is coming and knocking
 [10] immediately they may open to him

[1-2] blessed (are) the servants, those
 [3-5] who – coming, the master will find – keeping-watch
 [6] truly I say to you, that
 [7-8] he will gird-himself and make-recline, them
 [9-10] and passing-beside, he will serve them

[1-2] and if in the second, and if in the third watch, he comes and finds,
 [3] thus
 [4] blessed are those!
 [5] but this know –
 [6-7] that if, had known, the head-of-house, at what hour the thief would come
 [8-9] not ever, would he permit, to be broken-through, his house
 [10] and you, be ready!

[1-2] because in which hour you do not expect, the Son of Man comes!
 [3] and said, Peter
 [4-5] Lord, to us – the parable, this, do You speak –
 [6] or also to all?
 [7] and said, the Lord
 [8-9] who then is the faithful steward, the wise
 [10] whom, will put-in-charge, the master, over his household?

[1] of which, to give, in appointed-time, (the) ration?

1000
1000

“and you (be) like men awaiting their master” | the phrase “like men” creates a degree of separation in subjects, between the implied being verb “you (be)” and the participle “men awaiting.” This allows both verb forms to be counted for a total of 2 literary elements on this line. Without this degree of separation, the being verb is normally counted as a single literary element in association with a participle form. For example, on the previous line: “let be... having been girded...” is counted as a single element, followed by the element for the participle “burning.”

If literary counts are accurate, the cyan dashed line represents the completion of the 4000th literary element in the Gospel of Luke. Literary mirroring is evident about this point:

- From the beginning of the parable – “like men awaiting their master” – to the cyan dashed line = 35 literary elements
 - From the cyan dashed line to the end of the parable – “will be beaten, little” = 35 literary elements
- The blessedness of the faithful servant
 - The destruction of the unfaithful servant
- Eating and drinking from God’s providence, at the “appointed time”
 - Eating and drinking with greed and dissipation, ignorant of the “day” and the “hour”

[2-3] blessed (is) the servant, that!

[4-5] whom – coming, his master finds –

[6-7] doing, thus

[8] truly I say to you, that

[9] over all which is belonging to him

[10] he will put-in-charge, him

[1-2] but if says, the servant, that, in his heart

[3-4] (there) delays, my master, to come

[5-6] and he begins, to beat the male-servants and the female-servants

[7-9] to eat and to drink and to become drunk

[10] (there) will come, the master of the servant,

[1] that –

[2]* in a day which he is not expecting

[3]* and in an hour which he does not know –

[4]* and he will cut-in-two, him

[5] and his portion, with the unfaithful, he will appoint

[1-2] but that servant who, knowing his master's will and not preparing

[3] or doing according to his will

[4-5] will be beaten, much

[6-8] but he, not knowing – and doing, worthy of blows –

[9-10] will be beaten, little

[1-2] and to everyone, to whom has been given, more

[3] more will be required from him

[4-5] and to whom they entrusted, more

[6] more, they will demand (of) him

[7-8] fire, I came, to cast upon the earth

[9-10] and what I want, (is) if –

[1] already, it were kindled!

[2-3] and a baptism, I have, to be baptized

[4-5] and how I am hard-pressed until which, it is finished!

[1-3] do you think that peace, I came, to give in the earth?

[4] no – I say to you – but rather, division

[5-9]* for (there) will be, from now, five in one house, having been divided, three against two

[10]* and two against three

[1-2] (there) will be divided, a father against a son, and a son against a father

[3-4] a mother against the daughter, and a daughter against the mother

[5-6] a mother-in-law against her daughter-in-law, and a daughter-in-law against the mother-in-law

“in a day... and in an hour...” | Following the literary equivalences of 1 literary day to 1 literary element and 1 literary hour to 10 literary elements, Luke may structure this passage around $1 + 10 = 11$ initial elements for the negative example of this parable. This grouping is indicated with the vertical dashed line on the left.

“and he will cut-in-two, him” | This literary half-set corresponds with the destruction of the unfaithful servant. The half-set includes the verb “cut in two.” The division into two – thus creating halves – typically corresponds with two things being given over to destruction, from the immediate context. As it were, two things are being placed into the literary denominator, for destruction. In this case, rather than two distinct things (i.e., the two halves of a person having been cut-in-two), the doubling of the time reference may be in focus. Jesus’ words – “in a day... in an hour” – immediately precede this verb *cut-in-two* and may doubly emphasize the timing of destruction. This judgment stands in contrast with the sacredness of the “appointed-time” in which the faithful steward will give rations to the household staff.

“three against two and two against three” | The sentence contains two equivalences: $3 + 2 = 5$ and $2 + 3 = 5$. Because the 5 has already been counted in full value, the remaining cardinals are counted as non-numerical, singular nouns.

[7] and He **said** also to the crowds
 [8-9] when you **see** (the) cloud **rising** over (the) west
 [10] at once you **say** that –

[1] a rain-shower **comes**
 [2-3] and it **happens**, **thus**
 [4] and when (the) south-wind **is blowing**
 [5] you **say** that
 [6] a scorching-heat, it **is**
 [7] and it **happens**
 [8] **hypocrites!**
 [9-10] who, face of the **earth** and the **heaven**, you **know**, **to interpret**

[1-2] but the **appointed-time**, **this** – how **do** you **not know**, **to interpret?**
 [3] and why, also, of yourselves, **do** you **not judge**, the right?
 [4] for as you **go** with your adversary before a ruler
 [5-6] in the way, **give** an effort, **to be set free** from him
 [7] lest he **drag** you before the judge
 [8] and the judge – you – **deliver-over** to an officer
 [9] and the officer – you – **cast** into prison
 [10] I **say** to you

[1] you **will not go out** from there
 [2] until even the last copper-coin, you **pay back**

12:59

[3] and **were present**, certain-ones, in the same **appointed-time**
 [4] **reporting** to Him concerning the Galileans
 [5] of whom, the blood, Pilate **mingled** with their sacrifices

13:1

[1-2] and **answering**, He **said** to them
 [3] **do** you **think**
 [4-6] that the **Galileans**, **these** – **sinners**, more than all the Galileans, **became**
 [7] because this, they **had suffered?**
 [8] no, I **say** to you
 [9] but unless you **repent**
 [10] all, likewise, you **will perish**

[1-8] or those **eighteen** upon whom (there) **fell** the tower in Siloam
 [9] and it **killed** them
 [10] **do** you **think**

10

[1-2] that **these**, **debtors**, **became**, more than all the people who **are inhabiting**
 Jerusalem?
 [3] no, I **say** to you
 [4] but unless you **repent**
 [5] all, likewise, you **will perish!**

The total literary count at the conclusion of the twelfth chapter of Luke is:
 3810 + 282 = 4092 literary elements.

[1] and He **spoke** this parable
 [2] a fig-tree, (there) **had**, a certain-person
 [3] **having been planted** in his vineyard
 [4-6] and he **came**, **seeking** fruit in it, but he **did not find**
 [7] and he **said** to the vinedresser
 [8-10] behold, **three** years from which, I **come** –

[1-2] **seeking** fruit in the **fig-tree**, **this** –
 [3] and I **do not find**!
 [4] **cut down**, then, it!
 [5] and why, the ground, **does** it **occupy**?

[1-2] but he, **answering**, **said** to him
 [3] master, **permit** it even this year
 [4-5] until which, I **dig** around it and **place** manure
 [6-7] and if, indeed, it **produces** fruit to which, **lingering** –
 [8] but if not, indeed, you **will cut down**, it!
 [9] now He **was**, **teaching** in one of the synagogues on the Sabbaths
 [10] and behold, a woman – a spirit, **having**, of sickness –

[1-8]* **years**, **eighteen** –

[9-10] and **was**, **bending over** and **not being able**,

[1] **to straighten** to the full
 [2-4] and **seeing** her, Jesus **called** and **said** to her
 [5] woman, you **have been released** of your sickness!
 [6] and He **placed upon** her, the hands
 [7-8] and immediately, she **was restored**, and she **glorified** God
 [9-10] but **answering**, the synagogue-ruler, **being indignant** –

[1] that on the Sabbath, **had healed**, Jesus –
 [2] he **said** to the crowd, that
 [3-8] **six** days, (there) **are**, in which **it is necessary**, **to work**
 [9-10] in those, then, **coming**, **be healed** – but not on the day of the Sabbath

[1-2] but **answered** him, the Lord, and **said**
 [3] **hypocrites**!
 [4-5] each of you, on the Sabbath – **does** (he) **not loosen** his **ox** or his **donkey** from
 the manger
 [6-7] and **leading-away**, **cause-to-drink**?
 [8] but this-one – a daughter of **Abraham**, **being** –
 [9] whom, **bound**, Satan –
 [10]* behold, **ten**

[1-8]* and **eight** years –
 [9-10] **is it not necessary**, **to loosen** from the **bond**, **this**, on the day of the Sabbath?

10

“years, eighteen” | Luke may model these eighteen years with eighteen literary elements as show by the dashed vertical line, culminating with the woman’s restoration and worship.

10

“behold, ten and eight years” | Notice that this number 18 is written differently in the Greek, in contrast to the two instances of 18 in the near context. It appears Luke divided the present instance into components, similar to Hebrew numbers of the Old Testament, to fit the literary sets here.

Luke

[1] and while, this, He **was saying**
 [2-3] **were put-to-shame**, all (those) who **were opposing** Him
 [4-5]* and all the crowd **rejoiced** at all the glorious (things) which **were happening** by Him

[1] then He **said**
 [2] to what, similar, **is** the Kingdom of God?
 [3] and to what **shall I compare** it?
 [4] similar, it **is**, to a grain of mustard, which
 [5-6] **taking**, a man **placed** into his own garden
 [7-8] and **it grew** and **became** into a **tree**
 [9] and the birds of the heaven **nested** in its branches
 [10] and again, He **said**

[1] to what, **shall I compare** the Kingdom of God
 [2-3] similar, it **is**, to leaven, which, **taking**
 [4-6] a woman **hid** into, of flour, **sata, three** [or *seah* – a unit of dry measure]
 [7] until which, **was leavened**, (the) whole
 [8-9] and He **passed** through **cities** and **villages**, **teaching**
 [10] and a journey, **making** to Jerusalem

[1] and (there) **said**, a certain-one, to Him
 [2-3] Lord, if (**will be**) few, (those) who **are being saved**?
 [4] and He **said** to them
 [5-6] **strive, to enter** through the narrow door
 [7-10] because many – I **say** to you – **will seek, to enter**, and **will not be able**
 [1-2] from which ever, **has risen**, the Head-of-household, and **has shut** the door
 [3-6] and you **begin**, outside, **to stand** and **to knock-upon** the door, **saying**
 [7] Lord, **open** to us
 [8-9] and **answering**, He **will say** to you
 [10] I **do not know** you!

[1] from where **are** you?
 [2-3] then you **will begin, to say**
 [4-5] we **ate** before You, and we **drank**
 [6] and in our broad-streets, You **taught**
 [7-8] and He **will say, speaking** to you
 [9-10] I **do not know** (you), from where you **are**

[1] **depart** from Me, all workers of unrighteousness!
 [2-3] there **will be** the **lamentation** and the **gnash** of teeth
 [4-7] when you **see Abraham** and **Isaac** and **Jacob** and all the **prophets** in the Kingdom of God
 [8] but yourselves **being cast** outside
 [9-10]* and they **will come** from **east** and **west** –

“and all the crowd rejoiced” | The literary half-set may reflect the changing of the circumstances in this moment: that Jesus’ adversaries were put to shame, but the crowds rejoiced in Him. The adversity was overturned.

“and they will come from east and west and from north and south” | Notice the two instances of the preposition “from,” which appear to frame “east and west” around the end of one literary set and “north and south” around the beginning of the next.

Luke

[1-2] and from north and south – and will recline in the Kingdom of God
 [3-4] and behold – (there) are, last (people) who will be first
 [5-6] and (there) are, first (people) who will be last
 [7-8] in that hour (there) came certain-ones, Pharisees, saying to Him
 [9-10] escape and go from here

[1-2] because Herod wants – You – to kill
 [3] and He said to them
 [4-5] going, say to the fox, that –
 [6-9]* behold, I cast-out demons and cures, I complete, today and tomorrow
 [10] and on the third, I finish

[1-2] nevertheless, it is necessary, Me – today and tomorrow and on the, continuing,
 [3] to go
 [4-5] because it is not possible (for) a prophet to perish outside Jerusalem!

[1-2] Jerusalem, Jerusalem!
 [3-5] which, killing the prophets and stoning those, having been sent to her
 [6-7] how often I wanted, to gather-together your children
 [8] which manner (does) a hen, her own brood, under the wings
 [9] and you were not willing
 [10] behold, is forsaken, to you, your house!

[1] (and) I say to you
 [2-3]* you will not see Me until (it arrives when) you say
 [4-5] is being blessed, He, coming in name of (the) Lord!

