

Luke

[1-2] since many attempted, to compile a narration
 [3] concerning the, (those) having been fully carried out among us, things
 [4-5] just as (there) 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 which 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] (being) from (the) division of Abijah
 [9] and his wife (was) from the daughters of Aaron
 [10] and her name was Elizabeth
 [1-2] and (there) were righteous, both, before God, walking in all the commandments
 [3] and regulations of the Lord, blamelessly
 [4] and (there) was not, to them, a child
 [5] because (there) was, Elizabeth, infertile
 [1-2] and both, having become advanced in their years, were
 [3-4] and it happened, in his, to serve as priest in the order of his division before God
 [5-6] according to the custom of the priesthood, he received-by-lot the, to burn incense
 [7] entering into the temple of the Lord
 [8] and all the multitude was, of the people, praying outside at the hour of incense
 [1-2] and (there) appeared to him (the) angel of (the) Lord, standing by (the) right-hand of the altar of the incense
 [9-10] and (there) was terrified, Zechariah, seeing
 [1] and a fear fell upon him
 [3] and (there) said to him, the angel
 [2-3] (you) do not fear, Zechariah, because (there) has been heard, your entreaty
 [4-5] and your wife, Elizabeth, will bear a son to you
 [6-7] and you shall call his name, John
 [8-9] and he will be a joy to you, and gladness
 [10] and many, upon his birth, will rejoice

1:1

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. 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, 2024-2026.

This translation and study are currently receiving a major update. This update incorporates learning from the work elsewhere in Scripture since the January 2025 timeframe. Notably, it appears Luke does, in fact, break out the heavenly subject column from the earthly. Luke uses other standard features of the numbering system which are incorporated here, including:

- A preference for placing verbs of speech as the final elements of literary sets (e.g., “and answering, the angel said to him”)
- A preference for placing dual nouns as the opening elements of literary sets (e.g., “and (there) were righteous, both, before God”)
- The use of dual noun concepts (literary count = 2 elements) for a person’s eyes, feet, etc.
- Placement of ordinal number features in concert with their count in the literary set (e.g., “in the month, the sixth” as sixth element)
- The counting of pronoun subjects for imperative verbs, when nouns of direct address are also present (e.g., “(you) do not fear, Zechariah, because (there) has been heard, your entreaty”)

Until this update is complete, the table of literary elements and closing remarks remain to be reworked and will have inaccuracies. Prior version date: January 16, 2025. This update: March 31, 2026, chapters 1-4.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin.

Luke

[1] for he **will be** great before [the] Lord
 [2-3] and **wine** and **strong-drink**, he **must not drink**
 [4-5] and of (the) **Spirit, Holy, shall** he **be filled** even from (the) womb of his mother
 [1-2] and many of the sons of Israel, he **will turn** to (the) **Lord**, their **God**
 [3-4] and he **will go** before Him in (the) **spirit** and **power** of Elijah, **to turn** hearts of
 (the) fathers to (the) children
 [5-6] and (the) disobedient to (the) wisdom of (the) righteous, **to make-ready** for
 (the) Lord a people, **having been prepared**
 [7] and (there) **said**, Zecharias, to the angel
 [8] according to what **will I know** this?
 [9-10] for I **am** an old-man, and my wife (is) **having advanced** in her **days**

[4-5] and **answering**, the angel **said** to him

[1-2] I **am** Gabriel, the, (he) **having stood** before God

[3-4] and I **was sent**, **to speak** to you

[5] and **to proclaim-as-glad-tidings** to you, these

[1] and behold, you **will be** mute

[2-3] and **will not be being-able, to speak**

[4] until which **day**, (there) **happen**, these

[5] because of which, you **did not believe** my words

[1] which **will be fulfilled** in their **appointed-time**

[1] and (there) **were**, the people, **awaiting** Zechariah

[2-3] and they **marveled** at his, **to delay** in the temple

[4-6] but **coming out**, he **was not able, to speak** to them

[7] and they **discerned**

[8] that he, a vision, **had seen** in the temple

[9] and he **was, making-signs** to them

[10] and he **remained** mute

[1-2] and it **happened**, as (there) **were fulfilled**, the **days** of his ministry

[3] he **came** to his home

[4-5] and after these **days**, (there) **conceived, Elizabeth**, his **wife**

[6-10]* and she **hid** herself **months, five, saying** that

[2]* thus, for me, (there) **has done**, (the) Lord, in **days** which

[3-4]* He **watched, to take away** my disgrace among people

[5-6] and in the **month**, the **sixth**, (there) **was sent**, the angel Gabriel from God to a city of Galilee –

[1] which, (the) name (**was**) Nazareth –

[2] to a virgin **having been betrothed** to a man

[3-4] who, (the) name (**was**) **Joseph**, (**being**) from house of **David**

[5] and the name of the virgin (**was**) Mary

50 elements | "months, five"

"months, five" | Notice the (unit | quantity) format of this measure, indicating literary device. This measure may reflect the fifty-element span, indicated above, compromising the angel's message and the outcome for Zechariah. See similar devices at Rev. 9, Dan. 4, where the unit "month" corresponds with tenfold elements of measure.

Luke

[7-8] and coming to her, he said
 [1-2] rejoice, (you) having been favored!
 [9] the Lord (is) with you!
 [3] but she, upon the word, was troubled
 [4-5] and she considered, of what kind, was the greeting, this

[10] and (there) said, the angel, to her
 [1-2] do not fear, Mary, for you have found favor from God
 [3-4] and behold, you have conceived in (the) womb and will bear a Son
 [5-6] and you shall call His name, Jesus
 [7] He will be great
 [8] and "Son of (the) Most-High," shall He be called

[1-2] and (there) will give to Him, the Lord God:
 [9-10] the throne of David, his father

[1] and He shall reign over the house of Jacob to the ages
 [2] and of His kingdom (there) shall not be an end
 [3] and (there) said, Mary, to the angel
 [4-5] how will be, this, since a man I do not know?

