

## 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. Update: May 14, 2026.

This is a major update relative to the January 16, 2025 version. 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 Ancient Hebrew 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”)

This study is freely available at [www.pebblecounting.com](http://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"

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[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

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[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**

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[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**

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[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**

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

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[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** –

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[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 –

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

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

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[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

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[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**:

## 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 reprov'd 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 Esli  
 [6-10] of Naggai, of Maath, of Mattathias, of Semein, of Josech  
 [1-5] of Joda, of Joanan, of Rhesa, of Zerubbabel, of Shealtiel  
 [6-10] of Neri, of Melchi, of Addi, of Kosam, of Elmadam  
 [1-5] of Er, of Joshua, of Eliezer, of Jorim, of Matthat  
 [6-10] of Levi, of Simeon, of Judah, of Joseph, of Jonam  
 [1-5] of Eliakim, of Melea, of Menna, of Mattatha, of Nathan

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

[1-5] of Nahshon, of Aminadab, of Admin, of Arni, of Hezron  
 [6-10] of Perez, of Judah, of Jacob, of Isaac, of Abraham

[1-5] of Terah, of Nahor, of Serug, of Rue, of Peleg  
 [6-10] of Eber, of Shelah, of Cainan, of Arphaxad, of Shem

[1-5] of Noah, of Lamech, of Methuselah, of Enoch, of Jared  
 [6-10] of Mahalaleel, of Cainan, of Enosh, of Seth, of Adam

[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 **beseached** 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

[1-2] put out to the deep and let down your nets for a catch

[3-4] and answering, Simon said

[5-6] Master, through all night, toiling, nothing have we taken

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

[8-9] and this doing, they captured a multitude of fish, many

[10] and (there were) being torn, their nets

[1] and they signaled to the partners in the other boat

[2-3] of the, coming, to assist them

[4-6] and they came and filled both the boats, so as, to sink, them!

[7-8] and seeing, Simon Peter fell,

[9-10] 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 who were partners with  
Simon

[10] and (there) said to Simon, Jesus:

## Luke

[1] do not fear  
 [2] from the now, people, you will be, catching  
 [3] and bringing the boats upon the land  
 [4-5] leaving all, they followed Him  
 [1-2] and it happened, in the, to be, Him, in one of the cities  
 [3] and behold, a man (was) full of leprosy!  
 [4-5] and seeing Jesus, falling upon face  
 [6-7] he begged Him, saying  
 [8-10] Lord, if You want, You are able, me, to cleanse!  
 [1] and stretching out the hand –  
 [2-3] He touched him, saying  
 [4-5] I will – be cleansed!  
 [6] and immediately the leprosy departed from him!  
 [7-8] and He directed him, not to tell –  
 [9-10] “but departing, show yourself to the priest  
 [1-2] and offer-in-sacrifice for your purification, just as (there) commanded, Moses,  
 for a testimony to them”  
 [3-4] but (there) spread-abroad, more, the word concerning Him  
 [5-6] and (there) gathered crowds, many, to hear  
 [7] and to be healed from their sicknesses  
 [8-9] but He was, withdrawing to the desolate (places) and praying  
 [10] and it happened in one of the days –  
 [1] and He was, teaching  
 [2-3] and (there) were, sitting, Pharisees and teachers-of-law who were, having  
 come from every village of Galilee  
 [4-5] and Judea and Jerusalem  
 [3] and (the) power of (the) Lord was, to the, to heal, (with) Him  
 [6] and behold, men (were) bringing upon a cot  
 [7] a man who was, having been paralyzed  
 [8-10] and they sought, him, to bring in and to place (him) before Him  
 [1-2] and not finding, of a way they might bring him through the crowd  
 [3-4] going up upon the roof, through the tiles they lowered him with the cot into  
 the midst before Jesus  
 [5-6] and seeing their faith, He said  
 [7] man, (there) have been forgiven to you, your sins!  
 [8-10] and (there) began, to dispute, the scribes and the Pharisees, saying  
 [1-2] who is this, who speaks blasphemies?  
 [4-5] who is able, sins, to forgive, except alone, God?  
 [3] but knowing, Jesus, their disputes  
 [4-5] answering, He said to them

## Luke

[1] why **do** you **debate** in your hearts?  
 [2] which **is** easier?  
 [3-4] **to say**, “(there) **have been forgiven** to you, your sins”?  
 [5] or **to say**,  
 [1-2] “**rise** and **walk**”?  
 [3] but in order that you **may know**  
 [4-5] that the Son of Man, authority, **has** upon the earth, **to forgive** sins  
 [6-7] He **said** to the (man) **having been paralyzed**  
 [8] to you, I **say**  
 [9-10] **rise**, and **taking up** your cot –

[1] **go** to your house  
 [2] and at once **rising** before them  
 [3-4] **taking up**, upon which, he **lay**  
 [5-6] he **went** to his house, **glorifying** God  
 [7] and astonishment **seized** everyone  
 [8-10] and they **glorified** God and **were filled** with fear, **saying** that

[1] we **have seen** a wonderful **sign**!  
 [2] and after this, He **departed**  
 [3] and He **saw** a **tax-collector** –  
 [4] by name, **Levi** – **sitting** upon the tax-booth  
 [5] and He **said** to him

[1] **follow** Me  
 [2-4] and **forsaking** everything, **rising**, he **followed** Him  
 [5-6] and (there) **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 (there) **grumbled**, the **Pharisees** and their **scribes**, against His disciples,  
**saying**  
 [3-4] for what, with the **tax-collectors** and **sinners**, **do you eat**  
 [5] and **drink**?  
 [6-7] and **answering**, Jesus **said** to them  
 [8-9] **not** a need, **have** (those) who **are being healthy**, of a doctor  
 [10] but who, ill [*illness*], **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** (there) **able**, the guests of (the) wedding-hall –  
 [3] in which, the bridegroom, with them, **is** –  
 [4-5] **to do, to fast**?

[1-2] and (there) **will come days** also, when (there) **is taken** from them, the bridegroom  
 [3] then they **will fast** in the, those **days**  
 [4] and He **spoke** also a parable to them, that  
 [5-6] no-one – a patch from a **garment, new, tearing** – **sews** upon a garment,  
 [7] **old**  
 [8] and if otherwise, indeed, also the new, he **will tear**  
 [9-10] and with the old, (there) **will not accord**, the patch which (**is**) from the new

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

[1-2] (and) no-one, **drinking** (the) old, **wants** (the) new  
 [3] for he **says**  
 [4] the old, good, **is** 5:39

[5] and it **happened** on the Sabbath – 6:1  
 [6] (in there) **to pass**, Him, through grainfields  
 [7-9] and (there) **plucked**, His disciples, and **ate** the heads-of-grain, **rubbing** the hands  
 [10] but some of the Pharisees **said**

[1-2] why **are** You **doing**, what **is not lawful** on the Sabbaths?  
 [3-4] and **answering** to them, (there) **said**, Jesus  
 [5] not even this, **have you read** –  
 [6-7] what (there) **did**, David, when he **hungered** –  
 [8-9] **he** and **those** with him –  
 [10] (how) he **entered** into the house of God

[1-2] and the Bread of the Presence, **taking**, he **ate**  
 [3-4] and he **gave** to (those) who (**were**) with him  
 [5-6] what **is not lawful, to eat** – except only (for) the priests?  
 [7] and He **said** to them

[1] Lord, (there) **is**, of the Sabbath, the Son of Man  
 [8] and it **happened** on another Sabbath  
 [9-10] **to enter**, Him, into the synagogue, and **to teach**

## Luke

[1] and (there) **was** a man there  
 [2-3] and his **hand**, the **right**, **was** withered  
 [4-5] and (there) **watched** Him, the **scribes** and the **Pharisees**  
 [6] if on the Sabbath, He **would heal**  
 [7-8] in order that they **might find**, **to accuse** Him  
 [9-10] but He **had known** their thoughts, and He **said** to the man –  
 [1] the withered, **having**, the hand –  
 [2-3] **come** and **stand** in the midst  
 [4-5] and **rising**, he **stood**  
 [6] and (there) **said**, Jesus, to them  
 [7] I **ask** you  
 [8-10] if it **is lawful** on the Sabbath, **to do good** or **to do harm**  
 [1-2] a life, **to save** or **to destroy**?  
 [3-4] and **looking-around** (at) all of them, He **said** to him  
 [5] **stretch out** your **hand**!  
 [1-2] and he **did**, and (there) **was restored**, his hand  
 [3-4] but they **were filled** with madness and **deliberated** with one-another  
 [5] whatever they **might do** with Jesus  
 [1-2] and it **happened** in the **days**, **those** –  
 [3-4] **to go out**, Him, to the mountain, **to pray**  
 [5] and He **was**, **passing-the-night** in the prayer of God  
 [6-7] and when (there) **became day**, He **called** His disciples  
 [8-9] and **choosing** from them **twelve**  
 [10] whom also, “**apostles**,” He **named** –  
 [1-2] **Simon**, whom also He **named**, **Peter**  
 [3-4] and **Andrew**, his **brother**  
 [5-10] and **James** and **John** and **Philip** and **Bartholomew** and **Matthew** and **Thomas**  
 [1-2] and **James**, of **Alphaeus** [*son of Alphaeus*]  
 [3-4] and **Simon**, who **was being called**, “**Zealot**”  
 [5-6] and **Judas**, of **James** [*son of James*]  
 [7-9]\* and **Judas Iscariot**, who **became** a **traitor** –  
 [10] and **coming down** with them –  
 [1-2] He **stood** upon a **place**, **level**  
 [3-4] and (there **was**) 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**, who **came**, **to hear** Him  
 [10] and **to be healed** from their diseases  
 [1-2] and (those) who **were being troubled** from **spirits**, **unclean**, **were healed**  
 [3-4] and all the crowd **sought**, **to touch** Him  
 [5-6] because power from Him **went out** and **healed** all

10

“and Judas Iscariot” | The double name is counted as two elements, similar to “Simon Peter.”

## Luke

[7-8] and He, **lifting** His **eyes** to His disciples, **said**  
[9-10] blessed **(are)** the poor, because yours **is** the kingdom of God

[1-3] blessed **(are)** the, (those) **being hungry** now – because you **will be satisfied**  
[4-6] blessed **(are)** the, (those) **weeping** now! – because you **will laugh**  
[7] blessed **are** you –  
[8] when (there) **hate** you, the people  
[9-10] and when they **exclude** you and **reproach** –

[1] and they **dismiss** your name as evil because of the Son of Man  
[2-3] **rejoice** in that **day**, and **leap-for-joy!**  
[4] for behold, your reward **(is)** great in the heaven  
[5] for according to the same, (there) **did** to the prophets, their fathers

[1-3] but woe **(be)** to you who **(are)** rich, because you **have received** your cheer  
[4-6] woe **(be)** to you who **(are)** **having been filled** now, because you **will be hungry**  
[7-10] woe **(be)** *[to you]* who **laugh** now, because you **shall lament** and **weep**

[1-2] woe **(be)** *[to you]*, when (to) you, becomingly, (there) **speak**, all the people  
[3] for according to the same, (there) **did** to the false-prophets, their fathers  
[4-5] but to you I **say**, who **(are)** **hearing**:

[1] **love** your enemies  
[2-3] well, **do**, to (those) who **(are)** **hating** you  
[4-5] **bless** (those) who **(are)** **cursing** you  
[6-7] **pray** for (those) who **mistreat** you  
[8-9] to (him) **striking** you upon the cheek, **render** also the other  
[10] and from (him) who **is taking** your outer-garment –

[1] even your inner-garment, **do not hinder**  
[2-3] to everyone **asking** (of) you, **give**  
[4-6] and from (him) who **(is)** **taking** what **(is)** yours, **do not demand back**  
[7-8] and just as you **want**, that (there) **should do** to you, the people –  
[9-10] **do** to them, **likewise**

[1-2] and if you **love** (those) who **are loving** you  
[3] what kind of – for you – favor, **is** it?  
[4-5] for even the sinners – (those) **loving** them – **love!**

[1-2] and (indeed) if you **do good** to (those) who **are doing good** to you  
[3] what kind of – for you – favor **is** it?  
[4] even the sinners, the same, **do**  
[5-7] and if you **lend**, from whom you **expect, to receive**  
[8] what kind of – for you – favor **(is** it)?  
[9-10] even sinners, to sinners, **lend**, in order that they **may receive** the same

## Luke

[1-3] but **love** your enemies, and **do good** and **lend** –

[4] nothing, **expecting** –

[5] and (there) **will be**, your reward, great!

[1] and you **will be** sons of (the) Most High

[2] because He, kind, **is** –

[2-3] upon (those) who **(are) unthankful** and **evil**

[4] **be** merciful

[3] just as (also) your Father, merciful, **is**

[5-6] and **do not judge**, and you **will not be judged**

[7-8] and **do not condemn**, and you **will not be condemned**

[9-10] **forgive**, and you **will be forgiven**

[1-2] **give**, and (there) **will be given** to you:

[3-6] a **measure, good** – **having been pressed down, having been shaken,**  
**overflowing** – **will be given** into your bosom

[7-8] for with what measure you **measure**, (there) **will be measured back** to you

[9] and He **spoke** also a parable to them

[10] **is** (there) **able**, a **blind** (person) –

[1] a **blind** (person), **to lead**?

[2-3] **will not both**, into a pit, **fall**?

[4] (there) **is not**, a disciple, above the teacher

[5-6] but **having been prepared**, everyone **will be** like his teacher

[7-8] and why **do** you **observe** the speck which **(is)** in your brother's eye

[9-10] but the log which **(is)** in your own eye, you **do not consider**?

[1-2] how **are** you **able, to say** to your brother

[3-4] **brother, (you) permit** –

[5-6] I **will expel** the speck which **(is)** in your eye –

[7-9] **yourself** – the **(being)** in your eye, log – **you are not seeing? hypocrite!**

[10] **expel**, first, the log from your eye –

[1-3] and then you **will see-clearly** the speck which **(is)** in your brother's eye,  
**to expel**

[4-5] for (there) **is not**, a **tree, good, producing** fruit,

[6] **bad**

[7-8] neither again **(is)** a **tree, bad, producing** fruit,

[9] **good**

[10] for each tree, by its own fruit, **is known**

[1] for not from brambles, **do they gather** figs

[2] neither from a thornbush, grape-clusters, **do they pick**

[3-5] the **good** person, from the **good** treasure of the heart, **produces** the **good**

[6-8] and the **evil** (person), from the **evil, produces** the **evil**

[9] for from abundance of heart, (there) **speaks**, his mouth

## Luke

[10] and why, Me, do you call,

[1-2] “Lord, Lord”

[3] and you do not do

[4] what I say?

[5-7] everyone who (is) coming to Me and hearing My words and doing them –

[8-9] I will show to you, to whom is he similar

[10] similar, he is:

[1] to a man, building a house

[2-4] who excavated and deepened and placed a foundation upon the rock

[5] when a flood was happening –

[6-7] (there) burst the floodwater against the house, that

[8-9] and it was not able, to shake it

[10] because of which, suitably, to be built, it

[1-2] but the (person) hearing and not doing –

[3-4] similar, he is, to a man building a house upon the ground without a foundation

[5-6] against which, (there) burst, the floodwater – and at once, it collapsed!

[7-9] and (there) became – the ruin of the house, that – great! 6:49

[10] once He finished all His words in the earshot of the people – 7:1

[1] He entered Capernaum

[2-3] and of a centurion, a certain-one, (there was) a servant, ill [illness] having

[4-5] he was about, to die –

[1] which, he was, to him, precious –

[2-4] and hearing about Jesus, he sent to Him elders of the Jews, asking Him

[5-6] in order that, coming, He might save his servant

[7-10] and they, coming to Jesus, entreated Him, earnestly, saying that

[1-2] worthy, it is, to which, You will grant this!

[3-4] for he loves our nation; and the synagogue, he built for us

[5] and Jesus went with them

[1] but when, already, He, not far, (was) being distant from the house

[2-3] (there) sent friends – the centurion – saying to Him

[4] Lord, let (You) not be troubled

[5-6] for not worthy, am I, that, under my roof, you should enter

[7-8] therefore not even myself, did I presume, to You, to come

[9-10] but say a word, and let (there) be healed, my servant

[1] for even I, a man, am, under authority, being stationed

[2] having under myself soldiers

[3-5] and I say to this one, “go,” and he goes

[6-7] and to another, “come,” and he comes

[8-9] and to my servant, “do this,” and he does

[10] and hearing this –

## Luke

[1] Jesus **marveled** (at) him!

[2-4] and **turning** to the, (there) **following** Him, crowd, He **said**

[5] 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 *[sequence, or 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

[1] **do not weep**

[2-3] and **approaching**, He **touched** the bier

[4-5] and those **bearing**, **stood**

[6] and He **said**

[7-8] **young-man**: to **you**, I **say**

[9] **be raised**

**[10]** and (there) **sat up**, the dead

[1-2] and he **began**, **to speak**

[3] and He **gave** him to his mother

[4] but (there) **seized**, fear, all

[5-6] and they **glorified** God, **saying** that

[7-8] a **prophet**, **great**, **has arisen** among us!