13:35

[1-3] and it happened in which, to come, Him, into a house of a certain-one
 of the rulers of (the) Pharisees on Sabbath, to eat bread
 [4] and they were, watching Him
 [5-6] and behold, a man, a certain-one, was beset-with-dropsy before Him
 [7] and answering
 [8-9] Jesus spoke to the lawyers and Pharisees, saying
 [10] is it lawful on the Sabbath –

14:1

[1] to heal, or not?
 [2] but they remained-silent
 [3-5] and taking hold, He healed him and released him

[1] and to them, He said
 [2-3] which of you – a son or an ox, into a well, will fall – and not, at once, (you) will
 pull-out, him, on day of the Sabbath?
 [4-5] and they were not able, to reply to these (things)
 [6-7] and He spoke to (those) who were having been invited, a parable
 [8-9] noticing how, the first-reclining-places, they chose
 [10] saying to them

“today and tomorrow” | These adverbs follow the verbs “cast-out” and “complete.” They increase the literary count from two to four.

Luke offers a two-day window of activity, followed by a “finish” on the third day. This remark occurs while Jesus is still a distance from Jerusalem – not a mere three days from His crucifixion. He repeats the phrase with “continuing, to go” in the position of the third day, because He is still going to Jerusalem for the Passover. (In the repeat, the adverbs *today and tomorrow* precede the verbs *continuing, to go*, for which reason they do not increase the literary count.)

Like Matthew’s gospel, Luke’s gospel will prove to be framed around an eschatological week: in Luke’s case, seven thousandfolds. See remarks at the end of this study. Here, the two-day window of activity, followed by a “finish” on the third day, may correspond with two literary thousandfolds, after which will come a third literary thousandfold of “finish.” These three literary days may be the 5th and 6th, culminating in the 7th of rest, of the eschatological week. See Matthew 26:1 for a similar device. The measure of two literary thousandfolds, for the period from Christ’s death/resurrection/ascension to His return, has similarly been observed in Peter’s letters. The literary six thousandfold measure of the age has been observed in Genesis, Daniel, Matthew, and Revelation.

“(it arrives when)” | Judging by the completeness of the literary set, it appears this phrase with its verb form was not original in Luke’s gospel.

The total literary count at the conclusion of the thirteenth chapter of Luke is:
 4092 + 238 = 4330 literary elements.

[1] when you **are invited** by a certain-one to a wedding
 [2] **do not recline** in the first-reclining-place
 [3] lest a more-honorable (person) than you, **be**
 [4] **having been invited** by him
 [5-6] and **coming** – (he) who, **you** and **him**, **invited** –
 [7] and he **will say** to you
 [8] **give** to this-one a place
 [9-10] and then you **will begin**, with shame, the last place, **to take**!

[1] but when you **are invited**
 [2-3] **going**, **sit-down** in the last place
 [4-6] that when **comes**, (him) who **was having invited** you, he **say** to you
 [7-8] friend, **go**, **upward**
 [9-10] then **will be**, to you, glory before all who **are reclining-together** with you

[1-2] for everyone who **is exalting** himself **will be humbled**
 [3-4] and (he) who **is humbling** himself **will be exalted**
 [5-6] and He **said** also to (him) who **had been inviting** Him
 [7-8] when you **make** a **dinner** or a **supper**
 [9-10] **do not invite** your **friends**, neither your **brothers**

[1-3] neither your **relatives** neither **neighbors**, **rich**
 [4] lest also they **invite-in-return** you
 [5] and (there) **happens**, a repayment to you
 [6] but when, a feast, you **make**
 [7-10] **invite poor** (people), **crippled** (people), **lame** (people), **blind** (people)

[1] and blessed, you **will be**
 [2-3] because they **will not be able**, **to repay** you –
 [4] for it **will be repaid** to you in the resurrection of the righteous (people)
 [5-6] and **hearing** – a certain-one of (those) who **were reclining-together** –
 [7] these (things), he **said** to Him
 [8-9] blessed (**is**), whoever **will eat** bread in the Kingdom of God!
 [10] but He **said** to him

[1-2] a **man**, a **certain-one**, **made** a supper,
 [3] **great**, and **invited** many (people)
 [4-5] and he **sent** his servant at the hour of the supper, to **say**
 [6] to (those) who **were having been invited**
 [7] **come**!
 [8] because already, prepared, it **is**
 [9-10] and they **began** – from one, all – **to decline**

[1] the first **said** to him
 [2-5] a field, I **have purchased**, and I **have** an obligation, **going out, to see it**
 [6-8] I **beg** you, **have** me, **having been excused**
 [9] and another **said**
 [10] **yokes** of oxen, I **have purchased** –

 [1-5] **five!** – and I **go, to examine** them
 [6-8] I **beg** you, **have** me, **having been excused**
 [9] and another **said**
 [10] a woman, I **have married**

 [1-2] and because of this, I **am not able, to come**
 [3-4] and **coming**, the servant **reported** to his master, these (things)
 [5-6] then, **being enraged**, the head-of-household **said** to his servant
 [7-8] **go out, quickly**, to the broad-streets
 [9] and **alleys** of the city
 [10] and the **poor** (people)

 [1-3] and **maimed** (people) and **blind** (people) and **crippled** (people), **bring in** here!
 [4] and **said**, the servant
 [5-6] master, (there) **has happened**, what you **commanded**
 [7] and still, room, (there) **is**
 [8] and **said**, the master to the servant
 [9-10] **go out** into the **roads** and **hedged-paths**

 [1-2] and **urge** (them), **to enter**
 [3] in order that, **may be filled**, my house
 [4] for I **say** to you
 [5-6] that none of the **men, those**, who **were having been invited**, **will taste** my supper!
 [7-8] and (there) **went** with Him **crowds, many**
 [9-10] and **turning**, He **said** to them

 [1] if a certain-one **comes** to Me
 [2-3] and he **does not hate** his own **father** and **mother**
 [4-5] and **wife** and **children**
 [6-7] and **brothers** and **sisters** –
 [8]* and again, even his own **soul** –
 [9-10] he **is not able, to be** My disciple

 [1-2] whoever **does not bear** his own cross and **come** after Me
 [3-4] he **is not able, to be** My disciple
 [5-6] for who of you – **wanting**, a tower, **to build** –
 [7-8] does not, first **sitting-down, count** the cost
 [9] if he **has enough** for completion?
 [10] in order that – lest when he **has been placing** a foundation –

Luke

- [1-2] and **is not being able, to finish** –
 [3-6] all who **are seeing, will begin, him, to mock, saying** that
 [7-10] this man **began, to build** – and he **was not able, to finish!**
- [1-2] or what king, **going out** against another king, **to engage** for war
 [3-4] **does not, sitting down**, first **take counsel**
 [5] if, able, he **is**, with **ten thousand** – 10 and 1000
- [1] **to meet** with (him)
 [2-3] who, with **twenty thousand, is coming** upon him? 20 and 1000
 [4] and if not, indeed, while still he, far-away, **is being**
 [5-7] an ambassador, **sending**, he **asks** what (**is**) for peace
 [8-10] in this way, therefore, every (one) of you – who **does not forsake** all which, of himself, **is belonging – is not able**
- [1] **to be** My disciple
 [2] good, then, (**is**) the salt
 [3] but if even the salt **is made tasteless** –
 [4] with what **will it be seasoned?**
 [5-6] neither for **soil** nor for **dung-heap**, fitting, **is** it
 [7] outside, they **throw** it
 [8-10] he **having** ears, **to hear, let** (him) **hear!** 14:35
- [1-2] and (there) **were**, to Him, **approaching**, all the **tax-collectors** and the **sinners** 15:1
 [3] **to hear** Him
 [4-5] but (there) **grumbled**, both the **Pharisees** and the **scribes, saying**
 [6-7] this-One, sinners, **receives**, and He **eats** with them!
 [8-9] but He **spoke** to them the **parable, this, saying**
 [10] what man of you – **having** a **hundred** sheep 100
- [1] and **losing** of them, one –
 [2-3]* **will not leave** the **ninety nine** in the wilderness
 [4-6] and **go** after the, **having been lost**, until he **finds** it?
 [7-9] and **finding** (it), he **places** (it) upon his shoulders, **rejoicing**
 [10] and **coming** into the house
- [1-2] he **calls-together** the **friends** and the **neighbors, saying** to them
 [3-5] **rejoice** with me! because I **found** my sheep, the **having been lost!**
 [6] I **say** to you
 [7] that in this way, (more) joy in the heaven, (there) **will be**
 [8] over one sinful (person) **repenting**
 [9-10]* than over **ninety-nine** righteous (people) who, no need, **have**, of repentance

The total literary count at the conclusion of the fourteenth chapter of Luke is:
 4330 + 220 = 4550 literary elements.

“will not leave the ninety nine” | Because the full value of the hundred sheep has already been counted in the immediate context, and the values “one” and “ninety nine” are the additive components, an equivalence is present here. The ninety-nine are counted as two numerical nouns rather than in full value as cardinal numbers here.

“than over ninety-nine righteous (people)” | Jesus identifies the righteous people with the sheep: “I say to you, that in this way...” For this reason, the ninety-nine righteous people are counted the same way as the ninety-nine sheep, in context: as two numerical nouns rather than in full value as cardinal numbers here.

[1-10] or what woman, *drachma* [coins] *having* – *ten* –

[1] if she *loses* a *drachma*, *one*

[2-3] *will not light* a lamp and *sweep* the house

[4-5] and *seek*, *thoroughly*

[6] until which, she *finds* (it)?

[7-9] and *finding*, she *calls-together* the *friends* and *neighbors*, *saying*

[10] *rejoice* with me!

[1-2] because I *found* the *drachma* which I *lost*!

[3] thus, I *say* to you

[4] there *will be* joy before the angels of God

[5] over one sinner, *repenting*

[1] and He *said*

[2] a *person*,

[3-4] a certain-one, *had two* sons

[5] and (there) *said*, the younger of them, to father

[6-7] father, *give* to me what *is pertaining* to portion of the fortune

[8] and he *divided* to them, his substance

[9-10] and after not many days, *gathering* all, the younger son *journeyed* to a *region*, *distant*

[1] and there he *squandered* his fortune –

[2-3] *living*, *recklessly*

[4-5] and when he *had been spending* everything, (there) *happened*, a *famine*, *severe*, against the region,

[6] *that*

[7-8] and he *began*, *to lack*

[9-10] and *going*, he *was hired* by one of the citizens of the *region*, *that*

[1-2] and he *sent* him to his fields, *to feed* pigs

[3-4] and he *desired*, *to be filled* from the pods

[5] which *ate*, the pigs!

[6] and no one *gave* to him

[7-8] and to himself, *coming*, he *said*

[9] how many hirelings of my father, *abound*, of bread

[10] but I, with hunger, here *perish*

[1-3] *rising*, I *will go* to my father and *say* to him

[4-5] father, I *have sinned* to the *heaven* and before *you*

[6-7] no longer *am* I worthy, *to be called* your son

[8] *make* me as one of your hirelings

[9-10] and *rising*, he *went* to his own father

[1] and while, still, he, far-off, **was approaching**
 [2-3] (there) **saw** him, his father, and he **had compassion**
 [4-6] and **running**, he **fell** upon his neck and **kissed** him
 [7] and (there) **said**, his son
 [8-9] father, I **have sinned** to the **heaven** and before **you**
 [10] no longer **am** I worthy –

[1] **to be called** your son
 [2] but (there) **said**, the father, to his servants
 [3-4] quickly, **bring** a **robe**, the **chief**, and **clothe** him
 [5] and **give** a **ring** to his hand
 [6] and **shoes** to the feet
 [7-8] and **bring** the **calf**, the **fattened** – **kill**!
 [9-10] and **eating**, **let** us **celebrate**!

[1-2] because **this**, my **son** – dead, **was** – and **has come-back-to-life**!
 [3-4] he **was**, **having been lost**, and he **is found**!
 [5-6] and they **began**, **to celebrate**
 [7-8] but **was**, his **son**, the **older**, in a field
 [9-10] and as he **was coming**, **to approach** the house

[1-2] he **heard music** and **dance**
 [3-4] and **calling** one of the servants, he **inquired**
 [5] what ever **was** this?
 [6] and he **said** to him, that
 [7] your brother **is present**
 [8-9] and **has killed**, your father, the **calf**, the **fattened**
 [10] because **being-healthy**, him –

[1] he **has received** him
 [2-4] but he **was angry** and **did not want**, **to enter**
 [5-6] and his father, **coming out**, **entreated** him
 [7-8] but he, **answering**, **said** to his father
 [9] behold, so many years I **have served** you
 [10] and never, your command, **did** I **disregard**

[1] and to me, never **have you given** a young-goat
 [2] that, with my friends, I **might celebrate**!
 [3-4] but when your **son**, **this-one** – who, **having devoured** your substance with
 prostitutes – **came**
 [5] you **killed** for him the fattened calf!
 [6] but he **said** to him
 [7-8] **son**, **you** – always with me – **are**
 [9-10] and all that (**is**) mine – yours, it **is**

Luke

[1-3] but **to celebrate** and **to be glad** – **it is necessary**
 [4-5] because your **brother, this-one** – dead, **was**, and **lives!**
 [6-7] and **having been lost**, even **was found!**

15:32

[8] and He **said** also to the disciples
 [9-10] a **man**, a **certain-one**, **was** rich, who **had** a manager

16:1

[1-3] and **this-one** – (there) **were brought charges** to him – that (he) **was**
squandering what **was belonging** to him

[4-5] and **calling** him, he **said** to him

[6-7] what (is) this I **hear** concerning you!