[3-4] and answering, the angel said to her
 [1-2] (the) Spirit, Holy, will come upon you

[5] and (the) power of (the) Most-High will overshadow you

[3-4] therefore also, the, (He) being fathered, "holy" will be called –
 [5] (the) "Son of God"

[1-2] and behold, Elizabeth your relative –
 [3] even she has conceived a son in her old-age
 [4] and this, month, sixth, is for her –
 [5] who (was) being called, infertile

[1] for (there) will not be impossible, from God, every matter
 [6] and (there) said, Mary
 [7] behold, (I am) the servant of (the) Lord
 [8] let it be to me, according to your word

[2] and (there) departed from her, the angel

[9-10] and arising, Mary – in the days, those – went to the hill-country with haste
 [1] to a city of Judah
 [2] and she entered into the house of Zechariah
 [3] and she greeted Elizabeth
 [4] and it happened
 [5] as (there) heard the greeting of Mary, Elizabeth
 [6] (there) leaped, the baby, in her womb

10 elements | "month, sixth"

"month, sixth" | The sixth month of Elizabeth's pregnancy may be modeled as shown ("month" modeled as tenfold elements).

Luke

[7-8] and (there) **was filled** of the **Spirit, Holy**, Elizabeth

[9-10] and she **exclaimed** with a **cry, great**, and **said**

[1] **having been blessed**, **are** you, among women!

[2] and **having been blessed**, **is** the fruit of your womb!

[3] and from where to me **(is)** this

[4] that (there) **should come**, the mother of my Lord, to me?

[5-6] for behold, as (there) **happened**, the voice of your greeting to my **ears**

[7] (there) **leaped** with joy, the baby in my womb!

[8] and blessed **(is she)** who **is believing**

[9]* because (there) **will be** a fulfillment for the –

[3] (those) **having been spoken** to her by (the) Lord

[10] and (there) **said**, Mary

[1] (there) **magnifies**, my soul, the Lord

[2-3] and (there) **rejoices**, my spirit, in **God**, my **Savior**

[4] because He **looked** upon the low-estate of His servant

[4] for behold, from now, (there) **will call blessed**, me, all the generations

[5] because (there) **has done** for me great (things), the Mighty

[6] and holy **(is)** His name

[7-8] and His mercy **is** to **generations** and **generations**

[5] to the (people) **fearing** Him

[9] He **has worked** might with His arm

[10] He **has scattered** (the) arrogant in (the) thought of their hearts

[1] He **has overthrown** rulers from thrones

[2] and He **has lifted up** (the) lowly

[6] (those) **hungering**,

[3] He **has filled** with good (things)

[7] and (those) **being rich**,

[4] He **has sent away** empty

[5-6] He **has helped** **Israel**, His **Servant** –

[7] (there) **to be remembered**, mercies –

[8-10] just as He **spoke** to our **fathers**, to **Abraham** and to his **offspring**, unto the **age**

[8-10]* and (there) **remained**, Mary, with her, like, **months, three**,

and **returned** to her house

[1-2] and to Elizabeth (there) **was fulfilled**, the **time** of her, **to give birth**

[3] and she **bore** a son

[4-5] and (there) **heard**, the **neighbors** and her **relatives**

[1] that (there) **magnified**, (the) Lord, His mercy with her

[6] and they **rejoiced** with her

[7-8] and it **happened**, in the **day**, the **eighth**, they **came**

[9] **to circumcise** the child

30 elements | "months, three"

"because (there) will be a fulfillment" | Although Elizabeth is honoring Mary's faith here, a literary measure may also connect this honor with Elizabeth, whose final three months of pregnancy are being fulfilled. See the verb "fulfilled" at the conclusion of this measure.

Luke

[10] and they called him after the name of his father,

[1] Zechariah

[2-3] and answering, his mother said

[4] no, but he will be called John

[5] and they said to her that

[1-2] no one, (there) is from your family, who is called by the name, this!

[3] and they signaled to his father

[4-5] the, what he wanted, to be called, him

[6-8] and asking for a small-tablet, he wrote, saying

[9] John is his name

[10] and (there) marveled, everyone

[1-2] and (there) was opened, his mouth, immediately

[3] and his tongue

[4-5] and he spoke, blessing God!

[1] and (there) happened upon all a fear –

[2-3] the, (those) living near them and (those being) in all the hill-country of Judea –

[4-5] (there) were discussed, all the words, these

[6-8] and (there) placed, all the (people) hearing, in their hearts, saying

[9-10] what then, will the child, this, be?

[2] and indeed, hand of (the) Lord was with him

[1-3] and Zechariah, his father, was filled with the Spirit, Holy

[4-5] and he prophesied, saying

[3-4] blessed (be) (the) Lord, the God of Israel

[5-6] because He has visited and worked redemption for His people

[7-8] and he has raised a horn of salvation for us in house of David, His servant –

[9-10] just as He spoke through (the) mouth of the holy (people), from (the) age, His prophets:

[1-2] salvation from our enemies and from (the) hand of all the (people) hating us

[1] to work mercy with our fathers

[2-3] and to remember His covenant, holy

[4-5] (the) oath which He swore to Abraham, our father, the, to give to us:

[3] without fear, from hand of enemies, being delivered

[4-5] to serve Him in holiness and righteousness before Him all our days

[6-7] and you, Child, a prophet of (the) Most High will be called

[8-9] for you will go before (the Lord), to prepare His way

[10] to give knowledge of salvation to His people in remission of their sins

[1-2] because of (the) tender mercy of our God, in which, (there) will visit us, (the) sunrise from on high, to shine –

[1-2] to (those being) in darkness, and (in the) shadow of death, sitting –

[3]* the, to guide our feet in (the) way of peace

“our feet” | This instance is counted as a general plural noun. Count = 1.