[4] and that – (there) **has visited**, God, His people!

[9-10] and (there) **went out**, the **word**, **this**, in all Judea concerning Him –

[1] and in all the **surrounding-region**

[2] and (there) **reported** to John, his disciples, concerning all this

[3-4] and **calling two** certain-ones of his disciples, John **sent** them the Lord

[5] **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**

[1-2] **John**, the **Baptist**, **sent** us to You, **saying**

[3-4] **are** You, (He) who **is coming**

[5] or for another, **do we wait**?

## Luke

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

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

[1] and when (there) 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?  
 [5-7] behold, (those) who in clothing, glorious, and in luxury, live – among the  
 royal [palaces], are  
 [8-9] but what did you go out, to see? a prophet?  
 [10] yes, I say to you –

[1] and more than a prophet!  
 [2-3] this, he is, concerning whom, it has been written

[5] behold, I send My messenger before Your face

[4] who will prepare Your way before You  
 [5] I say to you

[1-2] greater – among (those) born of women – than John, no-one is  
 [3] but the least (person) in the kingdom of God – greater than he, is  
 [4-5] and all the multitude, hearing, and the tax-collectors, affirmed-as-righteous,  
 God

[6] having been baptized (with) the baptism of John  
 [7-9] but the Pharisees and the lawyers, the purpose of God, rejected for  
 themselves, not having been baptized by him  
 [10] to what, then, will I compare the people of the generation –

[1] this?  
 [2] and to what are they similar?  
 [3-4] similar, they are, to children who, in a marketplace, are sitting  
 [5-6] and they 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 (there) **has come**, **John**, the **Baptist**, **not eating** bread, **neither drinking** wine  
 [4] and you **say**  
 [5] a demon, he **has!**

[1-3] (there) **has come**, the Son of Man, **eating** and **drinking**  
 [4] and you **say**

[5-7] behold, (it **is**) a **man** – a **glutton** and a **drunkard**

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

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

[1-2] and (there) **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**

1 ◆ [5]\* and behold, (there **was**) a woman who **was**, in the city, sinful

2 ◆ [6-7] and **knowing** – that He **reclined** in the Pharisee’s house –

3 ◆ [8] **bringing** an alabaster-jar of ointment

4-5 ◆ [9-10] and **standing** behind, beside His **feet**, **weeping** unto the teardrops –

6-7 ◆ [1-2] she **began**, to **drench** His **feet**

8 ◆ [3] and with the hairs of her head, she **wiped**

9-10 ◆ [4-5] and she **kissed** His **feet** and **anointed** (them) with the ointment!

Tenfold Literary Identity [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**

[7-8]\* even what sort (**is**) the woman who **touches** Him: that sinful, she **is**

[9-10] and **answering**, Jesus **said** to him

[1-2]\* Simon, I **have** for you something **to say**

[-] and he –

[3-4] “**Teacher**, (You) **speak**” –

[5] **said**

[1-2] **two** debtors **were** to a creditor,

[3] a **certain-one**

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

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

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

[3-4] **to both**, he **forgave**

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

[6-7] **answering**, Simon **said**

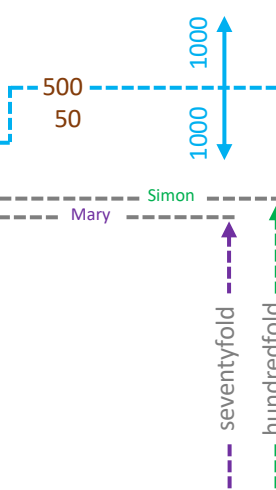
[8-9] I **suppose** that – to whom more **was forgiven**

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

[1] rightly, you **judged**

[2-3] and **turning** toward the woman, to Simon He **said**

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



“(there was) a woman who was” | The doubled being verb – once implied, once given in the text – is counted as a single element due to equivalence. This unnamed woman may be introduced with a tenfold literary identity, allowing her to participate in a literary measure arising from the reflected context (page below), where her name is given.

“even what sort (is) the woman... that sinful, she is” | Again, the doubled being verb – once implied, once given in the text – is counted as a single element due to equivalence.

“Simon, I have for you something to say” | In contrast to the unnamed woman, the hospitable Pharisee’s name is given in context here.

If literary counts are accurate, the 2000<sup>th</sup> 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 500-fold stature, and who is being forgiven.

More specifically, the 2000<sup>th</sup> literary element occurs exactly in the middle of the 500-fold stature of this greater debtor. The special numbers 500 and 50 are grouped with the completion of their sentence. Thus, elements 1-10 of the literary set are included along with the first 250 of special number 500. The literary count at this mark is:  $1532^{ch1-6} + 218^{ch7} + 250^{stature} = 2000$ . The remaining 250 elements, along with the 50-element stature, are counted with the rest of chapter 7 toward the 3000<sup>th</sup> literary element. Thus, the 500-fold stature of debt forms the literary mirror at this thousandfold interval.

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 unit of measure is not repeated in connection with the quantity “fifty.”

## Luke

[5] when I entered into your house –  
 [1-2] water for Me, upon feet, you did not give  
 [3-4] but she, with teardrops, drenched My feet  
 [5] and with her hairs, she wiped  
 [6] a kiss, to Me, you did not give  
 [7-9] but she – from which I entered – has not ceased, kissing My feet!  
 [10] with oil, My head, you did not anoint  
 [1-2] but she, with ointment, anointed My feet  
 [3] on account of which, I say to you  
 [4-5] (there) have been forgiven, her sins, which (are) many  
 [6-7] because she loved, much  
 [8-9] but to whom, little is forgiven – little, he loves  
 [10] He said to her  
 [1] (there) have been forgiven you, the sins  
 [2-4] and (there) began, those reclining-together, to say among themselves  
 [5-6] who, this (Person), is? – who, even sins, forgives?  
 [7] He said to the woman  
 [8-9] your faith has saved you; go in peace 7:50  
 [10] and it happened in which, subsequently – 8:1  
 [1-2] and He traveled through city and village, preaching  
 [3] and proclaiming-as-good-news, the kingdom of God  
 [4-5] and the twelve (were) with Him 10  
 [6-7] and women, certain-ones –  
 [8-9] who were, having been healed from spirits, evil  
 [10] and sicknesses:  
 [1-2] Mary, who was being called, Magdalene  
 [3-9]\* from whom, demons, seven, had gone out  
 [10] and Joanna –  
 [1-2] wife of Chuza, administrator of Herod –  
 [3] and Susanna  
 [4-5] and others, many who served them  
 [6] from what was belonging to them  
 [7-8] and when, (there) 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

seventyfold

hundredfold

“from whom, demons, seven, had gone out” | Notice the (unit | quantity) format, which may indicate a literary device here. These demons were ruling over the spirit of this woman. By composite stature: (7 demons) x (10-fold literary identity of woman) = 70-fold. The purple dashed line measures 7 x 10-fold = 70 literary elements. The literary cross-reference is to the forgiven debtors. One of the two debtors in Jesus’ parable corresponds with the sinful city-woman with the alabaster jar, who was introduced via tenfold elements. By literary reflection through the parable, Luke may discretely identify Mary Magdalene as having been that woman.

## Luke

[7] and the birds of heaven **devoured** it  
 [8] and other **fell** upon the rock  
 [9-10] and **growing**, it **withered** –

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

[1-2] “the, (he) **having ears, to hear** –  
 [3] **let** (him) **hear!**”  
 [4] and (there) **asked** Him, His disciples  
 [5-6] what **this was** – the **parable**  
 [7] and He **said**  
 [8-9] to you, (there) **has been given, to know** the mysteries of the Kingdom of God  
 [10] but to the rest, (it **is**) in parables –

[1-2] in order that, **seeing**, they **may not see**  
 [3-4] and **hearing**, they **may not understand**  
 [5] and (there) **was** this, the parable:

[1] the seed **is** the word of God  
 [2-3] and (those) who (**were**) along the path, **are** the, **hearing**  
 [4-5] then (there) **comes**, the devil, and **takes away** the word from their hearts  
 [6-7] in order that they **may not, believing, be saved**  
 [8] and (those) who (**were**) upon the rock –  
 [9-10] they, when they **hear**, with joy **receive** the word

[1] but these, a root, **do not have**  
 [2] they, for an **appointed-time, believe**  
 [3] and in an **appointed-time** of temptation, they **depart**  
 [4] and (those) who, into the thorns, **were having fallen** –  
 [5] these **are** the, **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

100

hundredfold

“it produced **fruit, hundredfold**” | Like the measure for Mary Magdalene, this measure in (unit | quantity) format in may subtly indicate another character in the narrative. The 100-fold measure reaches back to the same line: the forgiven debtors. By implication, the portrait of a fruitful heart may point to the other of the forgiven debtors: Simon, the “certain-one” of the Pharisees named in the narrative, who had invited Jesus over for a meal. Perhaps this Simon ended up experiencing forgiveness and becoming a fruitful follower of Jesus, and Luke (and God’s Spirit) saw fit to draw the literary connection here.

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

## Luke

[1-2] for nothing **is secret**, which **will not**, **apparent**, **become**  
[3-5] neither **(is)** (there) **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**  
[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] and in a house, he **did not live**, but among the tombs  
[9-10] and **seeing** Jesus – **crying out** –

## Luke

[1] he **fell** before Him  
[2-3] and with a **voice, great**, He **said**  
[4] what (**is**) with **me** –  
[5-6] and with **You, Jesus**,  
[7-8] Son of **God**, 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  
[4-5] and he **was bound** with chains, and in shackles (**was**) **being restrained**  
[6-7] and **breaking** the bonds, he **was driven** by the demon into the desolate-places  
[8] and (there) **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 (there) **rushed**, the herd, down the steep-bank into the lake, and **drowned!**

[1-3] and **seeing**, (those) who **were tending**, what **had been happening** –  
[4-5] 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 (there) **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**

## Luke

[1-3] but (there) **begged** of Him – the man from whom (there) **had gone out**, the demons – **to be** with him

[4-5] but He **released** him, **saying**

[1-2] **return** to your home and **explain** as much as, for you –

[1] (there) **has done**, God

[3-4] and he **went** through all the city **proclaiming** –

[5] as much as, **had done** for him, Jesus

[1] and in which (there) **returned**, Jesus

[2] (there) **welcomed** Him, the crowd

[3] for they **were** all **expecting** Him

[4-5] and behold, (there) **came** a man to whom, (the) name (**was**) Jairus

[6] and this-one, a ruler of the synagogue, **was**

[7-9] and **falling** before the **feet** of Jesus, he **entreated** Him, **to come** to his house

[10] because a **daughter**,

[1-2] **only-begotten**, (there) **was** to him, (**being**) about **years, twelve**

[3] and she **was dying**

[4] and in which, (there) **to go**, Him –

[5] the crowds **pressed-upon** Him –

[1-2] and (there **was**) a woman, **being** with a flow of blood from **years, twelve**

[3] who ( – for doctors, **having spent** all the means – )

[4-5] **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 (there) **said**, Jesus

[5] who (**was**) the, **touching** me?

[6] but when, (there) **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** –

[1-2] **trembling**, she **came**

[3-4] and **falling down** before Him because of which cause – she **touched** of Him –

[5] she **announced** before all the people, even –

[6-7] how she **was healed, immediately!**

[8] and He **said** to her

[9] daughter, your faith **has saved** you!

[10] **go** in peace

10

10

12 x 12 = 144-fold stature of the crowds

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) – for each of these “daughters.” These intersecting instances of (unit | quantity) format, “years, twelve,” may serve as a multiplicative stature for these crowds who are “pressing upon” Jesus. Follow the 144-fold literary measure to the conclusion of this stature, where Jesus receives and heals the persistent crowds. Luke takes care to emphasize Jesus’ concern for those needing a cure, perhaps, because Luke was a doctor (Col. 4:14).

## Luke

[1] while still He **was speaking**  
 [2-3] (there) **came** a certain-one from the synagogue-ruler, **saying** that  
 [4] (there) **has died**, your daughter  
 [5] no longer **trouble** the Teacher  
 [6-7] and Jesus, **hearing**, **answered** him  
 [8-10] **do not fear**, only **believe**, and she **will be saved!**  
 [1-4] and **coming** into the house, He **did not permit** (there) **to enter**, **anyone**  
 with Him, except **Peter** and **John** and **James**  
 [5-6] and the **father** of the child, and the **mother**  
 [7-8] and (there) **were weeping**, all, and **lamenting** her  
 [9] but He **said**  
 [10] **do not weep!**  
 [1-2] for she **has not died**, but she **sleeps**  
 [3-5] and they **laughed** at Him, **knowing** that she **had died**  
 [6-8] but He, **grasping** her hand, **called**, **saying**  
 [9-10] O **child**, (you) **arise!**  
 [1] and (there) **returned**, her spirit  
 [2-3] and she **arose**, **immediately!**  
 [4-6] and He **commanded** for her, **to be given**, **to eat**  
 [7] and (there) **were astonished**, her parents  
 [8-10] but He **charged** them, no-one, **to tell**, what **had been happening** 8:56  
 [1-2] and **calling-together** the **twelve**, He **gave** to them power 10 9:1  
 [3] and **authority** over all the demons  
 [4] and **diseases**, **to heal**  
 [5-7] and He **sent** them **to preach** the kingdom of God and **to heal** (the sick)  
 [8] and He **said** to them  
 [9-10] **nothing**, **take** for the way – neither **staff**  
 [1-3] nor **bag** nor **bread** nor **silver-money**  
 [4-5] nor (apiece) **two** inner-garments **to have**  
 [6-8] and to whichever house you **enter**, there **remain**, and from there, **proceed**  
 [9] and as many as ever **do not receive** you  
 [10] **proceeding** from the **city** –  
 [1-2] that, the dust from your **feet**, **shake-off** for a witness against them  
 [3-4] and **proceeding**, they **passed** through the villages  
 [5-6] **preaching-good-news** and **healing** everywhere  
 [7-8] and (there) **heard**, **Herod**, the **Tetrarch**  
 [9] the, (there) **happening**, all  
 [10] and he **was perplexed** –

12 x 12 = 144-fold stature of the crowds

Luke

[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 (there) **said**, Herod  
 [2] John, I **beheaded**  
 [3-4] and who **is** this, concerning whom I **hear** such?  
 [5-6] and he **sought, to see** Him  
 [7-9] and **returning**, the apostles, they **explained** to Him as much as they **had done**  
**[10]** and **taking** them

[1-2] He **withdrew** privately to a city **being called** Bethsaida  
 [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  
 [3] **release** the crowd  
 [4-6] that **going** into the surrounding **villages** and **countryside**, they **may lodge** and **find** provisions  
 [7] because here in a desolate place, we **are**  
 [8] but He **said** to them  
**[9-10]** (you) **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!**  
 [6] and He **said** to His disciples  
 [7-8] **make-sit-down**, them, (in) groups, (like) apiece, **fifty**  
**[9-10]** and they **did, thus**

[1] and they **made-sit-down**, everyone  
 [2-8] and **taking** the **five** loaves and the **two** fish, **looking-upwards** to the heaven, He **blessed** them  
**[9-10]** and He **broke** (them) and **gave** (them) to the disciples –

[1] **to set** before the crowd  
 [2-3] and they **ate** and **were satisfied**, all  
 [4-5] and (there) **were taken up**, what **was remaining** to them of broken-pieces, **baskets, twelve**

12 x 12 = 144-fold stature of the crowds

10

12 x 12 = 144-fold stature for the disciples

5000

50

10

109-fold literary reflection

“and coming, the twelve...” | Like the paired instances of “years, twelve,” above, Luke may pair another set of literary 12-folds here, for a 144-fold stature. The literary device intersects the twelve disciples with the twelve loaves of broken pieces that were “remaining to them.” This stature may focus on the faith of the disciples, building toward Peter’s confession of Jesus’ identity (next page). The measure reaches from the declining of the day, to the resurrection promised for the third day.

“like, men, five-thousand” | Three measures, given in (unit | quantity) format for literary device, may be reflected about the dashed grey line. “Loaves, five,” become “five loaves.” “Fish, two,” become “two fish.” And “men, five-thousand” become “groups, (like) apiece, fifty.”