[8] **give-back** the account of your management!

[9-10] for you **are not able** – longer, **to manage**

[1-2] and (there) **said** to **himself**, the **manager**

[3] what **shall** I **do**?

[4] because my master **takes away** the management from me

[5-6] **to dig**, I **am not able**

[7-8] **to beg**, I **am ashamed**

[9-10] I **know**, what I **will do** –

[1] that when I **am removed** from the management

[2] they **will receive** me into their houses

[3-4] and **calling** one, each of the debtors of his own master, he **said** to the first

[5] how much **do** you **owe** my master?

[6] and he **said**

[7] a **hundred bath** of oil [bath, a unit of liquid volume]

100

[8] but he **said** to him

[9-10] **take** your bills, and **sitting-down** –

[1-2] quickly, **write fifty!**

50

[3] then to another, he **said**

[4-5] and **you**, how much **do you owe?**

1000

1000

[6] and he **said**

[7] a **hundred cor** of wheat [cor, a unit of dry volume]

100

[8] he **said** to him

[9-10] **take** your bills and **write eighty!**

80

[1-2] and (there) **commended** – the master – the **manager**, the **unjust**

[3] because wisely, he **did**

[4-5] because the sons of the **age, this** – wiser than the sons of the light, in the
 generation which (is) their-own – **are**

The total literary count at the conclusion of the fifteenth chapter of Luke is:
 $4560 + 262 = 4812$ literary elements.

If literary counts are accurate, the cyan dashed line represents the completion of the 5000th literary element in the Gospel of Luke. Literary mirroring is evident about this point, as the unjust manager makes friends with his master's debtors, one-by-one.

[6] and I, to you, **say**
 [7-8] for yourselves, **make** friends from the **wealth**, the **unjust**
 [9-10] that when it **fails**, they **may receive** you into the eternal dwellings

[1-2] (he) who **(is)** faithful in least (things), also in much, faithful, **is**
 [3-4] and (he) who, in least (things) **(is)** unfaithful, also in much, unfaithful, **is**
 [5-6] if then – with the unrighteous wealth – faithful, you **have not become** – the true, who, to you, **will entrust**?
 [7-8] and if – with what **(is)** another's – faithful you **have not become**
 [9-10] what **(is)** your-own – who, to you, **will give**?

[1-2] no servant **is able**, **two** masters, **to serve**
 [3-4] for either, the one, he **will hate**, and the other, he **will love**
 [5-6] or of one, he **will be devoted**, and of the other, he **will despise**
 [7-8] you **are not able**, **God**, **to serve** – and **wealth**
 [9-10] and (there) **heard**, **this**, **all**, the Pharisees,

[1] **money-loving**, **possessing**
 [2] and they **mocked** Him
 [3] but He **said** to them
 [4-5] **you are** (those) who **are justifying yourselves** before the people
 [6] but God **knows** your hearts
 [7-8] because what, among people, **(is)** exalted – an abomination **(is)** before God!
 [9-10] the **Law** and the **prophets** **(were)** until John

[1] since then, the Kingdom of God **is proclaimed-as-good-news**
 [2] and everyone, into it, **rushes**
 [3-4] but easier, it **is** – the **heaven** and the **earth**, **to pass-away** –
 [5] than of the Law, one dot, **to fall**

[1-2] everyone who **is divorcing** his wife and **is marrying** another
 [3] **commits adultery**
 [4-5] and (he) who, (her) **having been divorced** from a husband – **is marrying**
 [6] **commits adultery**
 [7-8] now a **man**, a **certain-one**, **was** rich
 [9-10] and he **wore** a **purple-garment** and **fine-linen** –

[1-2] **feasting**, according to day, **sumptuously**
 [3-5] and a **poor** (person), a **certain-one**, by name, **Lazarus**, **was placed** at his gate,
having been covered-with-sores
 [6-8] and he **longed**, **to be fed** from what **was falling** from the table of the rich (man)
 [9-10] and instead, the dogs, **coming**, **licked** his sores

[1-2] and (there) **happened, to die**, the poor (man)
 [3] and **to be carried-off**, him, by the angels, into the bosom of Abraham
 [4-5] and (there) **died**, also, the rich (man), and he **was buried**

[1-2] and in *Hades* [death's place], **lifting up** his **eyes, being** in torment
 [3-4] he **saw Abraham** from afar, and **Lazarus** in his bosom
 [5-6] and he **cried out, saying**
 [7-8] **father, Abraham, have mercy upon me!** – and **send Lazarus**,
 [9-10] in order that he **may dip** the tip of his finger, of water, and **cool** my tongue!

[1-2] because I **am in pain** in the **flame, this**
 [3] but **said**, Abraham
 [4-5] child, **remember** that **you received** your good (things) in your life
 [6] and **Lazarus**, likewise, the bad (things)
 [7] but now, here, he **is comforted**
 [8] and you **are in pain**
 [9-10] and in all these (things), between **us** and **you**, a chasm,

[1] **great, is established**
 [2-4] in order that (those) who **are wanting, to cross-over** from here to you, **are not able**
 [5] neither from there to us, **can they pass-through**

[1] but he **said**
 [2-3] I **beg you** then, **father**, that you **send** him to my father's household –
 [4-8] for I **have five** brothers –
 [9-10] in order that he **might solemnly-testify** to them, that not also they **come** into the **place, this**, of torment

[1] but **said**, Abraham
 [2-3] they **have Moses** and the **prophets** – **let** them **heed**, of them
 [4] but he **said**
 [5-6] no, **father, Abraham**, but if a certain-one, from dead (people), **would go** to them, they **will repent**
 [7] but he **said** to him
 [8-10] if, of **Moses** and the **prophets**, they **do not heed**, neither – if a **certain-one**, from dead (people), **should rise** – **will** they **be persuaded**

16:31

17:1

[1] and He **said** to His disciples
 [2-3] impossible, it **is**, of which, the causes-of-sin, **not to come**
 [4] but woe, through whom, it **comes!**
 [5-6] it **is better** for him if a **stone, mill, be hung** around his neck
 [7] and he **be drowned** in the sea
 [8] than that, **be caused-to-stumble**, of the least of these, a one
 [9] **pay attention** to yourselves!
 [10] if **should sin**, your brother –

The total literary count at the conclusion of the sixteenth chapter of Luke is:
 4812 + 488 = 5300 literary elements.

[1] rebuke him
 [2-3] and if he should repent, forgive him
 [4-10] and if, sevenfold of the day, he should sin against you
 [1-7] and sevenfold, he returns to you, saying
 [8] I repent
 [9] forgive him
 [10] and (there) said, the apostles, to the Lord
 [1] add to us faith!
 [2] but said, the Lord
 [3-4] if you had faith like a grain of mustard, you could say to the sycamore, [this]
 [5-6] be uprooted and be planted in the sea
 [7] and it would obey you
 [8-10] and who of you, a servant, having – plowing or shepherding –
 [1] who – upon (his) entering from the field –
 [2-3] will say to him, immediately –
 [4-5] coming, recline-at-table!
 [1] but will he not say to him
 [2-3] prepare, what I may eat
 [4-5] and girding-yourself, serve me
 [6-7] until I eat and drink
 [8-9] and after this, (there) will eat and will drink, you
 [10] he does not have gratitude for the servant
 [1-2] because he did, what (things) were being commanded
 [3] so also you –
 [4-5] when you do all, what (things) have been commanded you
 [6-7] say that “servants, unprofitable, we are”
 [8-10] what we are obligated, to do, we have done
 [1-2] and it happened, in which, to go to Jerusalem
 [3-4] and He passed through midst of Samaria and Galilee
 [5] and when He was entering into a certain village
 [6] (there) met [with Him] ten leprous men
 [7] who stood far-off
 [8-9] and they raised voices, saying
 [10] Jesus!
 [1] Master, have mercy (upon) us!
 [2-3] and seeing, He said to them
 [4-5] going, show yourselves to the priests
 [6-8] and it happened, in the, to go, them, they were cleansed!
 [9-10] but one of them – seeing that he was healed –

[1-2] returned with a voice, great, glorifying God
 [3-4] and he fell upon face at His feet, giving-thanks to Him
 [5] and he was a Samaritan!
 [6-7] and answering, Jesus said
 [8] were not the ten cleansed?
 [9]* but the nine (are) where?
 [10] were (there) not found –

[1-2] returning, to give glory to God, except the foreigner, this?
 [3] and He said to him
 [4-5] rising, go
 [6] your faith has saved you
 [7] and being asked by the Pharisees
 [8] when comes the Kingdom of God
 [9-10] He answered them and said

[1] does not come, the Kingdom of God, with observation
 [2] neither will they say
 [3-4] behold, here (it is), or, there (it is)
 [5] for behold, the Kingdom of God, within you, is

[1] and He said to the disciples
 [2] (there) will come, days
 [3-4] when you will desire one of the days of the Son of Man, to see
 [5] and you will not see (it)
 [6] and they will say to you
 [7] behold, (He is) there
 [8] [or] behold, (He is) here
 [9-10] do not depart, neither follow

[1-2] for just as the lightning – flashing from the, under the heaven – to the,
 under heaven, shines
 [3] thus will be the Son of Man [in His day]
 [4] but first, it is necessary (for) Him –
 [5-6] much, to suffer, and to be rejected by the generation, this
 [7] and just as it happened in the days of Noah
 [8] so will it be also in the days of the Son of Man:
 [9-10] they ate, they drank

[1-2] they married, they were given-in-marriage
 [3] until which day, (there) entered, Noah, into the ark
 [4] and (there) came, the deluge
 [5] and it destroyed, all

10

“but the nine – where (are)?” | The cardinal *ten* has already been counted in full value in this literary set. It is part of an equative device: (10 = 9 + 1). Therefore, the nine is not counted in full value here, but is counted as a single element – a as a noun.

Luke

[1] likewise, just as it **happened** in the days of Lot:

[2-7] they **ate**, they **drank**, they **purchased**, they **sold**, they **planted**, they **built** –

[8] but on which day (there) **went out**, Lot, from Sodom

[9-10] (there) **rained fire** and **sulfur** from heaven and **destroyed**, all

[1-2] according to the same, **will it be**, on the day the Son of Man **is revealed**

[3-4] in that day, (him) who **will be** upon the housetop, and his goods (**are**) in the house –

[5-6] **let** him **not go down**, **to take up**, them

[7-8] and (him) who (**will be**) in a field, **likewise** –

[9] **let** him **not turn** to the back

[10] **remember** Lot's wife!

[1-3] whoever **seeks**, his soul, **to preserve**, **will lose** it

[4-5] but whoever **loses** (it), he **will keep-alive**, it

[6] I **say** to you

[7-8] in this night, (there) **will be two** upon a **bed**, **one**

[9-10] the one **will be taken**, and the other **will be left**

[1-2] (there) **will be two** (women) **grinding-grain** upon the same

[3-4] the one **will be taken**, and the other **will be left**

[5-6] and **answering**, they **said** to Him

[7] where (**will it be**), Lord?

[8] and He **said** to them

[9-10] where (there) (**is**) the body, there also the eagles **will be gathered**

17:37

[1] and He **spoke** a parable to them, to which –

[2-3] **ought**, always **to pray**, them

[4] and not **to become-discouraged** –

[5] **saying**

18:1

[1-2] a **judge**, a **certain-one**, **was** in a certain city –

[3-4] God, **not fearing**, and man, **not respecting**

[5-6] and a widow **was** in the **city**, **that**

[7-8] and she **came** to him, **saying**

[9] **avenge** me from my adversary!

[10] and he **was not willing** for a **time**

[1-2] but after this, **he said** to **himself**

[3-4] though even God, I **do not fear**, neither man, **respect**

[5-6] yet because of which, **to cause** me trouble – the **widow**, **this** –

[7] I **will avenge** her

[8-9] in order that, not to end, **coming**, she **weary** me

[10] and **said**, the Lord

The total literary count at the conclusion of the seventeenth chapter of Luke is: 5300 + 195 = 5495 literary elements.