Luke

- [3-4] and the child **grew** and **became strong** in spirit
 [5] and he **was** in the wilderness until (the) **day** of his appearance to Israel 1:80
- [1-2] and it **happened**, in the **days**, **those** – 2:1
 [3-4] (there) **went out** a decree from **Caesar Augustus**, **to be registered**, all the world
 [5-6] this registration, first, **happened** while (there) **was governing** Syria, Quirinius
 [7-8] and (there) **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**, to
 Judea –
- [1] to (the) **city** of David which **is called** Bethlehem –
 [2-3] because (of) the, (there) **to be**, him, from (the) **house** and **lineage** of David
 [4-6] **to be registered** with Mary his, **having been betrothed**, **being** pregnant
 [7-8] and it **happened** in the, **to be**, them, there
 [9-10] (there) **were fulfilled**, the days of her, **to give-birth**
- [1-2] and she **bore** her **Son**, the **Firstborn**
 [3-4] and she **swaddled** Him and **laid** Him in a manger
 [5] because (there) **was not** for them a place in the inn
- [1-2] and shepherds **were** – in the **region**, the **same** – **being outdoors** and **keeping**
 watches of the night over their flock
- [4] and an angel of (the) Lord **appeared** to them
 [5] and (the) glory of (the) Lord **shone-around** them
 [3-4] and they **were terrified**, a **fear**, **great!**
- [6] and (there) **said** to them, the angel
 [5] **do not fear**
- [7] for behold, I **proclaim-as-glad-tidings** to you:
 [1-2] a **joy**, **great**, which **will be** for all the people
 [3-4] because (there) **is born** to you, **today**, a Savior – who **is Christ**, (the) **Lord** – in
 (the) city of David
- [5] and this for you (is) the **sign**:
 [6] you **will find** the baby
 [7-8] **having been swaddled** and **lying** in a manger
- [8-10] and suddenly, (there) **happened** with the angel a multitude of host of heaven, **praising**
 God and **saying**
- [1] glory in the highest, (be) to God!
 [9] and upon earth (let there be) peace among people of **[His]** good-will
 [2-3] and it **happened**, as (there) **departed** from them into the heavens, the angels
 [10] the shepherds **said** to one-another

Luke

- [1] indeed, let us pass through as far as Bethlehem
 [2-3] and see the word, this, which (is) having happened
 [4] which the Lord made known to us
 [4-5] and they came, hastening
 [6-7] and they found Mary and Joseph
 [8] and the Baby, lying in the manger
 [9-10] and seeing, they made known concerning the word
 [5-6] which (was) being spoken to them concerning the Baby, this
 [1-2] and all the (people) hearing, marveled
 [3] concerning the, being spoken by the shepherds to them
 [4-5] and Mary, all, treasured the words, these, considering in her heart
 [6-8] and (there) returned, the shepherds, glorifying and praising God
 [9-10] for all which they heard and saw
 [7] just as it was spoken to them
 [1-8] and when (there) were fulfilled, days, eight, of the, to circumcise Him
 [9-10] and (there) was called, His name, Jesus
 [8] the having been called by the angel before His,
 [1] to be conceived in the womb
 [2] and when were fulfilled the days of their purification according to the law
 of Moses
 [3-4] they brought Him to Jerusalem, to present to the Lord
 [5] as it has been written in (the) law of (the) Lord
 [6-7] that every male, opening a mother [mother's womb], "holy to (the) Lord,"
 will be called
 [8] and the, to give a sacrifice –
 [9-10] according to what has been being-spoken in the law of (the) Lord –
 a pair of turtledoves
 [1-2] or two young-birds of pigeons
 [3-4] and behold, a man was in Jerusalem, whose name (was) Simeon
 [5-6] and the man, this, (was) righteous
 [7] and devout, awaiting (the) consolation of Israel
 [8] and Spirit was Holy upon him
 [9-10] and (there) was to him, having been revealed by the Spirit, the Holy:
 [1-2] not to see death, before he would see the Lord's Christ
 [3] and he came in the Spirit into the temple
 [4-5] and in the, to bring, the parents, the Child, Jesus
 [6-7] the, to do, them, according to the, being customary of the law concerning Him
 [8-9] and he took Him into the arms and blessed God
 [10] and he said
 [9-10] now (You) release Your servant, Lord, according to Your word, in peace

84 elements | "years, eighty-four"

Luke

[1-2] because (there) **have seen**, my **eyes**, Your salvation
 [1] which, You **have prepared** before (the) face of all the peoples:
 [3] a light for revelation of (the) Gentiles
 [4-5] and glory of Your **people, Israel**

[6-7] and (there) **were**, His **father** and His **mother**, **being amazed** over
 what (**was**) **being spoken** concerning Him
 [8] and (there) **blessed** them, Simeon
 [9-10] and he **said** to **Mary**, His **mother**

[1-2] behold, this-One **is appointed** for (the) **fall** and **rise** of many in Israel
 [3]* and for a **sign, opposing**
 [4-5] [and] even of **you, yourself** – the soul – (there) **will pass through**, a sword
 [6] in order that (there) **may be revealed** of many hearts, thoughts
 [7-9] and (there) **was Anna**, a **prophetess, daughter** of Phanuel
 [10] (**being**) from (the) 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] (she **was**) a **widow up to, years, eighty-**
 [3-6] **four**
 [7-8] and she **did not leave** the temple, with **fasts** and **prayers serving** night
 [9] and **day**
 [10] and at the same **hour, coming up** –

[1] she **gave thanks** to God
 [2-3] and she **spoke** concerning Him to all the (people) **awaiting** (the)
 redemption of Jerusalem
 [4-5] and as they **finished** everything which (**was**) according to the law of
 (the) Lord –

[1-3] they **returned** to **Galilee**, to their **city, Nazareth**
 [4-6] and the Child **grew** and **became strong, being filled** with wisdom

[2] and (the) grace of God **was** upon Him

[7] and (there) **went**, His parents, every **year** into Jerusalem, to the feast of
 the Passover
 [8-9]* and when He **became** of **years, twelve**
 [10] they **were going up** according to the custom of the feast