[1-3] and it happened, in the, to be, Him, praying alone  
 [4] (there) were present with Him, the disciples  
 [5-6] and He asked them, saying  
 [7-8] who, Me, say the crowds, to be?  
 [9-10] and they, answering, said, 'John, the Baptist'  
 [1] and others, 'Elijah'  
 [2-3] and others, that a prophet, a certain-one of the ancients, has arisen  
 [4] and He said to them  
 [5-6] but you – who, Me, do you say, to be?  
 [7-8] and Peter, answering, said: the Christ of God!  
 [9-10] and charging them, He commanded –  
 [1] to no one, to speak this  
 [2-4] saying that, it is necessary (for) the Son of Man, much, to suffer  
 [5-7] and to be rejected by the elders and chief-priests and scribes  
 [8] and to be killed  
 [9] and the third day, to be raised .....  
 [10] and He said to all  
 [1-2] if anyone wants, after Me, to come  
 [3-4] let deny himself and take up his cross according to day  
 [5] and follow Me  
 [6-8] for whoever wants, his life, to save – he will lose it!  
 [9] but whoever loses his life for My sake –  
 [10] he will save it!  
 [1] for what does it profit a man –  
 [2-3] gaining the world, whole –  
 [4-5] but himself, destroying or being lost?  
 [1-2] for whoever is ashamed (of) Me and My words –  
 [3] (of) him, the Son of Man will be ashamed  
 [4-6] when He comes in His glory, and the Father's, and the holy angels'  
 [7-8] and I say to you, truly  
 [9] (there) are some – the, standing  
 [10] who will not taste of death –  
 [1] until ever, they see the Kingdom of God!  
 [2] and it happened – after the words,  
 [3-10] these – like days, eight  
 [1-3] (and) taking Peter and John and James, He went up to the mountain, to pray  
 [4-5] and (there) became – in His, to pray – the appearance of His face, different  
 [1-2] and His clothing, white, (was) flashing-like-lightning

1000

1000

45-fold measure for faith

12 x 12 = 144-fold stature for the disciples

If literary counts are accurate, the dashed cyan line indicates the completion of the 3000<sup>th</sup> literary element in the Gospel of Luke. Notice the presence of “third day” on the same line 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]\* and behold, men, two, spoke with Him

[4-5] who were Moses and Elijah

[6-7]\* who, appearing in glory, spoke (of) His exodus

[3-4] which He was about, to fulfill in Jerusalem

[5-6] and Peter and (those) who (were) with him were, having been heavy with sleep

[7-8] but awakening, they saw His glory

[8-9]\* and the two men who were standing with Him

[9] and it happened –

[10] in (there), to depart, them, from Him –

[10] (there) said, Peter, to Jesus

[1]\* Master, good, it is, (for) us, here, to be

[2-4] and let us make tents, three –

[5-7] one for You and one for Moses and one for Elijah –

[9] not knowing, what He said

[10] but while, this, he was saying

[1-2] there happened, a cloud, and it overshadowed them

[1-2] and they feared, in which, to enter, them, into the cloud

[3-4] and a voice happened from the cloud, saying

[3-4] this is My Son, who is having been chosen

[5] of Him, listen!

[5] and in which, to happen, the voice

[1-2] (there) was found, Jesus, alone

[3-4] and they were silent, and to no-one did they tell in those days

[5] nothing [anything] which they had seen

[1] and it happened, in the next day

[2-3] as (there) were coming down, them, from the mountain, (there) met with Him, a crowd, great

[4-5] and behold, a man from the crowd cried out, saying

[1-2] Teacher, I beg of You, to look-attentively upon my son

[3] because my only-begotten, he is

[4] and behold, a spirit seizes him

[5] and suddenly, he calls out

[6] and it throws-into-convulsions, him, with foam

[7-8] and it scarcely departs from him, debilitating him

[9-10] and I begged Your disciples that they would cast-out, it –

[1] and they were not able

[2-3] and answering, Jesus said

“men, two” | Moses and Elijah are first presented in (unit | quantity) format, which may correspond with their heavenly state of glory. The literary directionality is reversed as their identities are disclosed, and they are then referenced in (quantity | unit) format as “two men.”

“good, it is, (for) us, here, to be” | The compounded being verbs are counted as a single literary element.

[4-6] O generation, faithless and (it) having been turned away  
 [7-8]\* until when will I be with you and bear with you?  
 [9] bring here your son

[10] and while (there) was coming, he –

[1-2] (there) broke forth upon him, the demon, and threw (him) into convulsions

[3-4] and (there) rebuked, Jesus, the spirit, the unclean

[5] and healed the child

[6] and He gave back, him, to his father

[7] and (there) 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] let (there) put, you, into your ears, the words,

[3] these

[4-5] for the Son of Man is about, to be delivered over into the hands of men

[1-2] but they did not understand the word, this

[3] and it was, having been hidden from them

[4] in order that they might not perceive it

[5-6] and they were afraid, to ask Him concerning the word, this

[7] and (there) entered, a dispute among them, which –

[8] whoever was greatest of them

[9-10] but Jesus, knowing the dispute of their hearts, taking a child –

[1-2] (He) placed him beside Himself and said to them

[3-4] whoever receives this child in My name – Me, receives

[5-6] and whoever, Me, receives, receives (Him) –

[6] who was sending Me

[7-8] for the least among all you, being – this-one is great!

[9-10] and answering, John said

[1-2] Master, we saw someone, in Your name casting-out demons

[3-4] and we forbid him, because he does not follow with us

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

[1] do not forbid

[2-3] for (he) who is not against us – for us, is

[4-6] and it happened, in which, to draw near, the days of His, receiving-up

[7-8] and He, the face, set, of which, to go to Jerusalem

[9] and He sent messengers before His face

[10] and going –

“until when” | This phrase is typically answered by a literary measure in context. Here, the measure arises from the faithlessness and turning away of a generation. From this generation, a son is to be brought forth (“bring here your son”).

The question may be answered, in context, by a 45-fold measure for faith. This measure reaches to the end of “when,” which is the arrival of “the days of His, receiving up.” Building to this line, the disciples have encountered someone else exercising effectual faith, to cast out demons in Jesus’ name. Even while another Son is being brought near for sacrifice, faith arises.

## Luke

[1-2] they **came** into a village of Samaritans, that, **to prepare** for Him  
 [3] but they **did not receive** Him  
 [4] because His face **was, going** to Jerusalem  
 [5-7] and **seeing**, the **disciples** – James and John – **said**  
 [8-9] **Lord, do you want**  
 [10] (that) we **should tell** fire –

[7-8] **to come down** from the heaven and **to destroy** them?

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

[1-2] (**Lord**), (**You**) **permit** me –  
 [3-4] **going-away**, first **to bury** my father  
 [5] He **said** to him

[1-2] **leave** the dead, **to bury** their own dead!  
 [3-4] but you, **going-away**, **proclaim** the Kingdom of God  
 [5] and (there) **said**, another

[1-2] I **will follow** You, **Lord**  
 [3-5] but first, **permit** me, **to bid-farewell** to (those) who (**are**) in my household  
 [6] but (there) **said** (to him), Jesus

[7-8]\* no-one, **placing** the hand upon a **plow** –  
 [9-10] and **looking** to the back – useful, **is**, in the Kingdom of God

[1-2] and after this, (there) **appointed**, the Lord, **others**, **seventy**  
 [xx]\* (two)

9:62

10:1

70

[3-4] and He **sent** them – apiece, **two** (two) – before His face to every city  
 [5-6] and **place** where (there) **was about**, He, **to go**  
 [7] and He **said** to them  
 [8] indeed, the harvest (**is**) great –  
 [9] but the workers (**are**) few  
 [10] **ask**, then, the Lord of the harvest –

[9] that workers, He **might send-forth** into His harvest!

70-fold

“a hand to the plow” | Judging by the completeness and flow of the literary sets in context, it appears the word *plow* is modeled as two-fold elements. The plow was used to divide the earth into a single furrow, for sowing seed.

“(two)” | The two instances of “(two),” shown in parentheses here, are not included in some manuscripts. Judging by the completeness and flow of the literary sets, both instances of “(two)” do not appear to be original to Luke’s gospel. See the corresponding instance of “seventy (two)” below, where the finding is the same. This finding may be confirmed by a literary measure of exactly 70 elements that bridges between these instances.

## Luke

[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

[3-4] but if (it is) not – indeed, upon you will it return

[5-8] and in the same house, stay – eating and drinking what (is) from them

[9] for worthy (is) the worker of his wage

[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] (there) has come near, upon you, the Kingdom of God!

[9-10] but to whichever city you enter, and they do not receive you –

[1-2] going-out into her wide-streets, say

[3-4] “even the dust which has become attached to us from your city to the feet, we wipe off against you!”

[5] nevertheless, this know:

[6] that (there) has come near, the Kingdom of God!

[7] I say to you

[8-9] that for Sodom, in the day, that – more bearable, will it be, than for the city,

[10] that!

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

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

[5-6] because if, in Tyre and Sidon (there) 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 –

[3] not unto heaven, will you be exalted?

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

[5-6] (he) who is listening of you – of Me, listens

[7-8] and (he) who is rejecting you – Me, rejects

[9-10] and (he) who, Me, is rejecting, rejects –

[10] (Him) who was sending Me!

[1-2] and (there) returned, the seventy (two), with joy, saying

70-fold

70 ←

## Luke

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

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

[5] I **saw** Satan –

[1] like lightning, from the heaven, **falling**

[1-3] behold, I **have given** to you the authority of the, **to tread** upon **serpents** and **scorpions** and upon all the **power** of the enemy

[4] and nothing, you, **shall harm**

[5-6] nevertheless, in this, **do not rejoice** – that the spirits, to you, **are subject**

[7] but **rejoice** –

[2] that your names **have been written** in the heavens!

[8-9] in that **hour**, He **rejoiced** (in) the **Spirit**, the **Holy**

**[10]** and He **said**

[1-2] I thank **You**, **Father** –

[3-4] Lord of the **heaven** and the **earth** –

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

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

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

[5] all, to Me, (there) **was given** by My father

[-] and no-one **knows** –

[6] who **is** the Son –

[2] except the Father

[3] and who **is** the Father, except the Son –

[7-8] and to whom, if (there) **wants**, the Son, **to reveal**

**[9-10]** and **turning** to the disciples, privately He **said**

**[1-2]** blessed (**are**) the **eyes** which (**are**) **seeing**, what you **see**

[3] for I **say** to you, that

[4-5] many **prophets** and **kings** wanted, **to see**

[6] what you **see**

[7] and they **did not see**

[8-9] and **to hear** what you **hear** –

**[10]** 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** (there) **been written**? How **do** you **read** (it)?

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

## Luke

[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 from Jerusalem to Jericho  
 [9] and among robbers, he fell  
 [10] and they, stripping him –

[1-3] and blows, laying – departed, leaving (him) half-dead  
 [4-5] and by coincidence, a priest, a certain-one, went down by the way,  
 [6-7] that, and seeing him, passed-by-opposite-side  
 [8-9] and likewise also a Levite, (happening) upon the place coming and seeing –  
 [10] passed-by-opposite-side

[1-2] but a Samaritan, a certain-one, journeying, came upon him  
 [3-4] and seeing, he had compassion  
 [5-7] and approaching, he bound up his wounds, pouring-upon (them) oil and wine  
 [8-9] and setting him upon his own animal, he brought him to an inn  
 [10] and he took-care of him

[1-2] and upon the next-day, setting-out, he gave two denarii to the innkeeper  
 [3] and he said  
 [4-5] take-care of him, and whatever you overspend –

[1-2] I – in which, to return, me – I will repay to you  
 [3-4]\* which of these three, a neighbor – does it seem to you – to have become  
 [5] of (him) who was having fallen among the robbers?  
 [6] and he said  
 [7] (he) who did the mercy with him  
 [8] and (there) said to him, Jesus  
 [9] go  
 [10] and you do likewise

[1] and in which, to go, they –  
 [2-3] He entered into a village, a certain-one  
 [4-6] and a woman, a certain-one – by name, Martha – welcomed Him  
 [7-8] and to her was a sister being called Mary  
 [9-10] (who) also sat-beside, at the feet of the Lord, hearing His word

“which of these three” | In this construction, the cardinal number *three* is not counted. See similar constructions “one of the seven” and “one of the four” at Rev. 6:1, which are each counted for cardinal number *one*.

## Luke

[1] and Martha **was anxious** around much service

[2-3] and **standing near**, she **said**

[4] Lord, **is it not a concern** to You

[5-6] that my sister – only me – **left, to serve?**

[7] **speak**, then, to her

[8] that with me, she **should help!**

[9-10] and **answering**, (there) **said** to her, the Lord

[1-2] **Martha, Martha!**

[3-4] **you are anxious** and **are bothered** about much!

[5] but one (thing) **is** a need

[6] for Mary, the good portion, **has chosen**

[7] which **will not be taken away** from her

10:42

[8-9] and it **happened**, in which, **to be**, Him, in a **place**, a **certain-one**,

[10] **praying**

11:1

[1] as He **finished**

[2] (there) **said**, a certain-one of His disciples, to Him

[3-4] **Lord**, (You) **teach** us to pray

[5] as also John **taught** his disciples

[6] He **said** to them

[7-8] when you **pray, say**

[4] Father, **let** (there) **be hallowed**, Your name

[9] **let** (there) **come**, Your kingdom

[5-6] our **bread**, the, **for-tomorrow, give** to us

[10] which, (it **is**) according to **day**

[7] and **forgive** to us, our sins

[1-2] for also **ourselves** – **we forgive** all,

[3] (those) **being indebted** to us

[8] and **do not lead** us into temptation

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

[5-6] which of you **has** a friend and **will go** to him at midnight

[7] and **say** to him

[8-10] friend, **lend** to me **three** loaves

[1] because my friend **arrived** from a journey to me

[2-3] and I **do not have** what, I **will set before** him

[4-5] 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 –

## Luke

[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 (of) **which** of you, the **father – will** (there) **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

[9-10] how much more, the Father (who) (is) from heaven, **will give** (the) **Spirit**, **Holy**

[5] to (those) who **are asking** Him?!

[1] and He **was**, **casting-out** a demon

[2] (and it **was**) mute

[3] and it **happened** –

[4-5] as the demon **was going out**, (there) **spoke**, the mute [*man*]!

[1-2] and (there) **marveled**, the crowds, but some of them **said**

[3-4] by **Beelzebul**, the **chief** of the demons, He **casts-out** the demons!

[5-6] and others, **testing**, a **sign** from heaven **sought** from Him

[7-8] but He, **knowing** of them the thoughts, **said** to them

[9-10] every **kingdom**, against **itself being divided**, **is made desolate**

[1-2] and a **house**, (**being**) against a **house**, **falls**

[3-4] and if, also **Satan**, against **himself**, **is divided**, how, **will** (there) **stand**, his kingdom?

[5] because you **say**

[1] by **Beelzebul**, **to cast-out**, Me, the demons

[2] if then I, by **Beelzebul**, **cast-out** the demons

[3] your sons, by whom, **cast** (them) **out**?

[4] because of this, they, your judges, **will be**!

[5] but if, by finger of God, I **cast-out** the demons

[6] then (there) **has reached** upon you, the Kingdom of God!

[7-8] when the mighty (person), **having armed-himself**, **guards** his own house

[9-10] in peace, (there) **is**, what **is belonging** to him

70-fold

“and others, testing, a sign from heaven sought from Him” | In 10:1, Luke modeled a literary measure of 70-fold for “others” of His disciples, whom He sent out to bear witness of the nearness of the kingdom of heaven. Here, in contrast, Luke may use another 70-fold measure to model the demand of “others” for a sign. This measure is an indictment of those who are testing Jesus. A base number *seven* is given in context as a number for demonic activity: “*spirits, ... seven*,” given in (unit | quantity) format for literary device. The measure reflects the influence of sevenfold demonic spirits upon the literary identity of “generation, this”: (7-fold) x (10-fold identity) = 70-fold. See the comparable literary stature for Mary Magdalene, Luke 7:42 – 8:2.

Giving a double significance to the equative “generation, this – a generation, evil, is” (next page), Luke places “generation, this” with tenfold significance in his gospel, perhaps corresponding to their literary identity. (The significance increases to twelvefold if including “O generation, faithless and (it) having been turned away,” from 9:41.) This is the generation that will not pass away “until which, all (things) happen” (Luke 21:32).

## Luke

[1-2] but when (a person) mightier than he, **coming-upon** (him), **overcomes** him  
 [3-4] his complete-armor, he **takes-away** – upon which, he **trusted** –  
 [5] and his plunder, he **divides**

[1]\* (he) who **is not being** with Me, against Me, **is**  
 [2-3] and (he) who **is not gathering** with Me, **scatters**  
 [4] when the unclean spirit **comes out** from the man  
 [5-6] it **passes** through waterless places, **seeking** rest  
 [7-8] and **having not found**, (then) it **says**  
 [9-10] “I **will return** to my house, from which I **came out**”

[1-2] and **coming**, it **finds** (it):  
 [3-4] **having been swept** and **having been set-in-order**  
 [5] then it **goes** –

[1-8]\* and it **takes-alongside** other **spirits** – **more-evil** than itself – **seven**  
 [9-10] and **entering**, it **dwells** there

[1-2] and (there) **becomes** – the last of the **man**, **that** –  
 [3] **worse** than the first!  
 [4-5] and (there) **happened**, in which, **to say**, Him, this –

[1] **raising**, a certain-one, a voice  
 [2] a woman from the crowd **said** to Him  
 [3-4] blessed (is) the womb that **was having carried** You  
 [5-6] and **breasts** which You **nursed**!  
 [7] but He **said**  
 [8-10] rather, blessed (are) the, (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**!