- [1] hear
 [2] what the judge of the unrighteousness says
 [3] but will God not work the justice of His elect (people) –
 [4-5] who are crying out to Him day and night –
 [6] and have patience upon them?
 [7] I say to you
 [8] that he will work their justice in haste!
 [9] nevertheless, the Son of Man, coming –
 [10] will He find faith upon the earth?
- [1-] He said also to some –
 [2-3] who had been trusting upon themselves, that they were righteous
 [4] and were despising the rest –
 [-5] the parable, this
- [1-2] men, two, went up to the temple, to pray
 [3] the one (was) a Pharisee
 [4] and the other (was) a tax-collector!
 [5-6] the Pharisee – standing by himself – this, prayed:
 [7-8] God, I thank You, that I am not like the rest of the people –
 [9-10] robbers, unjust (people),
- [1-2] adulterers, or even like this tax-collector!
 [3-4] I fast twice of the week
 [5-6] I tithe all – as much as I obtain
 [7-9] but the tax-collector, far-off, having stood, was not willing, even the eyes,
 to lift up to heaven
 [10] but he beat his chest,
- [1] saying
 [2-3] God, be merciful to me, the sinner
 [4] I say to you
 [5-6] (there) went down this-one, having been justified, to his house, rather
 than that-one
 [7-8] for everyone who is lifting up himself will be humbled
 [9-10] but (he) who is humbling himself will be lifted up
- [1-2] and they brought to Him, also the infants, so that, of them, He might hold
 [3-4] but seeing, the disciples rebuked them
 [5-6] but Jesus called them, saying
 [7-8] permit the children, to come to Me
 [9] and do not hinder them
 [10] for of such is the Kingdom of God

- [1] truly I **say** to you
 [2-3] whoever **does not receive** the Kingdom of God like a child, **will not enter** into it!
 [4-5] and (there) **asked**, a certain-one, Him, of the rulers, **saying**
 [6-7] **Teacher, good** – what **doing**, life,
 [8] **eternal, will I inherit?**
 [9] but **said** to him, Jesus
 [10] why, Me, **do you say**, “good”?
- [1-2] no one (**is**) good except **One – God!**
 [3] the commandments, you **know**:
 [4] **do not commit-adultery**
 [5] **do not murder**
 [6] **do not steal**
 [7] **do not bear-false-witness**
 [8-9] **honor** your **father** and your **mother**
 [10] and he **said**
- [1] this all I **have kept** from youth
 [2-3] and **hearing**, Jesus **said** to him
 [4] still one (thing), to you, **lacks**:
 [5-6] all which you **have, sell**
 [7] and **distribute** to poor (people)
 [8] and you **will have** a treasure in [the] heavens
 [9-10] and **come, follow** Me!
- [1-2] but he, **hearing** this, quite-sorrowful **became**
 [3-4] for he **was rich, very**
 [5] and **seeing** him, Jesus –
 [6] [quite-sorrowful, **having become**] –
 [7] **said**
 [8] how hardly, those who, possessions **are having** –
 [9] into the Kingdom of God, **enter**
 [10] for easier, it **is** –
- [1] a camel, through eye of a needle, **to enter**
 [2] than (for) a rich (man), into the Kingdom of God, **to enter!**
 [3-4] and **said**, those **hearing**
 [5-6] and who **is able, to be saved?**
 [7] but He **said**
 [8-9] what (**is**) impossible with people, possible with God, **is**
 [10] and **said** to Him, Peter
- [1-2] behold, we – **having forsaken** what (**are**) our-own (things) –
 [3] **follow** You!

[4] and He **said** to them
 [5] truly I **say** to you
 [6] that no-one, (there) **is**
 [7-10] who **has forsaken house** or **wife** or **brothers** or **parents**
 [1] or **children** for the sake of the Kingdom of God
 [2-3] who **will not receive** many-times-more in the **appointed-time**, **this**
 [4-5] and in the **age** which **is coming**: **life**, **eternal**

[1-2] and **taking** the **twelve**, He **said** to them
 [3] behold, we **go up** to Jerusalem
 [4-5] and **will be fulfilled**, all which **is having been written** through the prophets
 concerning the Son of Man
 [6] for He **will be delivered-over** to the Gentiles
 [7-9] and He **will be mocked** and **insulted** and **spit-upon**
 [10] and **scourging** –

[1] they **will kill** Him
 [2-3] and on the **day**, the **third**, He **will rise**
 [4] and they, none of these (things), **understood**
 [5-6] and **was**, the **word**, **this**, **having been hidden** from them
 [7-8] and they **did not realize** what **was being said**
 [9-10] and it **happened**, in the, **to draw near**, Him, to Jericho –

[1-2] a **blind** (man), a **certain-one**, **sat** beside the road, **begging**
 [3-4] and upon **hearing** a crowd **passing-through**
 [5-6] he **asked**, what **was** this?
 [7-8] and they **told** him that **Jesus**, the **Nazarene**, **passed-by**
 [9-10] and he **cried-out**, **saying**

[1-2] **Jesus**, son of **David**, **have mercy** (upon) me!
 [3-4] and those **going-ahead**, **rebuked** him
 [5] that he **be-silent**
 [6] but he, much more, **cried-out**
 [7] son of David, **have mercy** (upon) me!
 [8-10] and **stopping**, Jesus **commanded** him **to be brought** to Him

[1-2] and as he **was coming-near**, He **asked** him
 [3-4] what, for you, **do you want**, that I **do**?
 [5] and he **said**
 [6] Lord, that I **may see**!
 [7] and Jesus **said** to him
 [8-9] **look-upward!** your faith **has saved** you
 [10] and immediately he **looked-upward!**

Luke

[1-2] and he followed Him, glorifying God
 [3-4] and all the people, seeing, gave praise to God

18:43

[5-6] and entering, He passed-through Jericho
 [7-8] and behold, (there was) a man – by name, being called, Zacchaeus –
 [9-10] and he was a chief-tax-collector, and he (was) rich

19:1

[1-2] and he sought, to see Jesus –
 [3] who He was –
 [4] and he was not able because of the crowd
 [5] because, to the stature – small, he was
 [6-7] and running to the, in-front, he ascended upon a sycamore-tree
 [8] in order that he might see Him
 [9-10] because, of that (place), He was about, to pass through

[1-3] and as He came upon the place, looking-up, Jesus said to him
 [4-5] Zacchaeus, hurrying, come-down!
 [6-7] for today, in your house, it is necessary (for) Me to stay
 [8-10] and hurrying, he came-down and received Him –

[1] rejoicing!
 [2-4] and seeing, all murmured, saying that
 [5-6] with a sinful man, He has entered, to lodge!
 [7-8] but standing, Zacchaeus said to the Lord
 [9-10] behold, the halves of what (things) I am possessing, Lord – to the poor, I give

[1] and if, of a certain-one, something, I have defrauded
 [2-5]* I will pay-back fourfold

[1-2] and said to him, Jesus, that today, salvation to the house, this, has happened
 [3] since also he, a son of Abraham, is!
 [4-6] for came, the Son of Man, to seek and to save
 [7] (those) who are having been lost
 [8] and as they were hearing these (things)
 [9-10] adding, He told a parable –

[1] because of which, near, to be, Jerusalem, Him
 [2] and to suppose, them –
 [3-4] that immediately, was about – the Kingdom of God – to appear
 [5] He said therefore
 [6-8] a man, a certain-one, well-born, went to a country,
 [9-10] distant, to receive for himself a kingdom, and to return

The total literary count at the conclusion of the eighteenth chapter of Luke is: 5495 + 209 = 5704 literary elements.

“fourfold” | Although this word could be regarded as an adverb, here it appears to function as a noun.

[1-10] and calling ten servants of his

[1-10] he gave to them ten minas and said to them

[1] engage-in-business until which,

[2] I come

[3-5] but his citizens hated him and sent a messenger after him, saying

[6-7] we do not want this-one, to reign over us!

[8-10] and it happened which, to return, him, having received the kingdom

[1-2] and he said, to be called to him, the servants, these

[3] to whom he had given the silver-money

[4] in order that he might know

[5] what they had engaged-in-business

[6-7] and (there) appeared, the first, saying

[8] lord, your mina – ten, gained, minas!

[9] and he said to him

[10] (it is) well-done, good servant!

10

[1] because, in least (things), faithful, you have been –

[2-3] you shall be – authority having – over ten cities

[4-5] and (there) came, the second, saying

[6-10] your mina, lord, made five minas!

10

[1] and he said also to this-one

[2-6] also you – over, become, of five cities

[7-8] and the other came, saying

[9-10] lord, behold – your mina, which I kept, storing in a handkerchief!

[1] for I feared you –

[2-3] that a man, austere, are you

[4-5] you take-up what you did not put-down

[6-7] and you reap what you did not sow

[8] he said to him

[9-10] from your mouth, I judge you, evil servant!

[1] you knew

[2-3] that I – a man, austere – am

[4-5] taking-up what I did not put-down

[6-7] and reaping what I did not sow

[8] and because of what did you not give my silver-money to a bank

[9-10] and I, coming – with interest, it, would have collected?

[1] and to (those) who **had been standing by**

[2] he **said**

[3-4] **take-up** from him the *mina* and **give** (it) to (him) who,

[5] the **ten minas, is having**

10

[6] and they **said** to him

[7] lord, he **has ten minas!** –

10

[8] I **say** to you

[9-10] that to everyone who **is having**, it **will be given**

[1-3] but from (him) who **is not having**, even what he **has, will be taken-away** –

[4-5] but my **enemies, these**, who **were not wanting me to reign** over them

[6-7] **bring** here and **slay** them before me!

[8] and **having said** this

[9-10] He **went**, ahead, **going-up** to Jerusalem

[1-2] and it **happened**, as He **came-near** to **Bethphage** and **Bethany** –

[3] toward the Mount which **is being called** “of Olives”

[4-5] He **sent two** of the disciples, **saying**

[6] **go** into the, before (you), village

[7-9] in which, **entering**, you **will find** a colt **having been tied**

[10] upon which no-one ever – of people – **has sat**

[1-2] and **loosing** it, **bring** (it)

[3] and if a certain-one, you, **should ask**

[4] because of what, **do** you **loose** (it)?

[5] in this way, **tell** (him):

[6] because the Lord – of it – a need, **has**

[7-9] and **departing**, (those) who **were having been sent, found** (it) –

[10] just as He **said** to them

[1] and as they **were loosing** the colt

[2] (there) **said**, its masters, to them

[3] why **do** you **loose** the colt?

[4] and they **said**

[5] because the Lord – of it – a need, **has**

[6] and they **led** it to Jesus

[7-8] and **casting** their cloaks upon the colt, they **caused-to-mount**, Jesus

[9] and as He **was going**

[10] they **spread-out** their cloaks on the road

[1-2] and as he **came-near** – already (**being**) toward the descent of the Mount of Olives –
 [3-5] (there) **began** – all the multitude of the disciples, **rejoicing** – **to praise** God with a **voice, great**
 [6-7] concerning all – which they **saw** – powers, **saying**
 [8-10] **is having been blessed**, (**He**) who **is coming** – who (**is**) **King** – in name of (the) **Lord**!

[1-2] in heaven, (**let there be**) **peace**, and **glory** in (the) highest!
 [3] and certain-ones of the Pharisees from the crowd **said** to Him
 [4] Teacher, **rebuke** Your disciples!
 [5-6] and He, **answering, said**
 [7] I **say** to you
 [8-9] if these **remain-silent**, the rocks **will cry-out**!
 [10] and as He **drew-near** –

[1-3] **seeing** the city, He **wept** over it, **saying** that
 [4-5] if you **had known** in the **hour, this** –
 [6] even **you**! – (things) which (**are**) for peace!
 [7] but now it **is hidden** from your eyes
 [8] because (there) **will come, days** upon you
 [9] and (there) **will set up**, your enemies, a bulwark against you
 [10] and **surround** you

[1] and **confine** you on-all-sides
 [2-3] and **overthrow you** and your **children** within you
 [4] and they **will not leave** a stone upon a stone within you
 [5] because of which, you **did not know** the **appointed-time** of your visitation!

[1-3] and **entering** into the temple, He **began, to cast out**
 [4] (those) who **were selling**
 [5] **saying** to them
 [6] it **has been written**
 [7] and **shall be**, My house, a house of prayer
 [8] but you, it, **have made** a den of robbers!
 [9-10] and He **was, teaching** – which (**was**) according to day – in the temple

[1-2] but the **high-priests** and the **scribes sought** Him – **to kill**! –
 [3] and the **firsts** of the people
 [4-5] and they **did not find** the, what they **might do**
 [6-7] for the **people, all, hung-upon** – of Him, **listening**

19:48

The total literary count at the conclusion of the nineteenth chapter of Luke is: 5704 + 283 = 5987 literary elements.