[1] and when (there) **were finishing**, the **days**
 [2] in the, **to return**, them
 [3-4] (there) **remained, Jesus**, the **Youth**, in Jerusalem

84 elements
 "years, eighty-four"

7 elements
 "years, seven"

80

12 elements
 "years, twelve"

10

"and for a sign, opposing" | It appears Luke models this line as an inverse boundary against the instance of "sign" above, at 2:12. The literary span is 7 + 84 = 91 elements between these instances of "sign." The language "for (the) fall and rise of many in Israel" may also indicate this model, as the reader must rise back to the sign above for the literary connection. The measures correspond with the ages given for Anna the prophetess, in inverted sequence. As Anna is first remembered in connection with her husband, so Mary is mentioned in connection with her husband ("His father and His mother, being amazed..."). As Anna is then remembered for her faithful service at the temple "night and day," so the shepherds kept watch by night and celebrated "(there) is born to you, today, a Savior." The opposing literary mirrors connect these contexts by design. Each "sign" functions as a mirroring device.

Similarly, "years, twelve" may be modeled

Luke

[5] and (there) **did not know**, His parents
 [6-7] and **thinking** Him, **to be** in the caravan
 [8] they **went** a **day's** journey
 [9-10] and they **searched for** Him among the **relatives** and the **friends**
 [1-3] and **not finding**, they **returned** to Jerusalem, **searching** for Him
 [4] and it **happened** –
 [5-7] after **days**, **three**, they **found** Him in the temple:
 [8-10] **sitting** in midst of the teachers and **hearing** of them and **questioning** them
 [1-2] and (there) **were amazed**, all the (people) **hearing** Him, at His **understanding**
 and **answers**
 [3-4] and **seeing** Him, they **were overwhelmed**
 [5] and (there) **said** to Him, His mother
 [1-3] **Son**, why **have You done** to us, **thus**?
 [4-5] behold, Your **father** and I, **being distressed**, **have sought** You!
 [6] and He **said** to them
 [7] why, 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

[1-2] and in **year**, **fifteenth**, of the reign of **Tiberias Caesar** 3:1
 [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**, (the) 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**:

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

Luke

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

[9-10] **prepare** the way of (the) Lord; straight, **make** His paths

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

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

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

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

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

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

[1-2] **brood** of vipers – who **warned you**, **to flee** from the,

[3] **being about-to-happen**, wrath?

[4-5] **produce** then **fruits, worthy** of the repentance!

[1-2] and **do not begin, to say** among yourselves

[3-4] a **father**, we **have**: **Abraham**

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

[3-4] that (there) **is able**, God, from the **stones, these, to raise up** children to Abraham

[1-2]* and already now, the **axe**, to the root of the trees, **lies**

[3-4] therefore every tree **not producing fruit, good, is cut down**

[5] and into fire, it **is thrown**

[6-7] and (there) **asked** him, the crowds, **saying**,

[8] what then **shall we do**?

[9-10] and **answering**, he **said** to them

[1-2] the (person) **having two** inner-garments, **share**

[3] with the (person) **not having**

[4-5] and the (person) **having** food, likewise **do**

[6-7] and (there) **came** also tax-collectors, **to be baptized**

[8] and they **said** to Him

[9] teacher, what **shall we do**?

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

[1-2] none more than what **has been being-prescribed** to you, **collect**

[3-5] and (there) **asked** him also, (those) **servicing-as-soldiers, saying**

[1] what **shall** (there) **do**, also we?

[2] and he **said** to them

[3-4] no one, **shall** you **extort**, neither **accuse-falsely**

[5] and **be content** with your wages

[6] and as (there) **were anticipating**, the people

[7] and (there) **were considering**, everyone, in their hearts concerning John

[8] whether he **would be** the Christ

[9-10] (there) **answered, saying** to everyone, John:

[1] I, indeed, with water **baptize** you

“already now, the axe” | Judging by the completeness and flow of the literary sets, a two-element count is intended for this line. The image may be of an axe slicing roots in two, or of a double-bladed axe.

Luke

[2-3] but He **comes**, who (is) mightier than I –
 [4-5] of whom, I **am not worthy, to loosen** the strap of His **sandals**
 [1-3] He, you, **will baptize** with (the) **Spirit, Holy** and with **fire**
 [4-5] of whom, the winnowing-fork (is) in His hand, **to clean out** His threshing-floor
 [6] and **to gather** the grain into His barn
 [7-8] but chaff, **to burn** with **fire, unquenchable!**
 [9-10] indeed, **many** thus, and **other, exhorting**, he **proclaimed-as-glad-tidings**
 (to) the people

[1-2] but **Herod**, the **tetrarch, being reproved** by him concerning Herodias,
 [3] the **wife** of his brother
 [4] and concerning all which (there) **had done**, of evils, Herod
 [5-6] he **added** also this upon all: [even] he **confined** John in prison!
 [7-8] and it **happened** – in the, **to be baptized**, all the people
 [9-10] and when Jesus **was being baptized** and **was praying** –

[5] (there) **to be opened**, the heaven
 [1-2] and (there) **to come down**, the **Spirit, the Holy**, in bodily form as a dove,
 upon Him
 [6] and a voice out of heaven, **to happen**:
 [3-4] You **are My Son**, the **beloved!**

[7] in You, I **am well-pleased!**

[5] and **Himself** –

[1-3] 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 **Esl**
 [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**

[8] of **God**

30 elements | “years, thirty”

30

40 elements | “days, forty”

Luke

[1-2] and Jesus, (being) full of Spirit, Holy, returned from the Jordan 4:1
 [3-4] and He was led by the Spirit in the wilderness, days, forty, being tempted by the devil

[5-6] and He ate nothing in the days, those

[7-8] and when they were being finished, He hungered

[9] and (there) said to Him, the devil

[10] if (the) Son, you are, of God –

[1-4] tell the stone, this: that it become bread

[5] but (there) answered to him, Jesus

[1-2] it has been written, that not by bread, alone, shall (there) live, the man
 [3-4] and bringing Him up, he showed Him all the kingdoms of the world in a moment of time