[1] a **sign**, it **seeks** –

[2] and a **sign will not be given** to it, except the **sign** of Jonah  
 [3-4] for just as (there) **became, Jonah**, to the Ninevites, a **sign**  
 [5-6] so (there) **will be** also, the Son of Man, to the **generation, this**  
 [7-8] (the) Queen of South **will arise** in the judgment with the men of the  
**generation, this**, and will **condemn** them  
 [9-10] because she **came** from the ends of the earth, **to hear** the wisdom of  
 Solomon

[1]\* and behold, (He **being**) greater than Solomon (is) here!  
 [2-3] **men, Ninevites, will arise** in the judgment with the generation  
 [4] **this**, and **will condemn** it  
 [5] because they **repented** at the proclamation of Jonah  
 [1] and behold, (He **being**) greater than Jonah (is) here!

70-fold

“(he) who is not being with Me, against Me, is” | The pairing of being verbs on this line is counted as a single element due to the equative nature.

“other spirits – more-evil than itself – seven” | The combination “**spirits, more-evil**” would be counted for one additional element (that is, a two-fold count), due to the adjective following the noun being modified. The combination “**spirits, seven**” would be counted as seven elements, due to the presence of the cardinal number. Taken together, the phrase “**spirits – more-evil than itself – seven**” is counted as 7 + 1 = 8 elements.

“the generation, this – a generation, evil, is” | The equating of “generation, this” with “generation, evil” is counted as two elements.

“(He being) greater than Solomon (is) here” | The pairing of being verbs on this line is counted as a single element due to the equative nature.

## Luke

[2-3] no-one – a lamp, **lighting** – into a **secret-place**, **puts** –  
 [4-5] (neither under the **basket**), 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] **take care**, then –  
 [4]\* (there) **not** – the light which (**is**) in you – darkness, **be!**  
 [5-6] if then your **body, whole**, illuminated (**is**) – not **having** a part,  
 [7] a **certain-one**, (**being**) darkened –  
 [8-9] it **will be illuminated**, **whole**  
 [10] as when the lamp, with a ray, **illuminates** you  
 [1-3] and in which, **to speak**, (there) **asked** Him, a Pharisee, that He **would dine**  
 with him  
 [4-5] and **entering**, He **reclined-at-table**  
 [1-2] but the Pharisee, **seeing**, **marveled**  
 [3] that, not first, **did** He **wash**, before the luncheon  
 [4] and (there) **said**, the Lord, to him  
 [5] now **you**,  
 [6-7] the Pharisees – the outside of the **cup** and of the **dish** – **cleanse**  
 [8-9] but your inside **is full** of **greed** and **wickedness**  
 [10] **fools!**  
 [1-2] **did** not He, **making** the **outside**, also the **inside**, **make?**  
 [1-2] but what (things) **are being-within**, **give** as alms  
 [3] and behold, everything, clean for you, **will be**  
 [4-5] but woe (**be**) to **you**, the **Pharisees!**  
 [1-3] because you **tithe** the **mint** and the **rue** and every **vegetable**  
 [4-5] and you **neglect** the **justice** and the **love** of God  
 [6-8] but these, **it is necessary**, **to do** – and also that, **not to neglect**  
 [9-10] woe (**be**) to **you**, the **Pharisees!**  
 [1-2] because you **love** the **seat-of-honor** in the synagogues and the **greetings** in the  
 marketplaces  
 [3] woe (**be**) to you –  
 [4-5] because you **are** like the **graves**, the **unmarked!**  
 [6-7] and the people (who) **are walking-around** overtop, **do not know**  
 [8-9] but **answering**, a certain-one of the lawyers **said** to Him  
 [10] Teacher, these (things), **saying** –

“(there) not – the light which (is) in you – darkness, be” | The pairing of being verbs on this line is counted as a single element due to the equative nature.

## Luke

[1] also us, You **insult!**

[2] but He **said**

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

[5-6] for you **burden** the people (with) **burdens**, **oppressive**

[7-8] and **yourselves** – with one of your fingers – **you will not touch** the burdens

[9] woe (**be**) to you!

[10] for you **build** the tombs of the prophets –

[1] but your fathers **killed** them!

[2-3] therefore witnesses, you **are**; and you **consent** with the deeds of your fathers

[4-5] because they, indeed, **killed** them; and you **build!**

[3] because of this, also, the wisdom of God **speaks**:

[4-5] I **send** to them **prophets** and **apostles**

[1-2] and of them, they **will kill** and **persecute**

[3-4] in order that (there) **may be exacted**, the blood of all the prophets – **having been poured-out** from (the) foundation of (the) world – from the **generation, this**

[5-6] from (the) blood of **Abel** unto (the) blood of **Zechariah**, who **perished** between the altar

[7] and the **sanctuary**

[8] yes, I **say** to you –

[9-10] it **will be exacted** from the **generation, this!**

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

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

[4-5] **yourselves** – **you do not enter** –

[1] and (those) who **are entering**

[2] you **hinder!**

[3] and as He **was departing** from there

[4-5] (there) **began**, the **scribes** and the **Pharisees**, dreadfully **to hold-a-grudge**

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

[7-8] **lying-in-wait** (for) Him, **to catch** something from His mouth 11:54

[9] in which (things), as (there) **were gathering**, the myriads of the crowd 12:1

[10] such as, **to trample** one-another –

[1-2] He **began, to speak** to His disciples **first**

[3-4] (**you**) **take heed** to **yourselves**, of the leaven –

[5] which **is** hypocrisy – of the Pharisees

## Luke

[1-2] but nothing, **having been concealed**, **is**, which **will not be revealed**

[3] and **hidden**, which **will not be known**

[4-5] because of which, as much as – in the darkness, you **have said** – in the light,  
**will be heard**

[6-7] and what – to the ear, you **have spoken** in the private-rooms – **will be proclaimed** upon the rooftops

[8-9] and I **say** to **you**, My **friends**:

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

[1-3] **killing** the body, and yet after that, **not having** more, anything, **to do**

[4-5] but I **will show** you, whom you **should fear**:

[1] **fear** (Him) who –

[1-3] after the, **to kill**, **is having** authority, **to cast** into the *Gehenna* [*hell*]

[2] yes, I **say** to you –

[3] this-One, **fear**!

[4-8] **are not five** sparrows **sold**,

[9-10] (being) of **copper-coins**, **two**?

[4] 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

[1] whoever **acknowledges**, in Me, before the people –

[5-6] also the **Son of Man** **will acknowledge** in **Himself** before the angels of God

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

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

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

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

[4] but to (him) – who, the Holy Spirit, **is blaspheming** –

[9] 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**, (you) **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

## Luke

[1-2] watch and guard against all greed  
 [3-4] because (there) not – in which, to abound, a certain-one – his life, is,  
 [5] from what is belonging to him  
 [6-7] and He spoke a parable to them, saying  
 [8-10] of a man, a certain-one, rich – (there) produced-abundantly, the land

[1-2] and he reasoned with himself, saying  
 [3] what will I do?  
 [4-5] 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  
 [7-8] and I will say to my soul  
 [9-10] soul, you have many goods stored up to years,

[1] many  
 [2-5] rest, eat, drink, celebrate!

[10] but (there) said to him, God

[1] fool!  
 [2] in this night, your soul, they require of you  
 [3-4] and what you prepared – to whom will it be?  
 [5-6] thus (is) he, storing-up treasure for himself  
 [7] and (is) not, to God, being-rich  
 [8] and He said to (His) disciples  
 [9] because of this, I say to you  
 [10] do not be anxious –

[1] for the soul, what you will eat  
 [2] neither for the body, what you will wear  
 [3] for the soul, greater is, than food  
 [4] and the body, than clothing  
 [5] consider the ravens:  
 [6] that they do not sow  
 [7] neither do they reap –  
 [8-9] to whom (there) is not a storehouse, neither a barn

[1] and God feeds them

[10] to how much more, you are better than the birds!

[1-3] and which of you, being anxious, is able, upon his life-span, to add a cubit?  
 [4] if then, not even (the) least (thing), are you able  
 [5] why, concerning the others, are you anxious?

## Luke

[1-2] consider the lilies, how they grow

[3-4] they do not toil, neither do they spin

[5] but I say to you

[1] not even Solomon in all his glory clothed-himself like one of these

[2-3] but if – in a field, the grass being today – and tomorrow, into an oven, being thrown –

[2] God in this way clothes –

[4-5] how much more (is it) you, 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] for these all, the nations of the world seek

[3] but of you, the Father has known –

[6] that you have need of these

[7-8] but seek His kingdom, and these will be added to you

[9-10] (you) do not fear, little flock

[4-5] because, is well-pleased, your Father, to give to you the kingdom

[1-2] sell what is belonging to you

[3] and give as alms

[4-5] make for yourselves moneybags, not becoming-old

[6-7] a treasure, unfailling in the heavens, where a thief does not approach

[8] nor moth ruin

[9-10] for where, is, your treasure – there also, your heart, will be

[1-2] let (there) be, your loins, having been girded

[3] and your lamps, burning

[4-5] and you (be) like men, awaiting their master

[6] when he will return from the wedding

[7-8] that when he is coming and knocking

[9] immediately they may open to him

[10] blessed (are) the servants,

[1] those

[2-3] whom – coming, the master will find –

[4] (them) keeping-watch

[5] truly I say to you, that

[1-2] he will gird-himself and make-recline, them

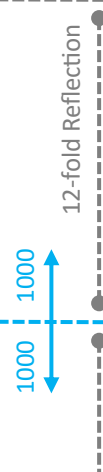
[3-4] and passing-beside, he will serve them

[5] and if in the second,

[6] and if in the third watch, he comes

[7-8] and he finds, thus –

[9] blessed are those!



If literary counts are accurate, the cyan dashed line represents the completion of the 4000<sup>th</sup> literary element in the Gospel of Luke. Literary mirroring is present about this location.

[10] but this know:

[1-2] that if (there) **had known**, the head-of-house, at what **hour** the thief **would come**

[3-4] not ever, **would** he **permit, to be broken-through**, his house

[5] and you, **be** ready!

[1-2] because in which **hour** you **do not expect**, the Son of Man **comes!**

[3] and (there) **said**, Peter

[4] Lord – to us – the **parable**,

[5] **this, do** You **speak** –

[6] or also to **all?**

[7] and (there) **said**, the Lord

[8-9] who then **is** the faithful **steward**, the **wise**

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

[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 (there) **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**, in a **day** which he **is not expecting**

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

[3-4] 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] **will be beaten** much

[5-6] but he, **not knowing** – and **doing**, worthy of blows –

[7] **will be beaten** little

[8-9] and to everyone, to whom (there) **has been given** more

[10] more **will be required** from him

[1] and to whom **they entrusted** more

[2] more, they **will demand** (of) him

## Luke

[3-4] fire, I **came, to cast** upon the earth  
 [5] and what I **want**, if –  
 [6] already, it **were kindled!**  
 [7-8] and a baptism, I **have, to be baptized**  
 [9-10] and how I **am hard-pressed** until which, it **is finished!**

[1-3] **do** you **think** that **peace**, I **came, to give** in the earth?  
 [4] no – I **say** to you – but rather, **division**  
 [5-9]\* for (there) **will be**, from now, **five** in one house, **having been divided**, three  
 against two  
 [10]\* and two against three

[1-2] (there) **will be divided**, a **father** against a son, and a **son** against a father  
 [3-4] a **mother** against the daughter, and a **daughter** against the mother  
 [5-6] a **mother-in-law** against her daughter-in-law, and a **daughter-in-law** against  
 the mother-in-law  
 [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 (there) **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

“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

[6-7] and **answering**, He **said** to them

[8] **do you think**

[9-10] that the **Galileans**, **these** –

[1] **sinners**, more than all the Galileans, **became**

[2] because this, they **had suffered**?

[3] no, I **say** to you

[4] but unless you **repent**

[5] all, likewise, you **will perish**!

[1-8] or those **eighteen** upon whom (there) **fell**, the tower in Siloam

[9] and it **killed** them

10

[10] **do you think** –

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

[3] no, I **say** to you

[4] but unless you **repent**

[5] all, likewise, you **will perish**!

[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, (it **is** for) **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

[3-4] **master**, (you) **permit** it even this **year**

[5-6] until which, I **dig** around it and **place** manure

[7-8] and if, indeed, it **produces** fruit to which, **lingering** –

[9-10] but if (it **is**) not – indeed, you **will cut down**, it!

[1] now He **was**, **teaching** in **one** of the synagogues on the Sabbaths

[2-9] and behold, (there **was**) a woman – a spirit, **having**, of sickness, **years**, **eighteen**

[10] and she **was**, **bending over**

[1-2] and **not being able**, to **straighten** to the full

[3-5] and **seeing** her, Jesus **called** and **said** to her

10

18-fold

18-fold

70-fold bondage

## Luke

70-fold bondage

[1-2] woman, you have been released of your sickness!  
 [3-4] and He placed upon her, the hands  
 [5-6] and immediately, she was restored, and she glorified God!  
 [7-8] but answering, the synagogue-ruler – being indignant,  
 [9] that on the Sabbath, (there) had healed, Jesus –  
 [10] he said to the crowd, that  
 [1-6] six days, (there) are, in which it is necessary, to work  
 [7-8] in those, then, coming, be healed – and not in the day of the Sabbath!  
 [9-10] but (there) answered him, the Lord, and said  
 [1] hypocrites!  
 [2-3] (does) each of you, on the Sabbath, not loosen his ox or his donkey  
 from the manger  
 [4-5] and leading-away, cause-to-drink?  
 [1] but this-one – a daughter of Abraham, being –  
 [2] whom (there) bound, Satan, behold, ten  
 [3-10]\* and eight years –

10

[1-2] is it not necessary, to loosen from the bond, this, on the day of the Sabbath?  
 [3] and while, this, He was saying  
 [4-5] (there) were put-to-shame, all (those) who were opposing Him

[1-2] and all the crowd rejoiced at all the glorious (things) which were happening  
 by Him

[3] then He said  
 [4] to what, similar, is the Kingdom of God?  
 [5] and to what shall I compare it?  
 [6] similar, it is, to a grain of mustard, which  
 [7-8] taking, a man placed into his own garden  
 [9-10] and it grew and became into a tree  
 [1] and the birds of the heaven nested in its branches  
 [2] and again, He said  
 [3] to what, shall I compare the Kingdom of God?  
 [4] similar, it is, to leaven  
 [5-7] which, taking, a woman hid into, of flour, sata, three  
 [8] until which, (there) was leavened, (the) whole  
 [9-10] and He passed through cities and villages, teaching

18-fold

[1] and a journey, making to Jerusalem  
 [2] and (there) said, a certain-one, to Him  
 [3-4] Lord, if (will there be) few, (those) who are being saved?  
 [5] and He said to them

“behold, ten and eight years” | Notice that this number 18 is written in component form in the Greek, in contrast to the two instances of 18 in the near context. This number is also written in (quantity | unit) format, for unveiling the same measure, “years, eighteen,” written above. A seventy-fold literary stature may bridge these reciprocal measures, corresponding to the bondage of this woman.

“sata, three” | The unit is also translated *seah*. It is a unit of dry measure. This (unit | quantity) measure may parallel the (quantity | unit) measure “three years” (previous page). Both measures may

## Luke

[1-2] **strive, to enter** through the narrow door  
 [3-6] because many – I **say** to you – **will seek, to enter**, and **will not be able**  
 [7-8] from which ever, (there) **has risen**, the Head-of-household, and **has shut**  
 the door  
 [9-10] and you **begin**, outside, **to stand** –  
 [1-2] and **to knock-upon** the door, **saying**  
 [3-4] **Lord, (You) open** to us  
 [5-6] and **answering**, He **will say** to you  
 [7] I **do not know** you!  
 [8] from where **are** you?  
 [9-10] then you **will begin, to say**  
 [1-2] we **ate** before You, and we **drank**  
 [3] and in our broad-streets, You **taught**  
 [4-5] and He **will say, speaking** to you  
 [1-2] I **do not know**, from where you **are**!  
 [3-4] (**you**) **depart** from Me, all **workers** of unrighteousness!  
 [5] there **will be** the **lamentation**  
 [1-2] and the gnash of **teeth**, when you **see** Abraham  
 [3-5] and **Isaac** and **Jacob** and all the **prophets** in the Kingdom of God  
 [6] but yourselves **being cast** outside  
 [8-10] and they **will come** from **east** and **west** and from **north** and **south**  
 [1] and they **will recline** in the Kingdom of God  
 [2-3] and behold – (there) **are**, last who **will be** first  
 [4-5] and (there) **are**, first who **will be** last  
 [1-2] in that **hour** (there) **came certain-ones, Pharisees, saying** to Him  
 [3-4] **escape** and **go** from here  
 [5-6] because Herod **wants** – You – **to kill**  
 [7] and He **said** to them  
 [8-9] **going, say** to the **fox, that** –  
 [10] behold, I **cast-out** demons  
 [1-2]\* and cures, I **complete, today** and **tomorrow**  
 [3] and on the **third**, I **finish**  
 [4-6] nevertheless, **it is necessary** (for) Me – **today** and **tomorrow** and on the, (it)  
**following** – **to go**  
 [7-8] because it **is not possible** (for) a prophet **to perish** outside Jerusalem!  
 [9-10] (O) **Jerusalem, Jerusalem**, which, (is) **killing** the prophets and **stoning** those –  
 [1] **having been sent** to her  
 [2-3] how often I **wanted, to gather-together** your children –  
 [4-5] which manner a **hen**, her own brood, under the **wings** –

“today and tomorrow” | 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 “to go” in the position of the third day, because He is still going to Jerusalem for the Passover.