[8] and it **happened** in **one** of the **days** 20:1
 [9-10] as He **was teaching** the crowd in the temple and **proclaiming-good-news**

[1-3] (there) **came near**, the **high-priests** and the **scribes** with the **elders**
 [4-5] and they **spoke, saying** to Him
 [6-7] **tell us**, by what authority, these (things), you **do**?
 [8-9] or who (He) **is**, who **has been giving** to You the **authority, this**?
 [10] and **answering** –

[1] He **said** to them
 [2] **will ask** you, also I, a word
 [3] and you **answer** Me:
 [4-5] the baptism of John – from **heaven**, **was** it, or from **humankind**?

[1-2] and they **considered** among themselves, **saying** that
 [3] if we **say**, “from heaven”
 [4] He **will say**
 [5] because of what **did** you **not believe** in him?
 [6] and if we **say**, “from humankind”
 [7-8] the **crowd, all, will stone** us
 [9] for **having believed**, it **is** –
 [10] John, a prophet, **to be**

[1-2] and they **answered**, “**not to know**, from where”
 [3] and Jesus **said** to them
 [4] neither **will I tell** you
 [5] by what authority, these (things), I **do**!

[1-2] and He **began**, to the crowd, **to tell** the **parable, this**
 [3-4] a **man** [a **certain-one**] **planted** a vineyard and **leased** it to tenants
 [5-6] and he **journeyed, times, considerable**
 [7] and at an **appointed time** he **sent** to the tenants, a servant
 [8] in order that, from the fruit of the vineyard, they **will give** to him
 [9-10] but the tenants **sent-away him** – **having beaten** (him) – **empty-handed**

[1-2] and he **put-forward** another – **to send** a servant
 [3-5] and they, even **him, beating** and **dishonoring, sent-away, empty-handed**
 [6-7] and he **put-forward** a third – **to send**
 [8-9] but they, even this-one, **wounding, cast-out**
 [10] and (there) **said**, the master of the vineyard

1000
1000

If literary counts are accurate, the cyan dashed line represents the completion of the 6000th literary element in the Gospel of Luke. Literary mirroring is evident about this point, as Jesus responds, question for question.

Above this mirroring point, the literary correlation, **day** → thousandfold, may be reflected in Luke’s introduction of this very context: “in **one** of the days...”

Also above this mirroring point, the literary correlation, “**days**” → threefold time value, may be reflected as sixfold via the dual instances of “days” in the near context:

- 1) now it is hidden... (there) will come, **days**, upon you
- 2) it happened in one of the **days**

“times” + “appointed time” = 31

[1] what shall I do?
 [2-3] I will send my son, the beloved
 [4] perhaps this-one, they will respect
 [5-7] but seeing him, the tenants reasoned to one-another, saying
 [8] this is the heir!
 [9-10] let us kill him, in order that, ours, may be the inheritance!

 [1-2] and casting him out of the vineyard, they killed (him)
 [3] what then will do to them, the master of the vineyard?
 [4-6] he will come and destroy the tenants, those, and give the vineyard to others!
 [7-8] but hearing, they said
 [9] let it not be!
 [10] but which, gazing-intently at them –

 [1] He said
 [2-3] what then is it which, having been written, (is) this:
 [4-5] a stone which rejected, (those) who were building
 [6] this-one has become into head of corner?
 [7-8] everyone who falls upon this stone will be broken
 [9-10] but upon whom it should fall, it will crush him

 [1-2] and sought, the scribes and the high-priests, to cast upon Him the hands in
 that hour –
 [3] and they feared the crowd –
 [4] because they knew
 [5-6] that against them, He spoke the parable, this
 [7-8] and watching, they sent spies
 [9-10] pretending, themselves, righteous, to be –

 [1] in order that they might take hold of His word
 [2-3] so as to deliver-over Him to the rule and the authority of the governor
 [4-5] and they asked Him, saying
 [6] Teacher, we know
 [7-8] that rightly, You speak and teach
 [9] and You do not receive a face [show partiality]
 [10] but upon truth, the way of God, You teach

 [1-3] is it right (for) us, to Caesar, tribute, to give, or (is it) not?
 [4-5] but having perceived of them, the craftiness, He said to them
 [6] show Me a denarius
 [7-8] of whom does it have an image and inscription?
 [9] and they said
 [10] (it is) of Caesar

[1] and He **said** to them
 [2-3] therefore **give** what (is) **Caesar's** to **Caesar**
 [4-5] and what (is) **God's**, to **God**
 [6-7] and they **were not able**, **to take hold** of His word before the crowd
 [8-9] and **marveling** upon His answer, they **were-silent**
 [10] but **coming**, some of the Sadducees –

 [1-2] who **were saying**, resurrection, **not to be** –
 [3-4] they **asked** Him, **saying**
 [5] Teacher, Moses **wrote** to us
 [6-7] if a certain-one's brother **should die**, **having** a wife
 [8] and this-man, childless, **be**
 [9] that (there) **should take**, his brother, the woman
 [10] and **raise-up** seed to his brother

 [1-7] now then, **seven** brothers, (there) **were**
 [8-9] and the **first**, **having taken** a wife, **died**, **childless** –
 [10] and the **second**

 [1] and the **third** **took** her
 [2-8] and likewise also the **seven** **did not leave** a child
 [9] and they **died**
 [10] later, also, the woman **died**

 [1] the **woman**, then –
 [2] in the resurrection, whose of them **will be** (the) **woman**?
 [3-9] for the **seven** **had** her (as) wife
 [10] and **said** to them, Jesus

 [1-2] the sons of the **age**, **this**, **marry** and **are given-in marriage**
 [3-4] but those **being considered-worthy** of the **age**, **that**, **to enjoy** –
 [5] and of the **resurrection** which (is) from (the) dead –
 [6-7] they neither **marry** nor **are given-in-marriage**
 [8-9] for not even, **to die**, still, **are they able**
 [10] for angel-like, they **are** –

 [1] and sons, they **are** of God –
 [2] of the resurrection, sons, **being**
 [3] but that, **are raised**, the dead –
 [4-5] even Moses **declared** upon the thorn-bush, as he **said**
 [6-9] **Lord**, the God of **Abraham**, and God of **Isaac**, and God of **Jacob**
 [10] and God, He **is not**, of dead (people) –

 [1-2] but of (those) **living** – for all to Him **live**
 [3-4] and **answering**, some of the scribes **said**

[5-6] Teacher, well You have spoken!

[7-8] for no longer did they dare, to ask Him anything

[9] and He said to them

[10] how do you say –

[1] the Christ, to be, David's son?

[2-3] for David himself says in (the) Book of Psalms

[4] said, (the) Lord, to my Lord

[5] sit at My right-hand

[6-7] until I make Your enemies a footstool of Your feet!

[8] David thus, "Lord," Him, calls

[9] and how, his son, is He?

[10] and while all the crowd was listening

[1] He said to [His] disciples

[2] beware of the scribes

[3-4] who are wanting, to walk-around in robes

[5] and are loving greetings in the marketplaces

[6] and first-seats in the synagogues

[7] first-reclining-places in the suppers

[8] who devour the houses of the widows

[9] and for a pretext, long, pray

[10] these will receive a greater judgment!

20:47

[1-2] and looking up, He saw

21:1

[3-4] (those) who were depositing into the treasury, their gifts – (being) rich

[5-7] and He saw a certain-one, a widow, poor

[8-9] depositing there lepis [copper coins], two

[10] and He said

[1] truly I say to you, that

[2-4] the widow, this – the poor – more than all, has deposited

[5-6] for all these, from what is abounding to them, deposited for the gifts

[7-9] but she, from her poverty – all the sustenance which she had, she deposited!

[10] and as some were speaking concerning the temple –

[1-3] that with stones, beautiful, and with gifts, it had been adorned –

[4] He said

[5] these (things) which you see –

[6] (there) come days in which

[7-8] (there) will not be left, stone upon stone, which will not be thrown down

[9-10] and they asked Him, saying

The total literary count at the conclusion of the twentieth chapter of Luke is:
5987 + 213 = 6200 literary elements.

"appointed-time" = 1
(running total = 44 + 1 = 45)

"when... what (is) the sign": Prelude to Answer = 45-fold elements

[1] Teacher – **when**, then, **will** these (things) **be**?
 [2] and what **(is)** the sign
 [3-4] **when**, **are about**, these (things), **to happen**?
 [5] but He **said**
 [6-7] **see** that you **are not deceived**

[8-9] for many **will come** in My name, **saying**
 [10] **I am!**

[1] and, the **appointed-time has come near!**
 [2] **do not go** after them
 [3-4] and when you **hear wars** and **commotions**
 [5] **do not be frightened**
 [6-8] for **it is necessary** (for) these (things) **to happen**, **first**
 [9] but not at once **(is)** the end
 [10] then He **said** to them

[1] (there) **will rise up**, **nation** against nation
 [2] and **kingdom** against kingdom
 [3-4] and (there **will be**) **earthquakes**, **great**
 [5-6] and according to places – **famines** and **plagues**, (there) **will be**
 [7] and **terrors**
 [8-9] and from (the) heavens – **signs**, **great**, (there) **will be**
 [10] but before these all, they **will cast** upon you their hands –

[1-2] and they **will persecute**, **delivering** (you) **over** to the **synagogues** and **prisons**
 [3-4] **being led away** before **kings** and **governors** for the sake of My name
 [5] it **will happen** to you, for a witness
 [6-8] **settle**, then in your hearts, **not to practice-beforehand**, **to make-defense**
 [9-10] for I **will give** to you a **mouth** and **wisdom** –

[1-3] which they **will not be able**, **to resist** or **to deny** –
 [4] all who **are opposing** you
 [5-8] and you **will be delivered over**, even by **parents** and **brothers** and **relatives**
 and **friends**
 [9] and they **will put-to-death**, (some) from you
 [10] and you **will be**, **being hated** by all because of My name

[1] and a hair from your head **will not perish**
 [2] by your endurance, you **will obtain** your lives

[3-4] but **when** you **see** – **being surrounded** by encampments – Jerusalem
 [5-6] then **know**, that **has come near**, her desolation
 [7-8] then (those) who **(are)** in Judea, **let flee** into the mountains
 [9-10] and (those) who **(are)** in her midst, **let depart**

[1-2] and (those) who (are) in the lands, let not enter into her
 [3-4] because days of vengeance, these are – of which, to fulfill all,
 [5] which has been being written
 [6-7] woe (be) to (those) who, in womb, are having
 [8] and to (those) who are nursing in those days
 [9-10] for there will be distress, great, upon the earth –

[1-2] and wrath against the people, this
 [3] and they will fall by mouth of sword
 [4-5] and they will be taken captive into the nations, all
 [6] and Jerusalem will be, being trampled by Gentiles
 [7] until which, are fulfilled, appointed-times of Gentiles
 [8-10] and (there) will be signs in sun and moon and stars

[1-2] and upon the earth (there will be) distress of nations in perplexity over roar
 of sea and surge –
 [3-4] fainting of people from fear and anticipation of what is coming upon the world
 [5] for the powers of the heavens will be shaken

[1] and then they will see
 [2-4] the Son of Man coming in a cloud with power and glory, great
 [5-6] and when these (things) are beginning, to happen
 [7-8] straighten up and lift up your heads
 [9] because (there) has drawn near, your redemption!
 [10] and He told them a parable:

[1-2] see the fig-tree and all the trees, when they put forth,
 [3] already –
 [4-5] seeing for yourselves, know that
 [6] already near, the harvest is
 [7-8] likewise also you – a when you see these (things) happening,
 [9-10] know that, near is the Kingdom of God

[1] truly I say to you, that
 [2-3] (there) will not pass away, the generation, this
 [4] until which, all (things) happen
 [5-6] the heaven and the earth will pass away
 [7] but My words will not pass away
 [8-10] but watch yourselves, lest (there) be weighed down, your hearts, in
 dissipation and drunkenness and anxieties of this life –

[1-2] and (there) come upon you, suddenly, the day,
 [3] that, like a trap!
 [4-5] for it will invade upon all (those) who are dwelling upon face of all the earth

[1] but **be vigilant** in every **appointed-time**
 [2-3] **praying** that you **may overcome**
 [4-5] **to escape these, all**
 [6-7] which **are being about, to happen**
 [8] and **to stand** before the Son of Man
 [9-10] and He **was** – the **days** – in the temple, **teaching**

[1] but the nights – **going out** –
 [2-3] He **lodged** in the Mount which **is being called** “of Olives”
 [4] and all the crowd **came-in-early-morning** to Him in the temple
 [5] **to hear** Him

21:38

[6-7] and (there) **drew near**, the Feast of Unleavened-Breads, which
is being called Passover
 [8-9] and (there) **sought**, the **high-priests** and the **scribes**, which, how (they) **might**
destroy Him
 [10] for they **feared** the people

22:1

[1] and (there) **entered**, Satan, into Judas –
 [2-3] the **being called**, “Iscaiot,” **being** of the number of the **twelve** –
 [4-5] and **departing**, he **spoke** with the **high-priests** and **officers**
 [6] which, how, to them, he **might deliver-over**, Him
 [7-9] and they **rejoiced** and **agreed** with him, silver-money, **to give**
 [10] and he **consented**

10

[1-2] and he **sought** a **good-appointed-time**, of which, **to deliver-over**, Him, without
 a crowd, to them
 [3] and (there) **came**, the **day** of the Unleavened-Breads
 [4-5] [in] which, **it is necessary, to sacrifice** the Passover
 [6-7] and He **sent Peter** and **John**, **saying**
 [8-9] **going, prepare** for us the Passover
 [10] that we **may eat**

[1] and they **said** to Him
 [2] where **do** You **want**
 [3] that we **prepare** (it)?
 [4] and He **said** to them
 [5] behold, when you **are entering** into the city
 [6-7] there **will meet** you, a man – a jar of water, **carrying**
 [8] **follow** him into the house
 [9] into which, he **enters**
 [10] and **say** to the head-of-household of the house

The total literary count at the conclusion of the twenty-first chapter of Luke is: 6200 + 165 = 6365 literary elements.