[5] and (there) said to Him, the devil

[1-3] to You I will give the authority, this, all

[4] and their glory, because to me it has been delivered over

[5-6] and to whom, if I want, I give it

[7-8] You then – if You will bow-to-worship before me – (there) will be Yours, all

[9-10] but answering, Jesus said to him

[1] it has been written:

[2-3] the Lord your God, you shall bow-to-worship

[4-5] and Him, alone, you shall serve

[1-2] and he brought Him to Jerusalem and placed (Him) upon the pinnacle of the temple

[3] and he said to Him

[4] if Son, you are, of God

[5] throw yourself from here, down

[6] for it has been written, that

[9-10] His angels He will command concerning You, of the, to protect You

[1-2] 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 (there) 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

40

40 elements | "days, forty"

18 elements

63 elements

"He was led by the Spirit in the wilderness, days, forty" | The literary measure from this line reaches to David, above. Luke may model the passage to draw a deliberate connection. David has already been a focal point in Luke (see 2:4). Both David and Jesus were from Bethlehem. Both were filled with God's Spirit. Both had significant wilderness experiences. Both were tempted. Both hungered (see Luke 6:3).

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] (the) Spirit of (the) Lord (**is**) upon Me –

[3] which, on account of, He **anointed** Me:

[1] **to preach-glad-tidings** to poor (people)

[4] He **has sent** Me:

[2-3] **to proclaim** to **captives**, a release, and to (the) **blind**, recovery-of-sight

[4-5] **to send**, (those) **having been oppressed**, into freedom

[6-7] **to proclaim** (the) **year** of (the) Lord, **favorable**

[8] and **rolling-up** the scroll –

[9-10] **giving** (it) to the attendant, He **sat down**

[1-2] and everyone's **eyes** in the synagogue **were, looking intently** to Him

[3-4] and He **began, to say** to them, that

[5-6]* **today**, (there) **has been fulfilled**, the **Scripture, this**, in your ears

[7] and everyone **bore witness** to Him

[8-9] and they **marveled** at the **words**, the **gracious**, which (**were**) **coming out** from His mouth

[10] and they **said**

[1-2] (**is He**) **not** a son of Joseph – **this-One**?

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

[4-5] by all means, you **will speak** to Me the **proverb, this**:

[1-3] **Doctor, (You) heal Yourself!**

[4-5] as much as we **heard, happening**, in Capernaum

[6] **do** also here in Your hometown!

[7] but He **said**

[8] truly I **say** to you

[9] that no prophet, acceptable, **is**, in his hometown

[10] but upon truth, I **say** to you

[1] many widows, (there) **were**, in the **days** of Elijah, in Israel

[2-4]* when (there) **was shut**, the heaven, over **years, three**

[5-10]* and **months, six**

[1-2] while (there) **happened** a **famine, great**, upon all the land

[3-5] and to none of them **was** (there) **sent**, Elijah – except to **Zarephath** of Sidon; to a **woman, a widow!**

[1-2] and many lepers, (there) **were** in Israel at the time of **Elisha**, the **prophet**

[3-4] and none of them **were cleansed** – except **Naaman**, the **Syrian!**

63 elements | "years, three and months, six"

18 elements

"in your ears" | The general plural "ears" is modeled here. Count = 1.

"years, three, and months, six" | These combine into a literary measure: $(3 \times 1\text{-fold}) + (6 \times 10\text{-fold}) = 63\text{-fold}$. The measure reaches upwards as shown, to the opening of the local context. An extended literary mirror may exist on each side of this 63-fold context, as shown with the golden dashed lines. Above, the extended mirror reaches to Satan's temptation at the pinnacle of the Jerusalem temple: "throw yourself from here, down." Below, the extended mirror reaches to the response of Jesus' hometown fellows at the brow of their city's hill: "in order to cast Him down." Interestingly, the extended mirror is a 36-fold, which is the inversion of the 63-fold measure.

Luke

[5-6] and (there) **were filled**, all, of wrath, in the synagogue, **hearing** this!

[7-8] and **rising**, they **threw** Him out of the city

[9] and they **brought** Him as far as a brow of the hill –

[10] upon which, their city **had been built** –

[1] in order to **cast** Him **down**

[2-3] but He, **passing** through their midst, **departed**

[4-5] and He **went down** to **Capernaum**, a **city** of Galilee

[6] and He **was**, **teaching** them on the Sabbaths

[7] and they **were astounded** by His teaching

[8] because with authority, **was** His word

[9-10] and in the synagogue **was** a man, **having** a spirit of a **demon**, **unclean**

[1-2] and it **cried out** with a **voice**, **great**

[3-6] Uh-oh! what **(is)** with **us** and with **You**, **Jesus**, **Nazarene**?

[7-8] have You **come**, **to destroy** us?

[9-10]* I **have known** You – who **You are** –

[5] the **Holy** of God!

[1-2] and (there) **rebuked** it, **Jesus**, **saying**

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

[5] and **throwing** him **down**, the demon, in the midst –

[6-7] it **departed** from him, 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 **beseeked** 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 (there) **was setting**, the **sun**

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

[10] they **brought** them to Him

[1-2] and to **one**, each of them, the **hands** **placing**, He **healed** them

[3-5] and (there) **went out** also demons from many, **calling out** and **saying** that

[1] You **are** the Son of God!

18 elements

15 elements

1000

1000

15 elements

“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. Here, the first thousandfold occurs as Jesus begins to publicly demonstrate His power in the spiritual realm: by rebuking an unclean spirit. As with other books of Scripture, literary mirroring is evident about this point. The mirror reflects the authority of Jesus’ ministry and astonishment of those who heard and saw.