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 5<sup>th</sup> and 6<sup>th</sup>, culminating in the 7<sup>th</sup> of rest, of the eschatological week. For the proximity of the eschatological 7<sup>th</sup> day, see the top of next page, heavenly subject column: “(there) is being blessed, He, coming in name of (the) Lord!”

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, leading to a seventh of eschatological rest, has been observed in Genesis, Daniel, Isaiah, Matthew, John, and Revelation.

## Luke

[6] and you **were not willing**  
 [7] behold (there) **is forsaken**, to you, your house!  
 [8] (and) I **say** to you  
 [9-10]\* you **will not see** Me, until (it arrives when) you **say**

[1-2] (there) **is being blessed**, He, **coming** in name of (the) Lord!

[1-3] and it **happened** in which, **to come**, He, into a house of a certain-one  
 of the rulers of (the) Pharisees on (the) 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 –

[1-2] **to heal**, or (is it) **not**?

[3] but they **remained-silent**

[4-6] and **taking hold**, He **healed** him and **released** him

[7] and to them, He **said**

[8-9] which of you – a **son** or an **ox**, into a well, **will fall** –

[10] and **not**, at once, (you) **will pull-out**, him, on **day** of the Sabbath?

[1-2] and they **were not able**, **to reply** to these (things)

[3-4] and He **spoke** to (those) who **were having been invited**, a parable

[5-6] **noticing** how, the first-reclining-places, they **chose**

[7] **saying** to them

[8] when you **are invited** by a certain-one to a wedding

[9] **do not recline** in the first-reclining-place

[10] lest a more-honorable (person) than you, **be**, **having been invited** by him

[1-2] and **coming** – (he) who, **you** and **him**, **invited** –

[3] and he **will say** to you

[4] **give** to this-one a place

[5-6] and then you **will begin**, with shame, the last place, **to take**!

[7] but when you **are invited**

[8-9] **going**, **sit-down** in the last place

[10] that when he **comes** –

[1-2] who **was having invited** you – he **say** to you:

[3-4] **friend**, (you) **go**,

[5] **upward**!

[1-2] then (there) **will be**, to you, glory before all who **are reclining-together**  
 with you

[3-4] for **everyone** who **is exalting himself**, **will be humbled**

[5-6] and (he) who **is humbling himself**, **will be exalted**

13:35

14:1

“(it arrives when)” | This phrase includes a verb form and would increase the literary count by one element. Judging by the completeness and flow of the literary sets in this context, it appears this phrase – which is not included in some manuscripts – was not original in Luke’s gospel.

## Luke

[7-8] and He **said** also to (him) who **had been inviting** Him

[9-10] when you **make** a **dinner** or a **supper** –

[1-2] **do not invite** your **friends**, neither your **brothers**

[3-5] neither your **relatives**, neither **neighbors**, **rich**

[1] lest also they **invite-in-return**, you

[2] and (there) **happens**, a repayment to you

[3] but when, a feast, you **make**

[4-7] **invite** (the) **poor**, **crippled**, **lame**, **blind**

[8] and blessed, you **will be**

[9-10] because they **will not be able**, **to repay** you

[3] for it **will be repaid** to you in the resurrection of the righteous

[1-3] and **hearing** – a certain-one of (those) who **were reclining-together** – these (things), he **said** to Him

[4-5] blessed (**is**), whoever **will eat** bread in the Kingdom of God!

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

[5-6] a **man**, a **certain-one**, **made** a supper,

[7] **great**

[8] and he **invited** many

[9-10] and he **sent** his servant at the **hour** of the supper, **to say** –

[1] to (those) who **were having been invited** –

[2-3] **come!** because now, ready, it **is!**

[4-5] and they **began** – **from one**, all – **to decline!**

[1] the **first said** to him

[2] a field, I **have purchased**

[3-5] and I **have** an obligation, **going out**, **to see it**

[1] I **beg** you –

[2-3] **have** me, **having been excused**

[4] and another **said**

[5-9] **yokes** of oxen, I **have purchased** – **five!**

[10] and I **go** –

[1] **to examine** them

[2] I **beg** you –

[3-4] **have** me, **having been excused**

[5] and another **said**

[1] a woman, I **have married**

[2-3] and because of this, I **am not able**, **to come**

[4-5] and **coming**, the servant **reported** to his master, these (things)

## Luke

[1-2] then, **being enraged**, the head-of-household **said** to his servant  
 [3-4] **go out, quickly**, to the broad-streets  
 [5] and **alleys** of the city  
 [6-9] and the **poor** (people) and **maimed** (people) and **blind** (people) and **crippled** (people), **bring in** here!  
 [10] and (there) **said**, the servant  
 [1-2] master, (there) **has happened**, what you **commanded**  
 [3] and still, room, (there) **is**  
 [4] and (there) **said**, the master to the servant  
 [5-6] **go out** into the **roads** and **hedged-paths**  
 [7-8] and **urge** (them), **to enter**  
 [9] in order that (there) **may be filled**, my house!  
 [10] for I **say** to you  
 [1-2] that none of the **men**, **those**, who **were having been invited**, **will taste** my supper!  
 [3-4] and (there) **went** with Him **crowds**, **many**  
 [5-6] and **turning**, He **said** to them  
 [7] if a certain-one **comes** to Me  
 [8-10] and he **does not hate** his own **father** and **mother** and **wife**  
 [1-3] and **children** and **brothers** and **sisters** –  
 [4-5] and again, even his own **soul** – **he is not able, to be** My disciple  
 [1-2] whoever **does not bear** his own cross and **come** after Me  
 [3-4] he **is not able, to be** My disciple  
 [5-6] for who of you – **wanting**, a tower, **to build** –  
 [7-8] does not, first **sitting-down**, **count** the cost  
 [9] if he **has enough** for completion?  
 [10] in order that – lest when he **has been placing** a foundation –  
 [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** – 10,000  
 [6] **to meet** with (him)  
 [7-8] who, with **twenty-thousand**, **is coming** upon him? 20,000  
 [9] and if (he **is**) **not** –  
 [10] indeed, while still he, far-away, **is being** –

## Luke

- [1] an ambassador, **sending** –  
 [2-3] he **asks** what **(is)** for peace  
 [4-7] in this way, therefore, every (one) of you – who **does not forsake**  
 all which, of himself, **is belonging – is not able, to be** My disciple  
 [8] good, then, **(is)** the salt  
 [9] but if even the salt **is made tasteless** –  
 [10] with what **will** it **be seasoned?**
- [1-2] neither for (the) **soil** nor for (the) **dung-heap** – fitting, **is** it  
 [3] outside, they **throw** it  
 [4-6] he **having** ears, **to hear, let** (him) **hear!**
- [7-8] and (there) **were**, to Him, **approaching**, all the **tax-collectors** and  
 the **sinners, to hear** Him  
 [9-10] but (there) **grumbled**, both the **Pharisees** and the **scribes, saying**
- [1-2] this-One, sinners, **receives**, and **eats** with them!  
 [3-4] but He **spoke** to them the **parable, this, saying**  
 [5] what man of you, **having** a **hundred** sheep –
- [1] and **losing** of them, **one** –  
 [2-3]\* **will not leave** the **ninety nine** in the wilderness  
 [4-6] and **go** after the, (it) **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 that in this way:
- [1] (more) joy in the heaven, (there) **will be**  
 [7] over one sinful (person) **repenting**  
 [8-9]\* than over **ninety nine** righteous (people) who, no need, **have**, of  
 repentance  
 [10] or what woman, **drachma [coins] having – ten** –
- [1] if she **loses** a **drachma, one** –  
 [2-3] **will** she **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
- [2] there **will be** joy before the angels of God  
 [4] over one sinner, **repenting**  
 [5] and He **said**

14:35

15:1

100

10

“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.

## Luke

[1] a person,  
 [2-3] a certain-one, had two sons  
 [4] and (there) said, the younger of them, to (the) father  
 [5-6] father, (you) give to me  
 [7] 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

[1-3] and there he squandered his fortune, living, recklessly  
 [4] and when he had been spending everything  
 [5-7] (there) happened, a famine, severe, against the region, that  
 [8-9] and he began, to lack  
 [10] and going –

[1-2] he was hired by one of the citizens of the region, that  
 [3-4] and he sent him to his fields, to feed pigs  
 [5-6] and he desired, to be filled from the pods  
 [7] which (there) ate, the pigs!  
 [8] and no one gave to him  
 [9-10] and to himself, coming, he said

[1] how many hirelings of my father, abound, of bread  
 [2] but I, with hunger, here perish  
 [3-5] rising, I will go to my father and say to him

[1-2] father, I have sinned against the heaven and before you  
 [3-4] no longer am I worthy, to be called your son  
 [5] make me –

[1] as one of your hirelings  
 [2-3] and rising, he went to his own father  
 [4] and while, still, he, far-off, was approaching –  
 [5-6] (there) saw him, his father, and had compassion  
 [7-9] and running, he fell upon his neck and kissed him  
 [10] and (there) said, his son

[1-2] father, I have sinned against the heaven and before you  
 [3-4] no longer am I worthy, to be called your son  
 [5] but (there) said, the father, to his servants

[1-2] quickly – bring a robe, the first, and clothe him  
 [3] and give a ring to his hand  
 [4-5] and shoes to the feet  
 [6-7] and bring the calf, the fattened  
 [8] kill!  
 [9-10] and eating, let us celebrate!

## Luke

[1-2] because **this**, my **son** – dead, **was**

[3] and he **has come-back-to-life!**

[4-5] he **was**, **having been lost**, and he **is found!**

[1-2] and they **began, to celebrate**

[3-4] but (there) **was**, his **son**, the **older**, in a field

[5-6] and as he **was coming, to approach** the house

[7-8] he **heard music** and **dance**

[9-10] and **calling** one of the servants, he **inquired**

[1] what ever **was** this?

[2] and he **said** to him, that

[3] your brother **is present**

[4-5] and (there) **has killed**, your father, the **calf**, the **fattened**

[6] because (there **is**) **being-healthy**, he –

[7] he **has received** him

[8-10] but he **was angry** and **did not want, to enter!**

[1-2] and his father, **coming out**, **entreated** him

[3-4] but he, **answering, said** to his father

[5] behold, so many **years** I **have served** you

[6] and never, your command, **did I disregard**

[7] and to me, never **have you given** a young-goat

[8] that, with my friends, I **might celebrate!**

[9-10] but when your **son, this-one** – who, **having devoured** your substance with prostitutes – **came** –

[1] you **killed** for him the fattened calf!

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

[3-4] **son, you** –

[5] always with me, **you are**

[6]\* and all that (**is**) mine – yours, **is**

[7-9] but **to celebrate** and **to be glad** – **it is necessary**

[10] because your **brother** –

[1] **this-one** – dead, **was**

[2] and he **lives!**

[3-4] and **having been lost** – even, he **was found!**

15:32

[5] and He **said** also to the disciples

16:1

[1-2] a **man**, a **certain-one**, **was** rich

[3] who **had** a manager

[4-5] and **this-one** – (there) **were brought charges** against him – that (**he**) **was squandering**

[6] what **was belonging** to him

188-fold Reflection

“and all that (is) mine – yours, is” | The pairing of being verbs on this line is counted as a single element.

## Luke

[7-8] and calling him, he said to him  
 [9-10] what (is) this, I hear concerning you!  
 [1] give-back the account of your management!  
 [2-3] for you are not able – longer, to manage  
 [4-5] and (there) said to himself, the manager

[1] what shall I do?  
 [2] because my master takes away the management from me  
 [3-4] to dig, I am not able  
 [5-6] to beg, I am ashamed  
 [7-8] I know, what I will do –  
 [9] that when I am removed from the management  
 [10] they will receive me into their houses

[1-2] and calling one, each of the debtors of his own master, he said to the first  
 [3] how much do you owe my master?  
 [4] and he said  
 [5]\* a hundred bath of oil 100  
 [6] but he said to him  
 [7] take your bills  
 [8-9] and sitting-down – quickly write, fifty! 50  
 [10] then to another, he said

[1-2] and you – how much do you owe?  
 [3] and he said  
 [4]\* a hundred cor of wheat 100  
 [5] he said to him  
 [1] take your bills  
 [2-3] and write, eighty! 80  
 [4-5] and (there) commended – the master – the manager, the unjust  
 [6] because wisely, he acted

[7-8] for the sons of the age, this – wiser than the sons of the light, in the generation which (is) their-own – are  
 [9] and I, to you, say  
 [10] for yourselves –

[1-2] (you) make friends from the wealth, the unjust  
 [3] that when it fails –

[3] they may receive you into the eternal dwellings  
 [4]\* (he) who (is) faithful in least (things), also in much, faithful, is  
 [5]\* and (he) who, in least (things) (is) unfaithful, also in much, unfaithful, is  
 [6-7] if then – with the unrighteous wealth – faithful, you have not become –  
 [4] the true, who, to you, will entrust?

188-fold Reflection

1000  
↑  
1000  
↓

188-fold Reflection

“a hundred bath of oil” | A bath is a unit of liquid volume.

“a hundred cor of wheat” | A cor was a unit of dry volume.

If literary counts are accurate, the cyan dashed line represents the completion of the 5000<sup>th</sup> 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. The thousandfold line may form a reflection point at the center of this passage.

“(he) who (is) faithful in least (things), also in much, faithful, is” | The pairing of being verbs on this line is counted as a single element. The same rule applies for the next line as well.

## Luke

[8-9] and if – with what (is) another's – faithful, you have not become  
 [10] what (is) your-own –

[5] 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, these (things), all, the Pharisees –

[1] (as) money-lovers, existing –

[2] and they mocked Him

[3] but He said to them

[4-5] you are (those) who are justifying yourselves before the people

[1] but God knows your hearts

[1] because what, among people, (is) exalted –

[2] an abomination, (it is) before God!

[2-3] the Law and the prophets (were) until John

[4] since then, the Kingdom of God is proclaimed-as-good-news

[5] and everyone, into it, rushes

[3-4] but easier, it is (for) the heaven and the earth, to pass-away –

[1] than of the Law, one dot, to fall!

[2-4] everyone who is divorcing his wife and is marrying another, commits adultery

[5-7] and (he) who – (her) having been divorced from a husband – is marrying,  
 commits adultery

[8-9] now a man, a certain-one, was rich

[10] and he wore a purple-garment –

[1-2] and fine-linen – 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)

[5] and (there) to be carried-off – him – by the angels, into the bosom of Abraham

[3-4] and (there) died, also, the rich (man), and he was buried

[5-6] and in Hades [death's place], lifting up his eyes –

[7-8] being in torment, he saw Abraham from afar, and Lazarus in his bosom

[9-10] and he cried out, saying

## Luke

[1-2] father, Abraham –  
 [3-4] (you) have mercy upon me, and send Lazarus  
     [1-2] in order that he may dip the tip of his finger, of water, and cool my tongue  
     [3-4] because I am in pain in the flame, this!  
 [5] but (there) said, Abraham  
     [5-6] child, (you) remember  
     [7] that you received your good (things) in your life  
 [1] and Lazarus, likewise, the bad (things)  
 [2] but now, here, he is comforted  
     [8] and you are in pain  
 [3-4] and in all these (things), between us and you, a chasm,  
 [5] great, is established  
 [6-8] in order that (those) who are wanting, to cross-over from here to you, are not able  
     [9] neither from there to us, can they pass-through  
     [10] but he said  
     [1-2] I beg you then, father –  
 [9] that you send him to my father's household –  
     [3-7] for I have five brothers –  
     [8] in order that he might solemnly-testify to them  
     [9-10] that not also they come into the place, this, of torment!  
 [10] but (there) said, Abraham  
     [1-2] they have Moses and the prophets  
     [3] let them heed, of them  
     [4] but he said  
 [1-2] no, father, Abraham –  
 [3] but if a certain-one, from (the) dead, would go to them –  
     [5] they will repent  
 [4] but he said to him  
     [6-7] if, of Moses and the prophets, they do not heed –  
 [5] neither, if a certain-one, from (the) dead, should rise –  
     [8] will they be persuaded 16:31  
     [9] and He said to His disciples 17:1  
     [10] impossible, it is –  
     [1] of which, the causes-of-sin, not to come  
     [2-3] but woe (be), through whom, it comes!  
     [4-5] it is better for him if a stone, mill, be hung around his neck  
     [6] and he be drowned in the sea  
     [7] than that (there) be caused-to-stumble, of the least of these, a one  
     [8-9] (you) pay attention to yourselves!