[1] (there) **says** to you, the Teacher
 [2-3] where **is** the guest-room, where the Passover, with My disciples, I **may eat**?
 [4-5] that-one, to you, **will show** an **upper-room**, **great**, **having been furnished**
 [6] there, **prepare** (it)
 [7-8] and **departing**, they **found** (it)
 [9] just as He **had spoken** to them
[10] and they **prepared** the Passover

 [1] and when **happened**, the **hour**
 [2-3] **He reclined**, and the **apostles** with Him
 [4] and He **said** to them
 [5-6] with earnest-desire, I **have desired** this Passover, **to eat** with you
 [7] before which, Me, **to suffer**
 [8] for I **say** to you
 [9-10] that I **will not eat** it until which, it **is fulfilled** in the Kingdom of God

 [1-3] and **taking** a cup, **giving thanks**, He **said**
 [4-5] **take** this, and **divide** among yourselves

 [1] for I **say** to you
 [2-3] that I **will not drink**, from now, from the product of the vine, until which, the Kingdom of God **comes**
 [4-6] and as He **was taking bread**, **giving thanks**, He **broke** (it)
 [7-8] and He **gave** (it) to them, **saying**
 [9-10] this **is** My body which, for you, **is being delivered-over**

 [1] this, **do**, in My remembrance
 [2-3] and the cup, likewise, after which, **to eat**, **saying**
 [4-5] this (**is**) the **cup**, the new **covenant** in My blood, which for you **is being poured-out**

 [1-2] but behold, the hand of him **betraying** Me, (**is**) with Me at the table!
 [3-4] because, indeed, the Son of Man – according to which, it **is having been determined** – **goes**
 [5-6] but woe (**be**) to the **man**, **that**
 [7] through whom He **is delivered-over**!
 [8-9] and they **began**, **to debate among** themselves, which –
[10] who, then, it **was** of them –

 [1-2] who this, **was being about**, **to do**
 [3] and (there) **happened** also, a rivalry among them, which –
 [4-5] who of them **seemed**, **to be** greatest

[1] but He **said** to them
 [2] the kings of the nations **rule** over them
 [3-4] and (those) who **exercise-authority** over them – benefactors, **are called**
 [5] but you (**are**) not thus
 [6] but the greatest among you – **let become** like the least
 [7-9] and (he) who **is leading**, (**let be**) like (him) who **is serving**
[10] for who (**is**) greater –

 [1-2] (he) who **is reclining-at-table**, or (he) who **is serving**?
 [3] (**is it**) not (he) who **is reclining-at-table**?
 [4-5] but I, in your midst, **am** like (him) who **is serving**

 [1-2] but you **are** (those) who **have been continuing** with Me in My trials
 [3] and I **commit** to you –
 [4] just as **committed** to me, My father – a kingdom
 [5-6] that you **may eat** and **drink** upon My table in My kingdom
 [7-8] and you **will sit** upon thrones – the **twelve** tribes, **judging**, of Israel **10**
[9-10] **Simon, Simon** –

 [1-2] behold, **Satan demanded** you, of which, **to sift** like the wheat
 [3] but I **prayed** concerning you
 [4] that **may not fail**, your faith
 [5-6] and **you** – once (**you**) **have been turning-back**, **strengthen** your brothers
 [7] but he **said** to Him
 [8-9] Lord, with You, ready, I **am**, even unto **prison** and unto **death**, **to go**
[10] but He **said**

 [1-2] I **say** to **you, Peter**
 [3-5] (there) **will not crow**, today, a rooster, until **three-times**, Me, you **will deny, to know!**

 [1] and He **said** to them
 [2-4] when I **sent** you without **moneybag** or **sack** or **sandals**
 [5] did, a single-thing, you **lack**?
 [6] and they **said**
 [7] **nothing** (there **was**)
 [8] and He **said** to them
 [9-10] but now, (he) who **is having** a **moneybag**, **let** (him) **take-up** – likewise also a **sack**

 [1-3] and (he) who **is not having** – **let** (him) **sell** his cloak and **buy** a sword
 [4] for I **say** to you, that
 [5-7] this which **is having been written** – **it is necessary, to be fulfilled** in Me – which,
 [8] “and with lawless (men), He **was numbered**”
 [9] even, indeed, which, concerning Me, an end, **has**
[10] and they **said**

[1-2] Lord, behold, (there are) swords, here, two
 [3] and He said to them
 [4] sufficient, it is
 [5-6] and going-out, He went according to custom to the Mount of Olives
 [7] and (there) followed Him, also, the disciples
 [8-9] and happening upon a place, He said to them
 [10] pray –

[1] not, to enter, into temptation
 [2] and He withdrew from them, like, a stone's throw
 [3-5] and placing the knees, He prayed, saying
 [6-7] Father, if You will – take-away this cup from Me
 [8] nevertheless, not My will, but Yours, happen
 [9-10]* {and (there) appeared to Him an angel from heaven, strengthening Him

[1-2] and becoming in agony – earnestly, He prayed
 [3-4] and became, His sweat, like drops of blood, falling down upon the earth}
 [5-7] and rising from the prayer, coming to the disciples, He found
 [8] sleeping, them, from the sorrow
 [9] and He said to them
 [10] why do you sleep?

[1-3] rising, pray, that you may not enter into temptation!
 [4-5] as, still He was speaking, behold, (there was) a crowd!
 [6-7] and (he) who was being called Judas – one of the twelve – leading them 10
 [8-9] and he came near to Jesus, to kiss Him
 [10] but Jesus said to him

[1-2] Judas, with a kiss, the Son of Man, you betray?
 [3-6] and seeing – (those) who were around Him – what would be following,
 they said
 [7] Lord, should we strike with a sword?
 [8-9] and (there) struck, one – a certain-one of them, the high-priest's servant and
 cut off his ear,
 [10] the right

[1-2] and answering, Jesus said
 [3] leave alone, as far as this!
 [4-5] and touching the ear, He healed him!

[1] but said, Jesus
 [2-4] to the, coming upon Him, high priests and officers of the temple and elders
 [5-6] as upon a thief, you come out with swords and clubs?
 [7] according to day, as I was being with you in the temple
 [8] you did not stretch-out the hands upon Me
 [9-10] but this is your hour and the power of the darkness

“and there appeared...” | The lines indicated here with the grey arc are not included in some manuscripts. Judging by the literary count, these six elements appear to be original to Luke. They are necessary to the completeness and flow of the literary sets here.

Luke

[1-3] and **seizing** Him, they **led** (Him) and **brought** (Him) into the house of the high-priest
 [4] and Peter **followed** from-afar
 [5-6] and as they **were kindling** a fire in midst of the courtyard and **were sitting-together**
 [7] (there) **sat**, Peter, in the midst of them
 [8-10] and **seeing** him – a **young-woman**, a **certain-one** – **sitting** toward the light – and **looking-steadily** at him –

[1] she **said**
 [2] also this-one, with Him, **was**!
 [3-4] but he **denied** (it), **saying**
 [5] I **do not know** Him, woman!

[1-2] and after a little – another, **seeing** him, **said**
 [3] also you, of them, **are**!
 [4] but Peter **said**
 [5] man, I **am not**!

[1] and after **elapsing**, like, an **hour**, **one** –
 [2-3] **another**, a **certain-one**, **insisted**, **saying**
 [4-5] upon truth, also this-one, with Him, **was**! for indeed, a Galilean, he **is**!
 [6] but (there) **said**, Peter
 [7] man, I **do not know**
 [8] what you **say**!
 [9-10] and immediately, while still he **was speaking**, (there) **crowed**, a rooster!

[1-2] and **turning**, the Lord **looked-intently** at Peter
 [3] and **remembered**, Peter, the word of the Lord –
 [4] how He **said** to him that
 [5] before a rooster, **to crow** today
 [6-8] you **will deny** Me **three-times**
 [8-10] and **going** outside, he **wept** –

[1] **bitterly**!
 [2-4] and the men who **were constraining** Him **mocked** at Him, **beating** (Him)
 [5-7] and **blindfolding** Him, they **inquired**, **saying**
 [8] **prophesy**!
 [9-10] who **is** it, who **was striking** You?

[1-2] and **other** (things), **many**, **blaspheming**, they **spoke** to Him
 [3-5] and as it **became** day, (there) **gathered**, the **elder-assembly** of the people – both **high-priests** and **scribes** –
 [6-7] and they **led away**, Him, to their *Sanhedrin*, **saying**
 [8-9] if You **are** the Christ, **tell** us!
 [10] but He **said** to them

[1] if to you I tell
 [2] you will not believe!
 [3] and if I ask
 [4] you will not answer!
 [5] but from now, will be – the Son of Man – sitting at right-hand of the power of God!

[1] and (there) said, all
 [2] then You are the Son of God?
 [3] and He, to them, said
 [4] you say
 [5] that I am
 [6] and they said
 [7] what further, do we have, of testimony, a need?
 [8] for ourselves have heard from His mouth!

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[9-10] and arising, all their throng, they brought Him before Pilate

23:1

[1-3] and they began, to accuse of Him, saying
 [4-5] this-One, we found, turning-away our nation
 [6-7] and opposing taxes to Caesar, to give
 [8-10] and calling Himself, Christ – a King, to be

[1-2] and Pilate asked Him, saying
 [3] are you the King of the Jews?
 [4] and He, answering him, said
 [6] you say (so)
 [7-8] and Pilate said to the high-priests and the crowds
 [9-10] nothing – do I find – guilty in the man, this!

[1-2] but they insisted, saying that
 [3-4] He stirs-up the people, teaching throughout all of Judea
 [5] and beginning from Galilee unto here
 [6-7] but Pilate, hearing, asked
 [8] if the Man, a Galilean, was
 [9-10] and learning that from the jurisdiction of Herod, He was –

[1] he sent Him up to Herod –
 [2] being, even, him, in Jerusalem in those days
 [3-5] but Herod, seeing Jesus, rejoiced, greatly
 [6-7] for he was from long times wanting, to see Him
 [8] because of which, to hear concerning Him
 [9-10] and he expected, a certain sign, to see –

The total literary count at the conclusion of the twenty-second chapter of Luke is: 6365 + 318 = 6683 literary elements.