Luke

[1-3] and rebuking, He did not permit them, to speak

[4] because they had known

[2] the Christ, He was

[5] and as it was becoming day –

[1-2] departing, He went to a desolate place

[3-4] and the crowds sought Him and came as far as Him

[5-6] and they kept Him – of the, lest, to leave from them

[7] but He said to them that

[8-9] also to other cities, to proclaim-as-glad-tidings – (for) Me, it is necessary –
the Kingdom of God

[10] because upon this, I was sent

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

4:44

[2-3] and it happened, in which, the crowd, to press against Him

5:1

[4] and to hear the word of God

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

[1-2] and He saw two boats

[3] having stood by the lake

[4-5] but the fishermen, from them disembarking, washed the nets

[1-2] and embarking into one of the boats, which was Simon's

[3-5] He asked him, from the land, to put out, little

[6-7] and sitting out of the boat, He taught the crowd

[8-10] and when He finished, speaking, 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

Current progress of revision, March 31, 2026. Literary counts below this line are from the January 2025 version and remain to be updated.

[10] who were partners with Simon

[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**

Luke

[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 6:1
 [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

[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

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

[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
 [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** 10
 [6] whom also, "apostles," He **named**:
 [7-8] **Simon**, whom also He **named Peter**
 [9-10] and **Andrew**, his **brother**

 [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**
 [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**?

[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**

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

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

[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?

[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

Luke

[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**

$$\begin{array}{r} \text{---} \\ \text{500} \\ \text{---} \\ \text{50} \end{array} \quad \text{---} \quad \frac{1000}{1000} \quad \updownarrow$$

[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**

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.

[8] a kiss, to Me, you **did not give**
 [9-10] but she – from which I **entered** – **has not ceased** –

[1] **kissing** My feet!
 [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

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.

[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 –

[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**

Luke

100

“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 –

Luke

[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

[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**

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).

[9-10] and the **father** of the child, and the **mother**

[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**

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

[10] and taking them

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

[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?

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.

[3-4] and Peter, **answering, said**
 [5] the Christ of God!

[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

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.”

[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**

[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**

Luke

[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
 [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

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.)

Luke

[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!

[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

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

[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

[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

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

[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
 [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
 [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

[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 leaven – which is hypocrisy – of the Pharisees

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

[3-4] but nothing, **having been concealed**, **is**, which **will not be revealed**
 [5-6] and **hidden (is)**, which **will not be known**

[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

“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.

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

[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

Luke

[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**

“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”

[10] whom, will put-in-charge, the master, over his household?

1000
1000

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

[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

“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.

Luke

[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
 [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** 13:1
 [4] **reporting** to Him concerning the Galileans
 [5] of whom, the blood, Pilate **mingled** with their sacrifices

[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 10
 [9] and it **killed** them
 [10] **do** you **think**

[1-2] that **these**, **debtors**, **became**, more than all the people who **are inhabiting** Jerusalem?

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

[3] no, I **say** to you
 [4] but unless you **repent**
 [5] all, likewise, you **will perish!**
 [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**

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

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

“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

[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 –

[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

14:1

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 –

[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?

“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.

[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
 [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

Luke

[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 –	
[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	

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.

[9-10]* than over ninety-nine righteous (people) who, no need, have, of repentance

[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!

Luke

[6] but he **said** to him

[7-8] **son, you** – always with me – **are**

[9-10] and all that (**is**) mine – yours, it **is**

[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

16:1

[9-10] a **man**, a **certain-one**, **was** rich, who **had** a manager

[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

[6] and he **said** 1000

[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**

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.

[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**

[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

[1] and He **said** to His disciples 17:1
 [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

The total literary count at the conclusion of the sixteenth chapter of Luke is:
 4812 + 488 = 5300 literary elements.

[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 –
 [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

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.

[4] and (there) **came**, the deluge

[5] and it **destroyed**, all

[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 – 18:1

[2-3] **ought**, always **to pray**, them

[4] and not **to become-discouraged** –

[5] **saying**

[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** –

The total literary count at the conclusion of the seventeenth chapter of Luke is: 5300 + 195 = 5495 literary elements.

[7] I will avenge her
 [8-9] in order that, not to end, coming, she weary me
 [10] and said, the Lord

[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

10

Luke

[8-9] look-upward! your faith has saved you
 [10] and immediately he looked-upward!

[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

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.

[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

[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!