## Luke

[10] if (there) **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 (there) **said**, the Lord  
 [3] if you **had** faith like a grain of mustard  
 [4-5] you **could say** to the **sycamore**, [**this**]  
 [1-2] **be uprooted** and **be planted** in the sea  
 [3] and it **would obey** you  
 [4] and who (**is there**) of you –  
 [5-7] a servant, **having** – **plowing** or **shepherding** –  
 [8-9] who – upon (his) **entering** from the field – **will say** to him  
 [10] “immediately **coming** –  
 [1] **recline-at-table**”?  
 [2] but **will** he **not say** to him  
 [3-4] “**prepare**, what I **may eat**  
 [5-6] and **girding-yourself**, **serve** me  
 [7-8] until I **eat** and **drink**  
 [9-10] and after this, (there) **will eat** and **will drink**, you”  
 [1] he **does not have** gratitude for the servant  
 [2-3] because he **did** what (things) **were being commanded**  
 [4-5] so also **you** – when **you do** all which (things) **have been commanded** you  
 [6] **say** that  
 [7-8] “**servants**, **unprofitable**, we **are**  
 [9-10] what we **are obligated**, **to do** –  
 [1] we **have done**”  
 [2-3] and it **happened**, in which, **to go** to Jerusalem  
 [4-5] and He **passed through** (the) midst of **Samaria** and **Galilee**  
 [6] and when He **was entering** into a certain village  
 [7] (there) **met** (with Him) **ten** leprous men  
 [8] who **stood** far-off  
 [9-10] and they **raised** voices, **saying**  
 [1-2] **Jesus! Master!**  
 [3] (**You**) **have mercy** (upon) us!  
 [4-5] and **seeing**, He **said** to them

## Luke

[1-2] going, (you) show yourselves to the priests  
 [3-5] and it happened – in the, to go, them – they were cleansed!

[1-3] but one of them, seeing that he was healed, returned –  
 [4-5] with a voice, great, glorifying God!

[1-2] and he fell upon face at His feet, giving-thanks to Him  
 [3] and he was a Samaritan!  
 [4-5] and answering, Jesus said

[1] were not the ten cleansed?  
 [2-3]\* but the nine – where (are they)?  
 [4] were (there) not found –  
 [5-6] returning, to give glory to God, except the foreigner, this?  
 [7] and He said to him  
 [8-9] rising, go  
 [10] your faith has saved you

[1] and being asked by the Pharisees  
 [2] when (there) comes, the Kingdom of God  
 [3-4] He answered them and said  
 [5] (there) does not come, the Kingdom of God, with observation  
 [6] neither will they say  
 [7-8] behold, here (it is), or, there (it is)  
 [9] for behold, the Kingdom of God, within you, is  
 [10] and He said to the disciples

[1-2] (there) will come, days, when you will desire one of the days of the Son of Man,  
 [3] to see  
 [4] and you will not see (it)  
 [5] and they will say to you

[1-2] behold, (He is) there, [or] behold, (He is) here

[1-2] do not depart, neither follow

[3-4] for just as the lightning – flashing from the, under the heaven – to the, under heaven,  
 shines

[5] thus will be the Son of Man [in His day]

[3-4] but first, it is necessary (for) Him, much, to suffer  
 [5-6] and to be rejected by the generation, this  
 [7] and just as it happened in the days of Noah  
 [8] so will it be also in the days of the Son of Man:  
 [9-10] they ate, they drank

[1-2] they married, they were given-in-marriage  
 [3] until which day, (there) entered, Noah, into the ark  
 [4] and (there) came, the deluge  
 [5] and it destroyed, all!

10

“but the nine – where (are they)?” | 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 non-numerical noun would be.

## Luke

[1] likewise, just as it **happened** in the **days** of Lot:

[2-7] they **ate**, they **drank**, they **purchased**, they **sold**, they **planted**, they **built** –

[8] but on which **day** (there) **went out**, Lot, from Sodom

[1-2] (there) **rained fire** and **sulfur** from heaven

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

[4-5] according to the same, **will it be**, on the **day** the Son of Man **is revealed**

[9-10] in that **day**, (he) who **will be** upon the housetop, and his goods (**are**) in the house –

[1-2] **let** him **not go down, to take up**, them

[3] and (him) who (**will be**) in a field, likewise –

[4] **let** him **not turn** to the back

[5] **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] (there) **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** –

[7] I **will avenge** her

[8-9] in order that, **not to end**, **coming**, she **weary** me

[10] and (there) **said**, the Lord

“a time” | tenfold

## Luke

[1] hear

[2] what the judge of the unrighteousness says!

[1] but will God not work the justice of His elect (people) –

[3-4] who are crying out to Him day and night –

[2] and have patience upon them?

[5] I say to you

[3] that he will work their justice in haste!

[4] nevertheless, the Son of Man, coming –

[5] 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:

[3-4] the one (was) a Pharisee, 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, (the) unjust,

[1-2] adulterers, or even like this tax-collector!

[3-4] I fast twice of the week

[5] I tithe all –

[1] as much as I obtain

[2-4] but the tax-collector, far-off, having stood, was not willing, even the eyes,  
to lift up to heaven

[5-6] but he beat his chest, saying

[1-2] God, (You) be merciful to me –

[7] the sinner!

[8] I say to you

[9-10] (there) went down this-one, having been justified, to his house, rather  
than that-one

[1-2] for everyone who is lifting up himself, will be humbled

[3-4] but (he) who is humbling himself, will be lifted up

[5-6] and they brought to Him, also the infants, so that, of them, He might hold

[7-8] but seeing, the disciples rebuked them

[9-10] but Jesus called them, saying

[1-2] permit the children, to come to Me

[3] and do not hinder them!

[4] for of such is the Kingdom of God

[5] truly I say to you

## Luke

[1-2] whoever **does not receive** the Kingdom of God like a child, **will not enter** into it!

[3-4] and (there) **asked**, a certain-one, Him, of the rulers, **saying**

[5-6] **Teacher, good** – what **doing**: life,

[7] **eternal, will I inherit?**

[8] but (there) **said** to him, Jesus

[9] why, Me, **do you say**, “good”?

[3-4] no one (**is**) good except **One – God!**

**[10]** the commandments, you **know**:

[1-4] **do not commit-adultery, do not murder, do not steal, do not bear-false-witness**

[5-6] **honor** your **father** and your **mother**

[7] and he **said**

[8] this all I **have kept** from youth

[9-10] and **hearing**, Jesus **said** to him

**[1]** still **one** (thing), to you, (there) **lacks**:

[2-3] all which you **have, sell**

[4] and **distribute** to poor (people)

[5] and you **will have** a treasure in [the] heavens

[5-6] and **come, follow** Me!

[7-8] but **he, hearing** this, **quite-sorrowful became**

[9-10] for he **was rich, very**

[1] and **seeing** him, Jesus –

[2] [quite-sorrowful, **having become**] –

[3] He **said**

[4] how hardly, those who, possessions **are having** –

[5] into the Kingdom of God, **enter**

[6-7] for easier, it **is** (for) a camel, through eye of a needle, **to enter**

[8] than (for) a rich (man), into the Kingdom of God, **to enter!**

[9-10] and (there) **said**, those **hearing**

[1-2] and who **is able, to be saved?**

[3] but He **said**

[4] what (**is**) impossible with people –

[6] possible with God, (it) **is!**

[5] and (there) **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

[1-5] that no-one, (there) **is**, who **has forsaken house** or **wife** or **brothers** or **parents** or **children** for the sake of the Kingdom of God  
 [6-7] who **will not receive** many-times-more in the **appointed-time**, **this**  
 [7-8] and in the **age** which **is coming**: **life**, **eternal**  
 [8-9] and **taking** the **twelve**, He **said** to them  
 [10] behold, we **go up** to Jerusalem!  
 [1-2] and (there) **will be fulfilled**, all which **is having been written** through the prophets concerning the Son of Man  
 [3] for He **will be delivered-over** to the Gentiles  
 [4-6] and He **will be mocked** and **insulted** and **spit-upon**  
 [7-8] and **scourging** – they **will kill** Him  
 [9-10] and on the **day**, the **third**, He **will rise**  
 [1] and they, none of these (things), **understood**  
 [2-3] and (there) **was**, the **word**, **this**, **having been hidden** from them  
 [4-5] and they **did not realize**, what **was being said**  
 [1-2] and it **happened**, in the, **to draw near**, Him, to Jericho –  
 [3-4] a **blind** (man), a **certain-one**, **sat** beside the road, **begging**  
 [5-6] and upon **hearing** a crowd, **passing-through**  
 [7-8] he **asked**, what **was** this?  
 [9] and they **told** him  
 [10] that **Jesus** –  
 [1] the **Nazarene**, **passed-by**  
 [2-3] and he **cried-out**, **saying**  
 [4-6] **Jesus**, son of **David** – (You) **have mercy** (upon) me!  
 [7-8] and those **going-ahead**, **rebuked** him  
 [9] that he **be-silent**  
 [10] but he, much more, **cried-out**  
 [1-2] **Son of David** – (You) **have mercy** (upon) me!  
 [3-5] and **stopping**, Jesus **commanded** him **to be brought** to Him  
 [6-7] and as he **was coming-near**, He **asked** him  
 [8-9] what, for you, **do you want**, that I **do**?  
 [10] and he **said**  
 [1] Lord, that I **may see**!  
 [2] and Jesus **said** to him  
 [3-4] **look-upward!** your faith **has saved** you  
 [5] and immediately he **looked-upward!**  
 [1-2] and he **followed** Him, **glorifying** God  
 [3-4] and all the people, **seeing**, **gave praise** to God

10

18:43

## Luke

[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

[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, (you) come-down!  
 [6-7] for today, in your house, it is necessary (for) Me, to stay  
 [8-9] and hurrying, he came-down  
 [10] and he 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  
 [1-4] and if, of a certain-one, something, I have defrauded, I will pay-back fourfold  
 [5] and (there) said to him, Jesus

[1-2] that today, salvation, to the house, this, has happened  
 [3] since also he, a son of Abraham, is!  
 [4] for (there) came, the Son of Man –  
 [5-6] 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, (there) was about – the Kingdom of God – to appear  
 [5] He said therefore:

[1-3] a man, a certain-one, well-born, went to a country,  
 [4-5] distant, to receive for himself a kingdom, and to return

[1-2] and calling ten servants of his, he gave to them ten minas  
 [3] and He said to them

19:1

10 and 10

## Luke

[4] engage-in-business until which,  
 [5] I come  
 [6-8] but his citizens hated him and sent a messenger after him, saying  
 [9-10] we do not want this-one, to reign over us!

[1-3] and it happened which, to return, him, having received the kingdom  
 [4-5] and he said, to be called to him, the servants, these  
 [6] to whom he had given the silver-money  
 [7] in order that he might know  
 [8] what they had engaged-in-business  
 [9-10] and (there) appeared, the first, saying

[1-2] lord, your mina – ten, (there) gained, minas! 10  
 [3] and he said to him  
 [4] (it is) well-done, good servant!  
 [5] because, in least (things), faithful, you have been –  
 [6-7] you shall be – authority having – over ten cities 10  
 [8-9] and (there) came, the second, saying  
 [10] your mina, lord –

[1-5] made five minas!  
 [1] and he said also to this-one  
 [2-6] also you – over, become, of five cities  
 [7-8] and the other came, saying  
 [9-10] lord, behold – your mina, which I kept, storing in a handkerchief!

[1] for I feared you –  
 [2-3] that a man, austere, are you  
 [4-5] you take-up what you did not put-down  
 [6-7] and you reap what you did not sow  
 [8] he said to him  
 [9-10] from your mouth, I judge you, evil servant!

[1] you knew  
 [2-3] that I – a man, austere – am  
 [4-5] taking-up what I did not put-down  
 [6-7] and reaping what I did not sow  
 [8] and because of what did you not give my silver-money to a bank  
 [9-10] and I, coming – with interest, it, would have collected?

[1] and to (those) who had been standing by  
 [2] he said  
 [3-4] take-up from him the mina and give (it) to (him) who,  
 [5] the ten minas, is having 10  
 [6] and they said to him

## Luke

10

[7] lord, he **has ten minas!** –

[8] I **say** to you

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

[1-3] but from (him) who **is not having**, even what he **has**, **will be taken-away**

[4-5] but my **enemies**, **these**, who **were not wanting** me **to reign** over them –

[6-7] **bring** here and **slay** them before me!

[8] and **having said** this

[9-10] He **went**, ahead, **going-up** to Jerusalem

[1-2] and it **happened**, as He **came-near** to **Bethphage** and **Bethany** –

[3] toward the Mount which **is being called** “of Olives”

[4-5] He **sent two** of the disciples, **saying**

[1] **go** into the, before (you), village

[2-4] in which, **entering**, you **will find** a colt **having been tied**

[5] upon which no-one ever – of people – **has sat**

[6-7] and **loosing** it, **bring** (it)

[8] and if a certain-one, you, **should ask**

[9] because of what, **do** you **loose** (it)?

[10] in this way, **tell** (him):

[1] because the Lord – of it – a need, **has**

[2-4] and **departing**, (those) who **were having been sent**, **found** (it) –

[5] 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] (there) **is having been blessed**, (**He**) who **is coming** – who (**is**) **King** – in (the) name of (the) Lord!

[9-10] in heaven, (**let** there **be**) **peace**, and **glory** in (the) highest!

## Luke

[1] and certain-ones of the Pharisees from the crowd **said** to Him

[2-3] **Teacher**, (You) **rebuke** Your disciples!

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

[1] I **say** to you

[2-3] if these **remain-silent**, the rocks **will cry-out**!

[4] and as He **drew-near** –

[5-7] **seeing** the city, He **wept** over it, **saying** that

[8-9] if you **had known** in the **hour**, **this** –

**[10]** even **you!** – (the) (things) which **(are)** for peace!

**[1-2]** but now it **is hidden** from your **eyes**

[3] because (there) **will come**, **days** upon you

[4] and (there) **will set up**, your enemies, a bulwark against you

[5] and **surround** you

[6] and **confine** you on-all-sides

[7-8] and **overthrow you** and your **children** within you

[9] and they **will not leave** a stone upon a stone within you

**[10]** 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

[1] it **has been written**

[2-3] and (there) **shall be**, My **house**, a **house** of prayer

[4-5] but you, **it**, **have made**, a **den** of robbers!

[1-2] and He **was**, **teaching** – which (**was**) according to **day** – in the temple

[3-4] but the **high-priests** and the **scribes sought** Him – **to kill!** –

[5] and the **firsts** of the people

[6-7] and they **did not find** the, what they **might do**

[8-9] for the **people**, **all**, **hung-upon** – of Him, **listening**

1000  
↑  
1000  
↓

19:48

20:1

**[10]** and it **happened** in **one** of the **days** –

[1-2] as He **was teaching** the crowd in the temple and **proclaiming-good-news**

[3-4] (there) **came near**, the **high-priests** and the **scribes** with the elders

[5-6] and they **spoke**, **saying** to Him

[7-8] (You) **tell us**, by what authority, these (things), You **do**?

[1-2] or who (He) **is**, who **has been giving** to You the **authority**, **this**?

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

If literary counts are accurate, the cyan dashed line represents the completion of the 6000<sup>th</sup> literary element in the Gospel of Luke.

## Luke

[1-2] I will ask you – even 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,

[4] “(it was) from heaven”

[5] He will say

[1] because of what, did you not believe in him?

[2] and if we say,

[3] “(it was) from humankind”

[4-5] the crowd, all, will stone us!

[6] for having believed, it is –

[7] John, a prophet, to be

[8-9] and they answered, “not to know, from where”

[10] and Jesus said to them

[1] neither will I tell you

[2] by what authority, these (things), I do!

[3-4] and He began, to the crowd, to tell the parable, this

[5-6] a man [a certain-one] planted a vineyard

[7] and he leased it to tenants

[8-9] and he journeyed, times, considerable

[10] and at an appointed time he sent to the tenants, a servant –

[1] in order that, from the fruit of the vineyard, they will give to him

[2-3] but the tenants sent-away him – having beaten (him) – empty-handed

[4-5] and he put-forward another – to send a servant

[6-8] and they, even him, beating and dishonoring, sent-away, empty-handed

[9-10] and he put-forward a third – to send

[1-2] but they, even this-one, wounding, cast-out

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

[4] what shall I do?