[1] by Him, **happening**
 [2-3] and he **asked** Him with **words, considerable**
 [4] but He, nothing, **replied** to him
 [5-6] and **stood**, the **high-priests** and the **scribes**, intensely **accusing** Him
 [7-8] and **scorning** Him [also], **Herod** with his **soldiers**, and **mocking** –
 [9-10] **wrapping-around** a **robe, magnificent**, he **sent** Him to Pilate

 [1-2] and (there) **became** friends – both **Herod** and **Pilate** – in that **day**, with one-
 another
 [3-4] for they **existed-previously** – in enmity, **being** toward themselves
 [5-7] and Pilate, **calling-together** the **high-priests** and the **rulers** and the **people**,
said to them
 [8-9] you **brought** to me the **Man, this**
 [10] as **turning-away** the people

 [1] and behold, I, before you **examining** –
 [2-3] nothing – I **have found** in the **Man, this** – guilty
 [4] of which (things) you **accuse** against Him
 [5] but not even Herod (**did**)
 [6] for he **sent** Him to us
 [7-8] and behold, **nothing, worthy** of death, (there) **is** – **having been done** by Him
 [9-10] **having**, then, **disciplined** Him, I **will release** (Him)

 [1-2] but they **cried out** altogether, **saying**
 [3-4] **take away, this-One**, and **release** to us **Barabbas!**
 [5-6] (who **was** – because of a **revolt**, a **certain-one**, **having happened** in the city –
 [7] and a **murder** – **having been thrown** into the prison)
 [8-10] and again, Pilate **addressed** them, **wanting, to release** Jesus

 [1-2] but they **shouted, saying**
 [3-4] **crucify, crucify** Him!
 [5] but the third (time) he **said** to them
 [6] then what evil, **has done**, this-One?
 [7-8] **nothing, worthy** of death, **have I found** in Him
 [9-10] **having**, then, **disciplined** Him, I **will release** (Him)

 [1-2] but they **insisted** with **voices, great, demanding** –
 [3] Him, **to be crucified**
 [4] and **overpowered**, their voices
 [5-6] and Pilate **decreed, to be done**, their demand
 [7-8] and he **released** (him) who – because of **revolt** and **murder**, **was having been**
thrown into prison –
 [9] whom they **requested** –
 [10] but Jesus, he **delivered-over** to their will

[1] and as they **led-away**, Him
 [2-4] **seizing Simon** – a **certain-one**, **Cyrene**, **coming** from a field – they **placed** upon him the cross,
 [5] **to carry** behind Jesus
 [6] and (there) **followed** with Him a great multitude of the **people**
 [7-8] and of **women** who **mourned** and **lamented** Him
 [9-10] and **turning** to them, Jesus **said**

[1] daughters of Jerusalem, **do not weep** for **Me**
 [2-3] but for **yourselves**, **weep**, and for your **children**
 [4-5] because, behold, (there) **come days** in which they **will say**
 [6] blessed (**are**) the **barren** (women)
 [7] and the **wombs** which **did not bear**
 [8] and **breasts** which **did not nurse**
 [9-10] then they **will begin**, **to say** to the **mountains**

[1] “**fall** upon us!”
 [2] and to the **hills**, “**cover us!**”
 [3] because if, in the moist wood, these (things) they **do** –
 [4] in the dry, what **will happen?**
 [5] and (there) **were led**, also **others** –
 [6-7] **criminals**, **two** – with him, **to be put-to-death**
 [8-9] and when they **came** upon the place which **is being called** *Cranion* [skull]
 [10] there they **crucified Him** –

[1] and the **criminals** – which, on-one-hand, (**being**) from right-hands –
 [2] and which, (**being**) from left-hands
 [3] [but Jesus **said**
 [4] Father, **forgive** them
 [5-6] for they **do not know**, what they **do**]
 [7-8] and **dividing** His garments, they **cast** lots
 [9-10] and (there) **stood**, the people, **watching**

[1-2] but (there) **mocked**, even the high-priests, **saying**
 [3] others, He **saved** –
 [4] let Him **save** Himself! –
 [5-6] if this-One **is** the **Christ** of God, the **chosen**
 [7-8] and (there) **mocked** Him, also the soldiers, **coming** –
 [9-10] vinegar, **offering** Him, and **saying**

“but Jesus said...” | The lines indicated here with the grey arc are not included in some manuscripts. Judging by the literary count, these four elements appear to be original to Luke. They are necessary to the completeness and flow of the literary sets here.

Luke

[1-2] if You **are** the King of the Jews, **save** Yourself!
 [3] and (there) **was** also an inscription over Him –
 [4] the King of the Jews (**is**) this-One
 [5-7] and **one** of (those) **who were being hanged**, **criminals**, **blasphemed** Him, **saying**
 [8] **are not** You the Christ?
 [9-10] **save** Yourself and **us**!

[1-3] but **answering**, the other – **rebuking** him – **said**
 [4] **do** you **not even fear** God? –
 [5] because under the same decree, **are** you?
 [6-8] and we, indeed – rightly (**being**) due for what we **have done** – **are receiving**
 [9] but this-One – nothing out-of-place, **has done**
 [10] and he **said**

[1-2] Jesus, **remember**, of Me, when You **come** into Your kingdom!
 [3] and He **said** to him
 [4] truly, to you, I **say**
 [5] today, with Me, you **will be** in paradise!
 [6-7]* and it **was** already, like, **hour**, **sixth**
 [8-9]* and darkness **happened** upon all the land until **hour**, **ninth**, while the sun
 (light) **failed**
 [10] and (there) **was torn**, the curtain of the temple, middle-wise

[1-2] and **shouting** with a **voice**, **great**, Jesus **said**
 [3] Father, into Your hands I **commit** My spirit!
 [4-5] and this, **having said** – He **breathed-His-last**
 [1-2] and **seeing**, the centurion, what **was happening** –
 [3-4] he **glorified** God, **saying**
 [5-6] really, the **Man**, **this-One** – righteous, **was**!
 [7-8] and all (those) **who were being-present-together**, **crowds** –
 [9-10] at the **spectacle**, **this**, **observing** what **had been happening** –

[1-2] **beating** the breasts, they **returned**
 [3] and (there) **stood**, all His **friends**, from a distance
 [4-5] and **women** who **had been accompanying** Him from Galilee – **watching** these
 (things)

[1-2] and behold, (there **was**) a man – by **name**, **Joseph** –
 [3] a **counselor**, **belonging**
 [4-6] (and) a **man**, **good** and **just** –
 [7-8] this-one **was not**, **having agreed with** their **counsel** and **action** –
 [9] (**being**) from **Arimathea** of cities of the Jews
 [10] who **was awaiting** the Kingdom of God

Notice Luke's use of (unit | quantity) format here, which may signal his placement of ordinals "sixth" and "ninth" in sync with their literary positions in this tenfold set.

[1-2] this-one, **coming** to Pilate, **requested** the body of Jesus
 [3-4] and **taking-down**, he **wrapped** it with fine-linen
 [5-6] and he **placed** Him in a **tomb**, **hewn-of-stone**
 [7-8] where (there) **was** no-one – not yet, **lying**
 [9] and **Day** – it **was** – of Preparation
[10] and Sabbath **dawned**

[1-3] and **having followed-after**, the women who **were**, **coming-together** from
 Galilee with Him, **saw** the **tomb**
 [4] and **how**, **was laid**, His body
 [5-6] and **returning**, they **prepared spices** and **ointments**
[7] and indeed, the **Sabbath**, they **rested** according to the commandment

23:56

[8-10] but on the **one** of the Sabbaths – of **dawn**, **deep** – to the tomb,
 they **came**, **carrying** what they **had prepared**: spices

24:1

[1-2] and they **found** the stone, **having been rolled** from the tomb
 [3-4] and **having entered**, they **did not find** the body of the Lord Jesus
 [5-6] and it **happened**, in which, **to be perplexed**, them, concerning this
 [7-8] and behold, **men**, **two**, **approached** them, in apparel, **flashing**
[9-10] and as – terrified – **becoming**, they [the women] – and **bowing** the faces to
 the ground –

[1] they [the men] **said** to them
 [2-3] why do you **seek** (Him) – who **is living** – among the dead?
 [4-5] He **is not** here! on-the-contrary, He **has been raised up**!
 [1-4] **remember** how He **spoke** to you, still **being** in Galilee, **saying**
 [5-6] the Son of Man – that **it is necessary** – **to be delivered-over** to hands of **people**,
sinful

[7] and **to be crucified**
[8]* and on the third **day**, **to be raised-up**
 [9] and they **remembered** His words
[10] and **having returned** from the tomb –

[1-2] they **announced** these all to the **eleven** and to all the **rest** –
 [3] and they **were** the **Magdalene**, **Mary**
 [4] and **Joanna**
 [5-6] and **Mary**, who (**was**) of **James**
 [7] and the **others** with them –
 [8] they **told** the apostles these (things)
[9-10] and (there) **appeared** – before them, like empty-tales – the **words**, **these**

10

The total literary count at the conclusion of the twenty-third chapter of Luke
 is: 6683 + 229 = 6912 literary elements.

“and on the third day, to be raised up” | This “third day” was the day after
 the Sabbath: the eighth day. Luke may synchronizes this reality with the
 literary position in the tenfold set.

“being far-off, stadions, sixty, from Jerusalem” = 60-fold

Cleopas + Companion on road to Emmaus, encountering Jesus: 100 elements

[1] and they **disbelieved** them
 [2-3] but Peter, **having arisen**, **ran** to the tomb
 [4-5] and **stooping**, he **saw** the **linen-cloths**, **alone**
 [6-7] and **he departed** to **his-own**, **marveling**
 [8] at what **had been happening**
 [9-10] and behold, **two** of them, in that **day**, **were**, **going** to a village
being far-off –

[1-2] **stadions, sixty**, from **Jerusalem** – └─── 60 ──┐
 [3] to which, name (**was**) **Emmaus**
 [4-5] and **they conversed** with **one-another** concerning all – which **had been happening** – these (things)

[6-8] and it **happened**, in which, **to converse**, them, and **to discuss** – [9-10] and **He – Jesus!** – **drawing near**, **went** with them

[1-2] but their eyes **were arrested**, of which, **not to recognize** Him

[3] and He said to them

[4-5] what (are) the words, these, which you exchange

[6] with one-another, walking?

[7-8] and they stood, (being) gloomy

[9-10]* and answering, one, by name, Cleopas, said to Him

[1-2] do You, alone, sojourn (in) Jerusalem and do not know

[3-4] what **has been happening** in her in the **days, these**?

[5] and He said to them

[6] of what kind (are they)?

[7] and they said to Him

[8-10] which (are) concerning Jesus the Nazarene, who became a man –

[1-2] a prophet, mighty in deed

[3] and in word, before God

[4] and all the people

[5-6] how that both – (there) **delivered-over**, Him, our **chief-priests** and **rulers**, to a decree of death – and **crucified** Him!

[7] but we had hoped

[8-10] that He **was** the (Person) **being about, to redeem** Israel

[1-2] and on-the-contrary, indeed, besides all these (things) – third, this day, goes, from which, these (things) happened

[3-4] but also, **women, certain-ones** from us, **astonished** us – (it) **having become** morning at the tomb –

[5-7] and **not finding** His body, they **came, saying**

[8] even a vision of angels, **to have seen**

[9-10] who said, Him, to live!

If literary counts are accurate, the 7000th literary element in the Gospel of Luke occurs in the middle of the 60-fold distance measurement, baselined geographically “from Jerusalem” and literarily from the resurrection morning (see purple dashed line for the literary measurement). More specifically, the 7000th literary element appears to occur exactly in the middle of the 60-fold measurement, with the 60-fold value being counted in the middle of the sentence. Elements 1-2 of the following set, as well as the remaining half of the 60-fold measurement, are grouped with the count of the final section of Luke’s gospel.

As with the 2000th literary element in chapter 7, Luke may signal the presence of a literary device by use of the (unit | quantity) format in “*stadions, sixty.*” Literary mirroring is evident about this point.

“by name, Cleopas” | The name *Cleopas* is Greek and may mean “glory of the father” (from the abbreviated form of the Greek noun *patros*, meaning “father”). Thus, in Luke’s account, Jesus first appears to a man having a Greek name – like Luke has. Later, Luke mentions that the Lord also had appeared to “Simon” (using the Apostle Peter’s Jewish/Greek name). These two names – Cleopas and Simon – may form a dual literary stature corresponding to the literary count of this final section of Luke’s gospel – the stature of the resurrected Jesus with His Gentile and Jewish saints:

(Jesus) x (Cleopas) + (Jesus) x (Simon) = (10) x (10) + (10) x (10) = 200-fold

Alternately, Luke may structure a 100-fold literary stature to the experience of Cleopas and his traveling companion (his son, Luke, perhaps?) encountering Jesus on the road to Emmaus. The hundredfold in literary elements is shown with the green vertical line, on the left. In this case, the 200-fold stature would more particularly emphasize that the gospel was heading to the Gentiles as a matter of immediate and high priority for Jesus, who first appears to these two (Gentiles?) in Luke's account:

(Jesus) x (Cleopas + Companion) = (10) x (10 + 10) = 200-fold

(2x Gentiles) x (100 literary elements) = 200-fold

[1-2] and (there) **went**, some of those with us, to the tomb, and **found** (it) so –
 [3] even just as the women **said**
 [4] but Him, they **did not see**
 [5] and He **said** to them
 [6-7] O **foolish** (ones) and **slow** in heart, of which, **to believe** upon all which **spoke**,
 the prophets!
 [8-10] **were not** these (things) **necessary, to suffer** – the Christ – and **to enter** into
 His glory?