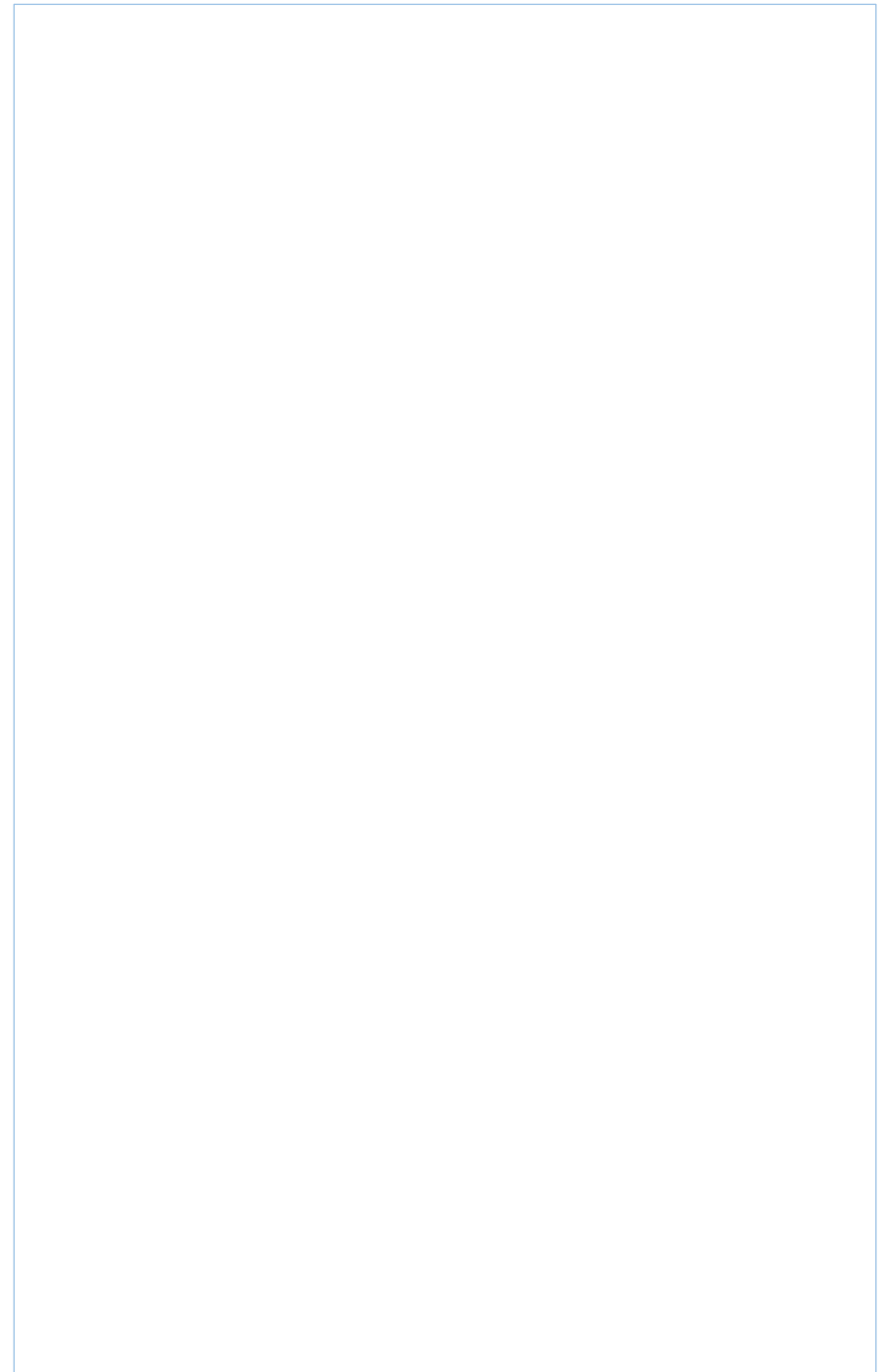
[1] you knew

[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**

[6] and they **said** to him

[7] lord, he **has ten minas!** –

[8] I **say** to you

[9-10] that to everyone who **is having, it will be given**

10

10

[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**

The total literary count at the conclusion of the nineteenth chapter of Luke is: 5704 + 283 = 5987 literary elements.

[6-7] for the people, all, hung-upon – of Him, listening

Luke

19:48

[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 –

1000
1000

[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

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

[10] and (there) **said**, the master of the vineyard

[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**,

Luke

[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

22:1

[8-9] and (there) **sought**, the **high-priests** and the **scribes**, which, how (they) **might destroy** Him

[10] for they **feared** the people

[1] and (there) **entered**, Satan, into Judas –

[2-3] the **being called**, “Iscaiot,” **being** of the number of the **twelve** –

10

[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**

[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

The total literary count at the conclusion of the twenty-first chapter of Luke is: 6200 + 165 = 6365 literary elements.

[9] into which, he **enters**
 [10] and **say** to the head-of-household of the house

[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?**

“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.

[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
 [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!

22:71

[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

The total literary count at the conclusion of the twenty-second chapter of Luke is: 6365 + 318 = 6683 literary elements.

[8] because of which, to hear concerning Him
 [9-10] and he expected, a certain sign, to see –

[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

Luke

[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.

[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** –

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.

[9] (being) from Arimathea of cities of the Jews

[10] who was awaiting the Kingdom of God

[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 – 10

[3] and they were the Magdalene, Mary

[4] and Joanna

[5-6] and Mary, who (was) of James

[7] and the others with them –

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 synchronize this reality with the literary position in the tenfold set.

Luke

[8] they **told** the apostles these (things)
 [9-10] and (there) **appeared** – before them, like empty-tales – the **words, these**

“being far-off, stadions, sixty, from Jerusalem” = 60-fold

[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 –**
 [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

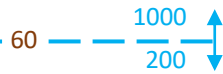
[1-2] but their eyes **were arrested, of which, not to recognize** Him
 [3] and He **said** to them
 [4-5] what (are) the **words, these, which you exchange**
 [6] with **one-another, walking?**
 [7-8] and they **stood, (being) gloomy**
 [9-10]* and **answering, one, by name, Cleopas, said** to Him

[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**

Cleopas + Companion on road to Emmaus, encountering Jesus: 100 elements



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:

$$(Jesus) \times (Cleopas) + (Jesus) \times (Simon) = (10) \times (10) + (10) \times (10) = 200\text{-fold}$$

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:

$$(Jesus) \times (Cleopas + Companion) = (10) \times (10 + 10) = 200\text{-fold}$$

$$(2x \text{ Gentiles}) \times (100 \text{ literary elements}) = 200\text{-fold}$$

[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!**

[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

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

[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!

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		1000 (3rd)
Stature of Sin-Debt	250	
Stature of Sin-Debt	50	
chapter 7:42-50	40	
chapter 8	443	
chapter 9:1-24a	217	1000 (4th)
Literary Mirror: Saving and losing		
chapter 9:24b-62	195	
chapter 10	355	
chapter 11	260	
chapter 12:1-42	190	1000 (5th)
Literary Mirror: Faithful and Unfaithful		
chapter 12:43-59	92	
chapter 13	238	
chapter 14	220	
chapter 15	262	
chapter 16:7a	188	1000 (6th)
Literary Mirror: Unjust manager		
chapter 16:7b	300	
chapter 17	195	
chapter 18	209	
chapter 19	283	
chapter 20:1-3a	13	1000 (7th)
Literary Mirror: Unjust manager		
chapter 20:3b-47	200	
chapter 21	165	
chapter 22	318	
chapter 23	229	
chapter 24:1-13	88	1000 (7th)
Literary Mirror: Distance from Jerusalem		
chapter 24:13-53	200	1000 (7th)
Total Literary Count:		