[5-6] I will send my son, the beloved

[7] perhaps this-one, they will respect

[8-10] but seeing him, the tenants reasoned to one-another, saying

[1] this is the heir!

[2-3] let us kill him, in order that, ours, may be the inheritance!

[4-5] and casting him out of the vineyard, they killed (him)!

[1] what then will (there) do to them, the master of the vineyard?

[2] he will come

[3-4] and he will destroy the tenants, those

[5] and he will give the vineyard to others!

## Luke

[6-7] but **hearing**, they **said**

[8] **let** it **not be**!

[9-10] but which, **gazing-intently** at them, He **said**

[1-2] what then **is** it which, **having been written**, (**is**) this:

[3-4] a stone which (there) **rejected**, (those) who **were building**

[5-6] **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 (there) **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**

[1] Teacher, we **know**

[2-3] that rightly, You **speak** and **teach**

[4] and You **do not receive** a face [*show partiality*]

[5] but upon truth, the way of God, You **teach**

[6-7] **is** it right (for) us, to Caesar, tribute, **to give** – or **not**?

[8-9] but **having perceived** of them, the craftiness, He **said** to them

[10] **show** Me a *denarius*

[1-2] of whom **does** it **have** an **image** and **inscription**?

[3] and they **said**

[4] (it **is**) of Caesar

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

[6-7] therefore **give** what (**is**) Caesar's, to Caesar

[3] and what (**is**) God's, to God

[8-9] and they **were not able**, **to take hold** of His word before the crowd

[10] and **marveling** upon His answer –

[1] they **were-silent**

[2] but **coming**, some of the Sadducees –

[3-4] who **were saying**, resurrection, **not to be** –

[5-6] they **asked** Him, **saying**

[7] Teacher, Moses **wrote** to us

[8-9] if a certain-one's brother **should die**, **having** a wife –

[10] and this-man, childless, **be** –

## Luke

[1] that (there) **should take**, his brother, the woman

[2] and **raise-up** seed to his brother

[3-9] now then, **seven** brothers, (there) **were**

[10] and the **first**, **having taken** a wife –

[1] **died**, **childless** –

[2] and the **second**

[3] and the **third** **took** her

[4-10] and likewise also the **seven** **did not leave** a child

[1] and they **died**

[2] later, also, the woman **died**

[4-5] the **woman**, then – in the resurrection, whose of them **will be** (the) **woman**?

[3-9] for the **seven** **had** her (as) wife!

[10] and (there) **said** to them, Jesus

[1-2] the sons of the **age**, **this**, **marry** and **are given-in marriage**

[1-2] but those **being considered-worthy**, of the **age**, **that**, **to enjoy** –

[3] and of the **resurrection** which (**is**) from (the) dead –

[4-5] they neither **marry** nor **are given-in-marriage**

[6-7] for not even, **to die**, still, **are** they **able**

[8] for angel-like, they **are** –

[9] and sons, they **are** of God –

[10] of the resurrection, sons, **being**

[3] but that (there) **are raised**, the dead –

[4-5] even Moses **declared** upon the thorn-bush, as he **said**:

[1-4] “**Lord**, the **God** of Abraham, and **God** of Isaac, and **God** of Jacob”

[5] and God, He **is not**, of dead (people) –

[1] but of (those) **living**!

[2] 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

[1] (there) **said**, (the) Lord, to my Lord

[2] **sit** at My right-hand

[3] until I **make** Your **enemies** –

[4-5] a footstool of Your **feet**!

## Luke

[4] David thus, “Lord,” Him, **calls**

[5] and how, his son, **is** He?

[1] and while all the crowd **was listening**

[2] He **said** to [His] disciples

[3] **beware** of the scribes

[4-5] who **are wanting, to walk-around** in robes

[6-7] and **are loving greetings** in the marketplaces and **first-seats** in the synagogues

[8] **first-reclining-places** in the suppers

[9] who **devour** the houses of the widows

**[10]** and for a pretext: long, **pray**

[1] these **will receive** a greater judgment!

20:47

[2-3] and **looking up**, He **saw**

21:1

[4] the – **depositing** into the treasury, their gifts – rich

[5-6] and He **saw** a **certain-one**, a **widow**,

[7-8] poor, **depositing** there, **lepis** [*copper coins*], **two**

[9] and He **said**

**[10]** truly I **say** to you, that

[1-3] the **widow, this** – the **poor** – more than all, **has deposited**

[4-5] for all these, from what **is abounding** to them, **deposited** for the gifts

[1] but **she**, from her poverty –

[2-3] all the sustenance which **she had** – **she deposited!**

[4] and as some **were speaking** concerning the temple –

[5-7] that with **stones, beautiful**, and with **gifts**, it **had been adorned** –

[8] He **said**

[9] these (things) which you **see** –

**[10]** (there) **come days** in which –

**[1-2]** (there) **will not be left, stone** upon **stone**, which **will not be thrown down**

[3-4] and they **asked** Him, **saying**

[5] Teacher – **when**, then, **will** these (things) **be**?

[1] and what (**is**) the **sign**

[2-3] **when** (there) **are about**, these (things), **to happen**?

[4] but He **said**

[5-6] **see** that you **are not deceived**

[7-8] for many **will come** in My name, **saying**

[9] I **am!**

**[10]** and, the **appointed-time has come near!**

[1] **do not go** after them

[2-3] and when you **hear wars** and **commotions**

[4] **do not be frightened**

## Luke

[5-6] for **it is necessary** (for) these (things) **to happen** first

[7] but not at once (**is**) the end

[8] then He **said** to them

[9] (there) **will rise up**, **nation** against nation

**[10]** and **kingdom** against kingdom

[1-2] and (there **will be**) **earthquakes**, **great**

[3-4] and according to places – **famines** and **plagues**, (there) **will be**

[5] and **terrors**

[1-2] and from (the) heavens – **signs**, **great**, (there) **will be**

**[1-2]** but before these all, they **will cast** upon you their **hands**

[3-4] and they **will persecute**, **delivering** (you) **over** to the **synagogues** and **prisons**

[5-6] **being led away** before **kings** and **governors** for the sake of My name

[7] it **will happen** to you, for a witness

**[8-10]** **settle**, then in your hearts, **not to practice-beforehand**, **to make-defense**

[1] for I **will give** to you –

[2-5] a **mouth** and **wisdom** which (there) **will not be able**, **to resist** or **to deny**, all who **are opposing** you

[1-4] and you **will be delivered over**, even by **parents** and **brothers** and **relatives** and **friends**

[5] and they **will put-to-death**, (some) from you

[6] and you **will be**, **being hated** by all because of My name

[7] and a hair from your head **will not perish**

[8] by your endurance, you **will obtain** your lives

[9] but **when** you **see** (there) **being surrounded** by encampments, Jerusalem:

**[10]** then **know**:

[1] that (there) **has come near**, her desolation

[2-3] then (those) who (**are**) in Judea, **let flee** into the mountains

[4-5] and (those) who (**are**) in her midst, **let depart**

[6-7] and (those) who (**are**) in the lands, **let not enter** into her

[8] because **days** of vengeance, these **are** –

**[9-10]** of which, **to fulfill** all, which **has been being written**

[1-2] woe (**be**) to (those) who, in womb, **are having**

[3] and to (those) who **are nursing** in those **days**

[4-5] for there **will be distress**, **great**, upon the earth –

[6-7] and wrath against the **people**, **this**

[8] and they **will fall** by (the) mouth of sword

**[9-10]** and **they will be taken captive** into the **nations**, **all**

[1] and Jerusalem **will be**, **being trampled** by Gentiles

[2] **until** which, (there) **are fulfilled**, (the) **appointed-times** of (the) Gentiles

## Luke

[3-5] and (there) **will be signs** in **sun** and **moon** and **stars**  
 [3-4] and upon the earth (there **will be**) distress of nations in perplexity over (the) roar of (the) **sea** and (the) **surge**  
 [5-6] (the) **fainting** of people from **fear** and **anticipation** of what **is coming** upon the world  
 [6] for the powers of the heavens **will be shaken**  
 [7] and **then** they **will see** –  
 [8-10] the Son of Man **coming** in a cloud with **power** and **glory, great**  
 [1-2] and **when** these (things) **are beginning, to happen**  
 [3-4] **straighten up** and **lift up** your heads  
 [7] because (there) **has drawn near**, your redemption!  
 [5] and He **told** them a parable:  
 [1-2] **see** the **fig-tree** and **all** the trees –  
 [3] **when** they **put forth**:  
 [4-5] already, **seeing** for yourselves, **know** that  
 [6] already near, the harvest **is**  
 [7-8] likewise also **you** – a **when you see** these (things) **happening**,  
 [9] **know** that –  
 [8] near **is** the Kingdom of God  
 [10] truly I **say** to you, that  
 [1-2] (there) **will not pass away**, the **generation, this**  
 [3] **until** which, all (things) **happen**  
 [9-10] the **heaven** and the **earth will pass away**  
 [4] but My words **will not pass away**  
 [5-6] but (you) **watch yourselves**, lest (there) **be weighed down**, your hearts, in dissipation  
 [7-8] and **drunkenness** and **anxieties** of this life  
 [9-10] and (there) **come** upon you, **suddenly**, the **day** –  
 [1] **that** – like a trap!  
 [2-3] for it **will invade** upon all (those) who **are dwelling** upon (the) face of all the earth  
 [4-5] but **be vigilant** in every **appointed-time, praying**  
 [6-7] that you **may overcome, to escape these, all**  
 [8-9] which **are being about, to happen**  
 [10] and **to stand** before the Son of Man  
 [1-2] and He **was** – the **days** – in the temple, **teaching**  
 [3-5] but the nights – **going out** – He **lodged** in the Mount which **is being called** “of Olives”

[1] and all the crowd **came-in-early-morning** to Him in the temple  
 [2] **to hear** Him

[3-4] and (there) **drew near**, the Feast of Unleavened-Breads, which  
     **is being called** Passover

[5-6] and (there) **sought**, the **high-priests** and the **scribes** –  
 [7] which, how they **might destroy** Him  
 [8] for they **feared** the people  
 [9-10] and (there) **entered**, Satan, into Judas, the **being called**, “Isca-riot,” –

[1-2] **being** of the number of the **twelve** –  
 [3-4] and **departing**, he **spoke** with the **high-priests** and **officers**  
 [5] which, how, to them, he **might deliver-over**, Him

[1-3] and they **rejoiced** and **agreed** with him, silver-money, **to give**  
 [4] and he **consented**  
 [5-6] and he **sought** a **good-appointed-time**, of which, **to deliver-over**, Him  
 [7] without a crowd (**being**) to them  
 [8] and (there) **came**, the **day** of the Unleavened-Breads  
 [9-10] [in] which, **it is necessary, to sacrifice** the Passover

[1-2] and He **sent Peter** and **John**, **saying**  
 [3-5] **going, prepare** for us the Passover, that we **may eat**  
 [6] and they **said** to Him  
 [7] where **do** You **want**  
 [8] that we **prepare** (it)?  
 [9] and He **said** to them  
 [10] behold, when you **are entering** into the city –

[1-2] there **will meet** you, a man – a jar of water, **carrying**  
 [3] **follow** him into the house  
 [4] into which, he **enters**  
 [5] and **say** to the head-of-household of the house  
 [6] (there) **says** to you, the Teacher  
 [7-8] where **is** the guest-room, where the Passover, with My disciples, I **may eat**?  
 [9-10] that-one, to you, **will show** an **upper-room, great** –

[1] **having been furnished** –  
 [2] there, **prepare** (it)  
 [3-4] and **departing**, they **found** (it)  
 [5] just as He **had spoken** to them

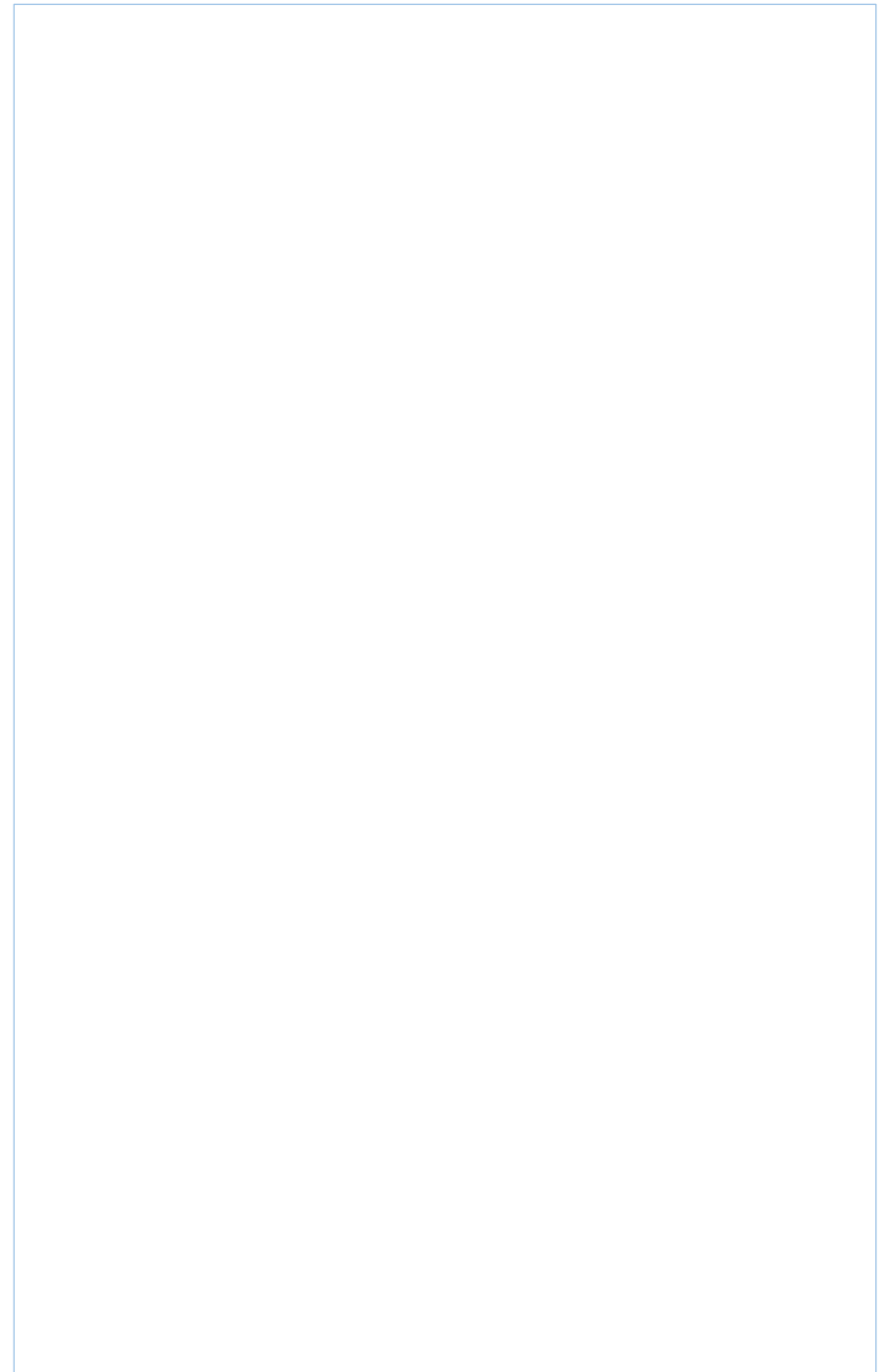
[1] and they **prepared** the Passover  
 [2] and when (there) **happened**, the **hour**  
 [3-4] He **reclined**, and the **apostles** with Him  
 [5] and He **said** to them