[1-2] and **beginning** from **Moses** and from **all** the prophets, He **explained** to them in
 all the Scriptures
 [3] what (**was**) concerning Himself
 [4-5] and they **drew near** to the village where they **went**
 [6-7] and He **acted-as-if** – farther, **to go**
 [8-9] and they **urged** Him, **saying**
[10] remain with us! –

[1] because, toward evening, it **is**
 [2] and (there) **has declined**, already, the day
 [3-4] and He **entered**, of which, **to remain** with them
 [5-6] and it **happened**, in which, **to recline-at-table**, Him with them –
 [7-8] **taking** the bread, He **gave thanks**
[9-10] breaking (it), He **gave** (it) to them

[1-2] and of them – (there) **were opened**, the eyes, and they **recognized** Him!
 [3] and He – invisible, **became** – from them!
 [4-5] and **they said** to **one-another**
 [6] **were not** our hearts **being kindled** [in us]
 [7] as He **spoke** to us on the way
 [8] as He **opened** to us the Scriptures?
 [9-10] and **rising-up** in (the) same hour, they **returned** to Jerusalem

[1] and they **found** –
 [2] (there) **having gathered-together**, the **eleven**
 [3] and (those) **who** (**were**) with them
 [4] **saying** that
 [5-6] indeed, (there) **had been raised**, the Lord, and **had appeared** to Simon
 [7-8] and they **explained** what (**was**) on the way
 [9-10] and how He **had been recognized** by them in the **breaking** of the bread

Luke

[1] and as, these (things), they **were saying**
 [2-3] He **stood** in their midst and **said** to them
 [4] peace (**be**) to you!
 [5-8] and **being terrified**, and afraid, **becoming**, they **thought**, a spirit, **to see**
 [9] and He **said** to them
 [10] why, **having been troubled**, **are** you?

[1] and because of what, **do** disputes **rise-up** in your hearts?
 [2-3] **see** My **hands** and My **feet** –
 [4] that I **am** He!
 [5-6] **examine** Me and **see**
 [7-8] because a spirit – **flesh** and **bones** – **does not have**
 [9-10] as Me, you **see**, **having**

[1-2] and this, **speaking**, He **showed** to them the **hands** and the **feet**
 [3-4] but as they still **were disbelieving** – from the joy – and **marveling** –
 [5] He **said** to them
 [6] **do** you **have** anything edible here?
 [7-8] and they **gave** to Him – of **fish**, **broiled** – a part
 [9-10] and **taking**, before them, He **ate**!

[1] and He **said** to them
 [2-3] these (**are**) My words which I **spoke** to you
 [4] still **being** with you
 [5-7] because – **it is necessary**, **to be fulfilled**, all which **is having been written** in the
 law of **Moses** and the **Prophets** and **Psalms** concerning Me
 [8-9] then He **opened** their mind, of which, **to understand** the Scriptures
 [10] and He **said** to them, that –

[1] thus it **has been written**
 [2] **to suffer**, the Christ
 [3] and **to rise** from (the) dead on the **third** day
 [4] and **to be proclaimed** in His name, repentance for remission of sins, to all the
 nations
 [5-6] **beginning** from **Jerusalem**, you (**are**) witnesses of these (things)
 [7] and [behold], I **send** the promise of My Father upon you
 [8-9] but **stay** in the city until which, you **are clothed** – from on high – (with) power
 [10] and He **led** them [outside] as far as to Bethany

[1-2] and **lifting** His hands, He **blessed** them
 [3-4] and it **happened**, in which, **to bless**, Him, them –
 [5-6] He **parted** from them and **was taken up** into heaven
 [7-8] and they, **having worshiped** Him, **returned** to Jerusalem with **joy**, **great**
 [9-10] and they **were**, through all, in the temple – **blessing** God!

If literary counts are accurate, the total literary count of the Gospel of Luke is 7,200 elements. Luke has used a single subject column to convey the reality of God with His people. So also, Luke includes a seventh literary thousandfold (in contrast to the six thousandfold measure of the age, e.g., in Matthew) to unite God's eschatological rest with the stature of the present age. The significance of the final two hundred elements has been discussed above. The stage is set for Luke's sequel: the Book of Acts.

Luke has used many of the features that are typical among Jewish authors of Scripture. Luke has also simplified in a few ways:

- The reduction to a single subject column
- Avoiding the two-fold count for Greek words that, in Hebrew context, would have been written using Hebrew dual nouns. See, for example, the instances of "My hands and My feet" and "the hands and the feet" on this page. These would have been counted as 2 + 2 = 4 elements each due to Hebrew dual nouns "hands (two)" and "feet (two)," if written in Hebrew.
- Luke has cleverly correlated significant ordinal numbers, e.g. "third," "sixth," and "ninth" (chapters 23/24), with their respective positions in the tenfold literary sets. Jewish authors of Scripture (of those studied thus far) seem to avoid this practice.

Perhaps these are ways Luke acknowledges a difference in his own ethnic provenance – if, in fact, Luke wasn't Jewish. Perhaps these are ways Luke targets a Gentile audience – the "illustrious Theophilus" being the archetypal example.

So... how many literary elements are in Acts?

Luke

Literary Counts: Luke		7200	
		Total	
chapter 1	275	1000 (1st)	
chapter 2	315		
chapter 3	221		
chapter 4:1-34	189		
Literary Mirror: Authority over demons			
chapter 4:35-44	54	1000 (2nd)	
chapter 5	201		
chapter 6	275		
chapter 7:1-41	220		
Stature of Sin-Debt	250		
Literary Mirror: 500-fold stature of Sin			
Stature of Sin-Debt	250	1000 (3rd)	
Stature of Sin-Debt	50		
chapter 7:42-50	40		
chapter 8	443		
chapter 9:1-24a	217		
Literary Mirror: Saving and losing			
chapter 9:24b-62	195	1000 (4th)	
chapter 10	355		
chapter 11	260		
chapter 12:1-42	190		
Literary Mirror: Faithful and Unfaithful			
chapter 12:43-59	92	1000 (5th)	
chapter 13	238		
chapter 14	220		
chapter 15	262		
chapter 16:7a	188		
Literary Mirror: Unjust manager			
chapter 16:7b	300	1000 (6th)	
chapter 17	195		
chapter 18	209		
chapter 19	283		
chapter 20:1-3a	13		
Literary Mirror: Unjust manager			
chapter 20:3b-47	200	1000 (7th)	
chapter 21	165		
chapter 22	318		
chapter 23	229		
chapter 24:1-13	88		
Literary Mirror: Distance from Jerusalem			
chapter 24:13-53	200		
Total Literary Count:		7200	

The table on the left shows the breakdown of thousandfold intervals across the modern chapter divisions of Luke's Gospel.

On the next page, the table shows literary conversions for the time-related values in Luke. These literary conversions are the same as are observed for other books of Scripture:

- "Day" → single-fold
- "Days" → three-fold
- Portion of day ("dawn," "setting" of sun, "evening") → 0.5-fold
- "Hour" → 10-fold
- "Hours" → 30-fold
- "Year" → single-fold
- "Years" → three-fold
- "Month" → 10-fold
- "Months" → 30-fold
- "Appointed-time" → single-fold
- "Appointed-times" → three-fold
- "Time" → 10-fold
- "Times" → 30-fold

The total time stature of Luke's gospel is 1000-fold. This time stature, as a literary device, appears to correspond with Luke's emphasis of the seventh day in 23:56: "and indeed, the Sabbath, they rested according to the commandment." This instance of "seventh day" is Luke's point of departure, not only for the resurrection itself, but for the gospel reaching toward the Gentiles. (See discussion of the 60-fold stature toward Emmaus, above.) For Luke, the first day of the new week (24:1) becomes an extension of God's rest toward those who are otherwise far from Him: the mission of God for the present age. Thus:

$$(7 \text{ days}) \times (\text{thousandfold time stature}) \rightarrow 7,000\text{-fold}$$

This device corresponds with the seven thousandfold structuring of Luke's gospel, followed by two hundredfold (discussed above).

Luke

Literary Time Value	Conversion	Literary Time Value	Conversion	Literary Time Value	Conversion	Literary Time Value	Conversion
days of Herod, the King of Judea	3	that for Sodoms, in the day, that	1	and as it became day	1	a widow up to years eighty-four	84
my wife having advanced in her days	3	and upon the next-day, setting-out	1	in Jerusalem in those days	3	every year in Jerusalem	1
until which day, happen, these	1	which (is) according to day	1	in that day, with one-another	1	and when He became of years twelve	12
as were fulfilled, days of his ministry	3	the grass being today -- and tomorrow	2	(there) come days in which they will say	3	and in year, fifteenth	1
after these days, (there) conceived, Elizabeth	3	in a day which he is not expecting	1	today, with Me, you will be	1	beginning, about years thirty	30
(the) Lord, in days which	3	six days, (there) are	6	and Day -- it was -- of Preparation	1	to proclaim year of (the) Lord, favorable	1
and arising, Mary, in the days, those, she went	3	but not on the day of the Sabbath	1	on the third day, to be raised-up	1	was shut, the heaven, over years three	3
and it happened, in the day, the eighth	1	from the bond, this, on the day of the Sabbath?	1	two of them, in that day	1	about years, twelve -- and she was dying	12
and righteousness before Him all our days	3	I complete, today and tomorrow	2	in her in the days, these	3	a flow of blood from years, twelve	12
until (the) day of his appearance to Israel	1	and on the third, I finish	1	third, this day, goes	1	stored up to years, many	3
happened in the days, those	3	today and tomorrow and on the, continuing	2	already, the day	1	behold, three years from which, I come	3
the days of her, to give-birth	3	on day of the Sabbath	1	on the third day	1	master, permit it even this year	1
(there) is born to you, today, a Savior	1	after not many days, gathering all	3	and Sabbath dawned	0.5	years, eighteen	18
when were fulfilled, days, eight	8	according to day, sumptuously	1	on the one of the Sabbaths -- of dawn, deep	0.5	behold, ten and eight years	18
when were fulfilled the days of their purification	3	and if, sevenfold of the day	1	because, toward evening, it is	0.5	behold, so many years I have served you	3
she was advanced in days, many	3	(there) will come, days	3	and as was setting, the sun	0.5	which will be fulfilled in their appointed-time	1
serving night and day	1	will desire one of the days of the Son of Man	3	praying outside at the hour of incense	10	was fulfilled, the time of her, to give birth	10
and when, were finished, the days	3	will be the Son of Man [in His day]	1	and at the same hour, coming up	10	kingdoms of the world in a moment of time	10
they went a day's journey	1	in the days of Noah	3	in that hour, He healed many	10	withdrew from Him until an appointed-time	1
it happened, after days, three	3	also in the days of the Son of Man	3	in that hour, He rejoiced (in) the Spirit	10	at the time of Elisha, the prophet	10
in the wilderness, days forty, being tempted	40	until which day, (there) entered, Noah	1	will teach you in that hour	10	they, for an appointed-time, believe	1
and He ate nothing in the days, those	3	likewise, just as it happened in the days of Lot	3	at what hour the thief would come	10	in an appointed-time of temptation, they depart	1
on the day of the Sabbaths	1	on which day (there) went out, Lot	1	because in which hour you do not expect	10	and for a time, considerable	10
today, has been fulfilled, the Scripture, this	1	on the day the Son of Man is revealed	1	and in an hour which he does not know	10	for many times it had seized him	30
in the days of Elijah	3	in that day, (him) who will be upon the housetop	1	in that hour (there) came certain-ones	10	to give, in appointed-time, (the) ration?	1
it was becoming day	1	who are crying out to Him day and night	1	at the hour of the supper	10	but the appointed-time, this	1
it happened in one of the days	3	and on the day, the third, He will rise	1	if you had known in the hour, this	10	in the same appointed-time	1
and will come days also when, is taken	3	for today, in your house, it is necessary	1	to cast upon Him the hands in that hour	10	he was not willing for a time	10
they will fast in those, the days	3	that today, salvation to the house, this	1	and when happened, the hour	10	in the appointed-time, this	1
and it happened in the days, those, to go out	3	(there) will come, days upon you	3	but this is your hour and the power	10	did not know the appointed-time	1
and when it became day	1	which (was) according to day	1	and after elapsing, like, and hour, one	10	journeyed, times, considerable	30
rejoice in that day	1	and it happened in one of the days	3	and it was already, like, hour, sixth	10	at an appointed time he sent to the tenants	1
it happened in the next (day)	1	(there) come days in which	3	until hour, ninth	10	and, the appointed-time has come near	1
it happened, in one of the days	3	because days of vengeance, these are	3	in (the) same hour, they returned	10	are fulfilled, appointed-times of Gentiles	3
and the day began, to decline	1	who are nursing in those days	3	and she hid herself months five	50	be vigilant in every appointed-time	1
and the third day, to be raised	1	(there) come upon you, suddenly, the day	1	and in the month, the sixth	10	sought a good-appointed-time	1
take up his cross according to day	1	and He was -- the days -- in the temple	3	and this, month, sixth, is for her	10	until three-times, Me, you will deny	30
like days, eight	8	the day of the Unleavened-Breads	1	Mary, with her, like, months three	30	you will deny Me three-times	30
no-one did they tell in those days	3	will not crow, today, a rooster	1	and months six, while (there) happened	60	from long times wanting, to see Him	30
and it happened in the next day	1	according to day, as I was being with you	1	having become advanced in their years	3	our bread, the, for-tomorrow, give to us	1
to draw near, the days of His receiving-up	3	before a rooster, to crow today	1	years seven from her virginity	7		
Subtotal:	138.0	Subtotal:	73.0	Subtotal:	370.0	Subtotal:	419.0
Total:						1000.0	