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
days of Herod, the King of Judea	3
my wife having advanced in her days	3
until which day, happen, these	1
as were fulfilled, days of his ministry	3
after these days, (there) conceived, Elizabeth	3
(the) Lord, in days which	3
and arising, Mary, in the days, those, she went	3
and it happened, in the day, the eighth	1
and righteousness before Him all our days	3
until (the) day of his appearance to Israel	1
happened in the days, those	3
the days of her, to give-birth	3
(there) is born to you, today, a Savior	1
when were fulfilled, days, eight	8
when were fulfilled the days of their purification	3
she was advanced in days, many	3
serving night and day	1
and when, were finished, the days	3
they went a day's journey	1
it happened, after days, three	3
in the wilderness, days forty, being tempted	40
and He ate nothing in the days, those	3
on the day of the Sabbaths	1
today, has been fulfilled, the Scripture, this	1
in the days of Elijah	3
it was becoming day	1
it happened in one of the days	3
and will come days also when, is taken	3
they will fast in those, the days	3
and it happened in the days, those, to go out	3
and when it became day	1
rejoice in that day	1
it happened in the next (day)	1
it happened, in one of the days	3
and the day began, to decline	1
and the third day, to be raised	1
take up his cross according to day	1
like days, eight	8
no-one did they tell in those days	3
and it happened in the next day	1
to draw near, the days of His receiving-up	3
Subtotal:	138.0

Literary Time Value	Conversion
that for Sodoms, in the day, that	1
and upon the next-day, setting-out	1
which (is) according to day	1
the grass being today -- and tomorrow	2
in a day which he is not expecting	1
six days, (there) are	6
but not on the day of the Sabbath	1
from the bond, this, on the day of the Sabbath?	1
I complete, today and tomorrow	2
and on the third, I finish	1
today and tomorrow and on the, continuing	2
on day of the Sabbath	1
after not many days, gathering all	3
according to day, sumptuously	1
and if, sevenfold of the day	1
(there) will come, days	3
will desire one of the days of the Son of Man	3
will be the Son of Man [in His day]	1
in the days of Noah	3
also in the days of the Son of Man	3
until which day, (there) entered, Noah	1
likewise, just as it happened in the days of Lot	3
on which day (there) went out, Lot	1
on the day the Son of Man is revealed	1
in that day, (him) who will be upon the housetop	1
who are crying out to Him day and night	1
and on the day, the third, He will rise	1
for today, in your house, it is necessary	1
that today, salvation to the house, this	1
(there) will come, days upon you	3
which (was) according to day	1
and it happened in one of the days	3
(there) come days in which	3
because days of vengeance, these are	3
who are nursing in those days	3
(there) come upon you, suddenly, the day	1
and He was -- the days -- in the temple	3
the day of the Unleavened-Breads	1
will not crow, today, a rooster	1
according to day, as I was being with you	1
before a rooster, to crow today	1
Subtotal:	73.0

Literary Time Value	Conversion
and as it became day	1
in Jerusalem in those days	3
in that day, with one-another	1
(there) come days in which they will say	3
today, with Me, you will be	1
and Day -- it was -- of Preparation	1
on the third day, to be raised-up	1
two of them, in that day	1
in her in the days, these	3
third, this day, goes	1
already, the day	1
on the third day	1
and Sabbath dawned	0.5
on the one of the Sabbaths -- of dawn, deep	0.5
because, toward evening, it is	0.5
and as was setting, the sun	0.5
praying outside at the hour of incense	10
and at the same hour, coming up	10
in that hour, He healed many	10
in that hour, He rejoiced (in) the Spirit	10
will teach you in that hour	10
at what hour the thief would come	10
because in which hour you do not expect	10
and in an hour which he does not know	10
in that hour (there) came certain-ones	10
at the hour of the supper	10
if you had known in the hour, this	10
to cast upon Him the hands in that hour	10
and when happened, the hour	10
but this is your hour and the power	10
and after elapsing, like, and hour, one	10
and it was already, like, hour, sixth	10
until hour, ninth	10
in (the) same hour, they returned	10
and she hid herself months five	50
and in the month, the sixth	10
and this, month, sixth, is for her	10
Mary, with her, like, months three	30
and months six, while (there) happened	60
having become advanced in their years	3
years seven from her virginity	7
Subtotal:	370.0

Literary Time Value	Conversion
a widow up to years eighty-four	84
every year in Jerusalem	1
and when He became of years twelve	12
and in year, fifteenth	1
beginning, about years thirty	30
to proclaim year of (the) Lord, favorable	1
was shut, the heaven, over years three	3
about years, twelve -- and she was dying	12
a flow of blood from years, twelve	12
stored up to years, many	3
behold, three years from which, I come	3
master, permit it even this year	1
years, eighteen	18
behold, ten and eight years	18
behold, so many years I have served you	3
which will be fulfilled in their appointed-time	1
was fulfilled, the time of her, to give birth	10
kingdoms of the world in a moment of time	10
withdrew from Him until an appointed-time	1
at the time of Elisha, the prophet	10
they, for an appointed-time, believe	1
in an appointed-time of temptation, they depart	1
and for a time, considerable	10
for many times it had seized him	30
to give, in appointed-time, (the) ration?	1
but the appointed-time, this	1
in the same appointed-time	1
he was not willing for a time	10
in the appointed-time, this	1
did not know the appointed-time	1
journeyed, times, considerable	30
at an appointed time he sent to the tenants	1
and, the appointed-time has come near	1
are fulfilled, appointed-times of Gentiles	3
be vigilant in every appointed-time	1
sought a good-appointed-time	1
until three-times, Me, you will deny	30
you will deny Me three-times	30
from long times wanting, to see Him	30
our bread, the, for-tomorrow, give to us	1
Subtotal:	419.0

Total:	1000.0
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