## Luke

21:38

22:1

10



## Luke

[1-2] with earnest-desire, I **have desired** this Passover, **to eat** with you  
 [3] before which, Me, **to suffer**  
 [4] for I **say** to you –  
 [1-2] that I **will not eat** it until which, it **is fulfilled** in the Kingdom of God  
 [5-7] and **taking** a cup, **giving thanks**, He **said**  
 [8-9] **take** this, and **divide** among yourselves  
 [10] for I **say** to you –  
 [3] that I **will not drink**, from now, from the product of the vine, until which –  
 [4] the Kingdom of God **comes**  
 [1-3] and as He **was taking bread**, **giving thanks**, He **broke** (it)  
 [4-5] and He **gave** (it) to them, **saying**  
 [1-2] this **is** My body which, for you, **is being delivered-over**  
 [3] this, **do**, in My remembrance  
 [4-5] and the cup, likewise, after which, **to eat**, **saying**  
 [1-2] this (**is**) the **cup**, the new **covenant** in My blood  
 [3] which, for you **is being poured-out**  
 [4-5] but behold, the **hand** of him **betraying** Me, (**is**) with Me at the table!  
 [1-2] because, indeed, the Son of Man – according to which, it **is having been**  
**determined – goes**  
 [3-4] but woe (**be**) to the **man, that**  
 [5] through whom He **is delivered-over!**  
 [1-2] and they **began, to debate among** themselves, which –  
 [3] who, then, it **was** of them –  
 [4-5] who this, **was being about, to do!**  
 [1] and (there) **happened** also, a rivalry among them, which –  
 [2-3] who of them **seemed, to be** greatest  
 [4] but He **said** to them  
 [5] the kings of the nations **rule** over them  
 [6-7] and (those) who **exercise-authority** over them – benefactors, **are called**  
 [8-9] but you (**are**) **not, thus!**  
 [10] but the **greatest** among you –  
 [1] **let become** as the **least**  
 [2-3] and (**he**) who **is leading**, as (**him**) who **is serving**  
 [4] for who (**is**) greater –  
 [5-6] (he) who **is reclining-at-table**, or (he) who **is serving?**  
 [7-8] (**is it**) **not** the, (he) **reclining-at-table?**  
 [9-10] but I, in your midst, **am** like (him) who **is serving**

## Luke

[1] but you **are** the, (those) **having continued** with Me in My trials  
 [2] and I **commit** to you –  
 [5] just as (there) **committed** to me, My father – )  
 [-] a kingdom –  
 [1-2] that you **may eat** and **drink** upon My table in My kingdom  
 [3-4] and you **will sit** upon thrones, the **twelve** tribes, **judging**, of Israel 10  
 [3-4] **Simon, Simon**, behold, Satan **demand**ed you  
 [5] of which, **to sift** like the wheat!  
 [1] but I **prayed** concerning you:  
 [2] that (there) **may not fail**, your faith  
 [3-4] and **you** – once (**you**) **have been turning-back**, **strengthen** your brothers  
 [5] but he **said** to Him  
 [1-2] Lord, with You, ready, I **am**, even unto **prison** and unto **death**, **to go**  
 [3] but He **said**  
 [4-5] I **say** to **you**, **Peter**  
 [1] (there) **will not crow**, **today**, a rooster –  
 [2-4] until **three-times**, Me, you **will deny**, **to know**!  
 [5] and He **said** to them  
 [1-3] when I **sent** you without **moneybag** or **sack** or **sandals**  
 [4] did, a single-thing, you **lack**?  
 [5] and they **said**,  
 [1] **nothing**  
 [2] and He **said** to them  
 [3-4] but now, (he) who **is having** a **moneybag**, **let** (him) **take-up**, likewise also, a **sack**  
 [5] and (he) who **is not having** –  
 [1-2] **let** (him) **sell** his cloak and **buy** a sword!  
 [3] for I **say** to you, that  
 [4-6] this which **is having been written** – **it is necessary**, **to be fulfilled** in Me – which,  
 [7]\* “and with (the) lawless, He **was numbered**”  
 [8-9] even, indeed, what (**is**) concerning Me – an **end**, (it) **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

55-fold measure

“and with (the) lawless, He was numbered” | The placements of “an end” and “as far as this” (page below) may form boundaries for a 55-fold literary measure that corresponds with the “numbering” of Jesus in context. See the comments at John 6 and 12:5 for the possibility of an identical literary stature for Jesus there. Here, the opening of this measure with “swords... two” may be indicative of the literary build for the 55-fold stature. These numbered swords, given in (unit | quantity) format for literary device, are unveiled as “one” and “one” on the next page: Judas and an unspecified “certain-one.” It is by the conduct and literary identity (or lack thereof) of these two men, in context, that Jesus is “numbered.” See comments, next page.

1 ◆ [10] pray –

2 ◆ [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

[5-6] Father, if You will – take-away this cup from Me  
[7] nevertheless, not My will, but Yours, let happen  
[8-9]\* {and (there) appeared to Him an angel from heaven, strengthening Him

[1-2] and becoming in agony – earnestly, He prayed  
[3-4] and (there) 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?

3-5 ◆ [1-3] rising, pray, that you may not enter into temptation!  
[4-5] as, still He was speaking, behold, (there was) a crowd!

10-fold identity:  
Peter

1 ◆ [1-2]\* and (he) who was being called Judas – one of the twelve – leading them  
[3-4] and he came near to Jesus, to kiss Him  
[5] but Jesus said to him

[1-2] Judas – with a kiss, the Son of Man, do you betray?  
[3-5] and seeing, (those) who were around Him – what would be following –

2-3 ◆ [6] they said

4 ◆ [7] Lord, should we strike with a sword?

5 ◆ [8-9] and (there) struck, one – a certain-one – of them, the high-priest's servant

6-7 ◆ [10] and he cut off his ear –

8 ◆ [1] the right

9 ◆ [2-3] and answering, Jesus said

10 ◆ [4]\* leave alone, as far as this! —————→

[5-6] and touching the ear, He healed him!  
[7] but (there) said, Jesus  
[8-10] to the, coming upon Him, high priests and officers of the temple and elders

[1-2] as upon a thief, do you come out with swords and clubs?  
[3] according to day, as I was being with you in the temple  
[4] you did not stretch-out the hands upon Me  
[5-6] but this is your hour and the power of the darkness  
[7-9] and seizing Him, they led (Him) and brought (Him) into the house of the high-priest

[10] and Peter followed from-afar

55-fold measure

“and there appeared...” | The lines indicated here with gray brackets are not included in some manuscripts. Judging by the completeness and flow of literary sets, these six elements appear to be original to Luke.

“one of the twelve” | This phrase is counted as a single literary element for “one.” See similar constructions “one of the seven” and “one of the four” at Rev. 6:1, which are each counted for cardinal number *one*.

“leave alone, as far as this!” | The language of this line may cue the end of the literary measure, similar to examples observed in the Ancient Hebrew. Within this 55-fold measure, Judas betrays Jesus with a kiss. Judas is not developed with a tenfold literary identity in context here. He is the subject for only six elements. Judas's act of betrayal may have fivefold literary significance, as of a literary half-set, indicating the handing over of someone with a five-fingered hand. In fact, Luke casts Judas's betrayal within a 5-fold literary half-set here.

Peter, as “one” of the disciples who were with Jesus at this moment, is developed with tenfold elements in the immediate context here. See the vertical tan line. Peter is the other literary sword, and he is, in fact, swinging a real one! Peter has failed the fivefold command of Jesus (vertical purple line) and has thereby fallen into temptation.

By the moral failures of Judas (5-fold) and Peter (5 x 10 = 50-fold), Jesus was “numbered” with lawless men in context: 5 + 50 = 55-fold stature.

## Luke

[1-2] and as they **were kindling** a fire in (the) midst of the courtyard and **were sitting-together**

[3] (there) **sat**, Peter, in the midst of them

[4-] and **seeing** him – a **young-woman**, a **certain-one** –

[5] **sitting** toward the light –

[-7] and **looking-steadily** at him, **she said**

[8] also this-one, with Him, **was!**

[9-10] but he **denied** (it), **saying**

[1] I **do not know** Him, woman!

[2-3] and after a little – another, **seeing** him, **said**

[4] also you, of them, **are!**

[5] but Peter **said**

[1] man, I **am not!**

[2] and after (there) **elapsing**, like, an **hour, one** –

[3-4] **another**, a **certain-one**, **insisted**, **saying**

[5-6] upon truth, also this-one, with Him, **was!** for indeed, a Galilean, he **is!**

[7] but (there) **said**, Peter

[8] man, I **do not know**

[9] what you **say!**

[10] and immediately, while still he **was speaking** –

[1] (there) **crowed**, a rooster!

[2-3] and **turning**, the Lord **looked-intently** at Peter

[4] and (there) **remembered**, Peter, the word of the Lord –

[5] how He **said** to him that

[1] before a rooster, **to crow today**

[2-4] you **will deny** Me **three-times**

[5-7] and **going** outside, he **wept**, **bitterly!**

[8-10] and the men who **were constraining** Him **mocked** at Him, **beating** (Him)

[1-3] and **blindfolding** Him, they **inquired**, **saying**

[4] **prophesy!**

[5-6] who **is** it, who **was striking** You?

[7-8] and **other** (things), **many**, **blaspheming**, they **spoke** to Him

[9-10] and as it **became day**, (there) **gathered**, the **elder-assembly** of the people –

[1-2] both **high-priests** and **scribes** – and **led away**, Him, to their **Sanhedrin**, **saying**

[3-4] if You **are** the Christ, **tell** us!

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

## Luke

[1] if to you I tell  
 [2] you will not believe!  
 [3] and if I ask –  
 [4] you will not answer!  
 [10] but from now, (there) will be – the Son of Man – sitting at right-hand of the power of God!

[5] and (there) said, all

[1] then You are the Son of God?

[2] and He, to them, said

[3] you say

[4] that I am

[5] and they said

[1] what further, do we have, of testimony, a need?

[2-3] for ourselves, we have heard from His mouth!

22:71

[4-5] 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?

[4-5] and He, answering him, said

[1] you say [so]

[2-3] and Pilate said to the high-priests and the crowds

[4-5] 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

[5-6] and beginning from Galilee as far as here

[7-8] but Pilate, hearing, asked

[9] if the Man, a Galilean, was

[10] and learning –

[1] that from the jurisdiction of Herod, He was –

[2] he sent Him up to Herod

[3] (there) being, even he, in Jerusalem in those days

[4-6] but Herod, seeing Jesus, rejoiced, greatly

[7-8] for he was from long times wanting, to see Him

[9] because of which, to hear concerning Him

[10] and he expected –

[1] a certain **sign**, to see  
 [2] by Him, **happening**  
 [3-4] and he **asked** Him with **words**, **considerable**  
 [5] but He, nothing, **replied** to him

[1-2] and (there) **stood**, the **high-priests** and the **scribes**, intensely **accusing** Him  
 [3-4] and (there) **scorning** Him (also), **Herod** with his **soldiers**  
 [5] and **mocking**

[1-2] **wrapping-around** a **robe**, **magnificent**, he **sent** Him to Pilate  
 [3-4] and (there) **became** friends – both **Herod** and **Pilate** – in that **day** –  
 [5] with **one-another**  
 [6-7] for **they existed-previously** – in enmity, **being** toward **themselves**  
 [8-10] and Pilate, **calling-together** the **high-priests** and the **rulers** and the **people**,  
**said** to them

[1-2] you **brought** to me the **Man**, **this**  
 [3] as **turning-away** the people  
 [4] and behold, I, before you **examining** –  
 [5-6] nothing – I **have found** in the **Man**, **this** – guilty  
 [7] of which (things) you **accuse** against Him  
 [8-9] but not even **Herod**, for **he sent** Him to us  
 [10] and behold, nothing worthy of death, (there) **is** –

[1] **having been done** by Him  
 [2-3] **having**, then, **disciplined** Him, I **will release** (Him)  
 [4-5] but they **cried out** altogether, **saying**

[1-2] **take away**, this-One, and **release** to us Barabbas!  
 [3-4] (who **was** – because of a **revolt**, a **certain-one**, **having happened** in the city –  
 [5] and a **murder** – **having been thrown** into the prison)

[1-3] and again, Pilate **addressed** them, **wanting**, to **release** Jesus  
 [4-5] but they **shouted**, **saying**

[1-2] **crucify**, **crucify** Him!  
 [3] but the **third** [*occasion*] he **said** to them  
 [4] then what evil, **has** (there) **done**, this-One?  
 [5] nothing worthy of death, **have I found** in Him  
 [6-7] **having**, then, **disciplined** Him, I **will release** (Him)  
 [8-9] but they **insisted**, with **voices**, **great**, **demanding** –  
 [10] Him, **to be crucified**

[1] and (there) **overpowered**, their voices  
 [2-3] and Pilate **decreed**, (there) **to be done**, their demand

## Luke

[4] and he released (him) who –  
 [5-6] because of revolt and murder, (was) having been thrown into prison –  
 [7] whom they requested –  
 [8] but Jesus, he delivered-over to their will  
 [9-10] and as they led-away, Him – seizing Simon –  
 [1-2] a certain-one, Cyrene, coming from a field –  
 [3] they placed upon him the cross,  
 [4] to carry behind Jesus  
 [5] and (there) followed with Him a great multitude of the people  
 [6-7] and of women who mourned and lamented Him  
 [8-9] and turning to them, Jesus said  
 [10] [O] daughters of Jerusalem –  
 [1] (you) do not weep for Me  
 [2-4] but for yourselves, (you) weep, and for your children!  
 [5-6] because, behold, (there) come days in which they will say  
 [7] blessed (are) the barren  
 [8] and the wombs which did not bear  
 [9-10] and (the) breasts which did not nurse  
 [1-2] then they will begin, to say to the mountains  
 [3] “fall upon us!”  
 [4] and to the hills,  
 [5] “cover us!”  
 [1-2] because if, in (there being) the moist wood, these (things) they do –  
 [3-4] in (there being) the dry, what will happen?  
 [5] and (there) were led, also others –  
 [1-2] criminals, two – with him, to be put-to-death  
 [3-4] and when they came upon the place which is being called Cranion [skull]  
 [5] there they crucified Him  
 [6-7] and the criminals, which indeed, (being) from right-hands, and which, (being)  
 from left-hands  
 [8] {but Jesus said  
 [1-2] Father, (You) forgive them  
 [9-10] for they do not know, what they do}  
 [1-2] and dividing His garments, they cast lots  
 [3-4] and (there) stood, the people, watching  
 [5-6] but (there) mocked, even the high-priests, saying  
 [7] others, He saved –  
 [8-9] let Him save Himself! –  
 [10] if this-One is the Christ of God –

“but Jesus said...” | The lines indicated here with the gray brackets are not included in some manuscripts. Judging by the literary count, these five elements appear to be original to Luke. They are necessary to the completeness and flow of the literary sets here.

## Luke

[1] the **chosen!**  
 [2-3] and (there) **mocked** Him, also the soldiers, **coming**  
 [4-5] vinegar, **offering** Him, and **saying**  
 [1-3] if **You are** the King of the Jews, (**You**) **save Yourself!**  
 [4] and (there) **was** also an inscription over Him:  
 [5] the King of the Jews (**is**) this-One  
 [1-3] and **one** of (those) who **were being hanged**, criminals, **blasphemed** Him, **saying**  
 [4] **are not** You the Christ?  
 [5-7] (**You**) **save Yourself** and **us!**  
 [8-10] but **answering**, the other – **rebuking** him – **said**  
 [1] **do you not even fear** God? –  
 [2] because under the same decree, **are** you?  
 [3] and **we**, indeed, (**being**) justly due –  
 [4-5] for what **we have done** – **we are receiving**  
 [1] but this-One – nothing out-of-place, **has done**  
 [2] and he **said**  
 [3-4] **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!  
 [5] and it **was** already, like, **hour, sixth**  
 [6-7] and darkness **happened** upon all the land until **hour, ninth**, while the sun (light)  
**failed**  
 [8] and (there) **was torn**, the curtain of the temple, middle-wise  
 [9-10] and **shouting** with a **voice, great**, Jesus **said**  
 [1-2] Father, into Your **hands** I **commit** My spirit!  
 [3-4] and this, **having said** – He **breathed-His-last**  
 [5-6] and **seeing**, the centurion, what **was happening** –  
 [7-8] he **glorified** God, **saying**  
 [9-10] really, the **Man, this-One** – righteous, **was!**  
 [1] and all (the), **being-present-together**, crowds –  
 [2-3] at the **spectacle, this, observing**  
 [4] what **had been happening** –  
 [5-6] **beating** the **breasts**, they **returned**  
 [7] and (there) **stood**, all His friends, from a distance  
 [8-9] and women who **had been accompanying** Him from Galilee – **watching** these  
 (things)

## Luke

[10] and behold, (there **was**) a man –

[1-2] (**being**) by **name**, **Joseph** –

[3] a **counselor**, **belonging**

[4-6] (and) a **man**, **good** and **just** –

[7-8] this-one **was not**, **having agreed with** their **counsel** and **action** –

[9] (**being**) from **Arimathea** of (the) 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 (the) **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** (there) **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, 24:1

they **came**, **carrying** – which, they **had prepared** – spices

[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

[1-2] and behold, **men**, **two**, **approached** them, in apparel, **flashing**

[7-8] and as – **terrified** – **becoming**, **they** [the women] – and **bowing** the faces to the ground –

[3] they [*the men*] **said** to them

[9] why do you **seek** (Him) –

[4] who **is living** –

[-] among the dead? )

[10] He **is not** here!

[5] on-the-contrary, He **has been raised up!**

[1] **remember**:

[2-4] 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 (the) **hands** of people,

[7] **sinful**

[8] and **to be crucified**

[9] and on the third **day**, **to be raised-up**

[10] and they **remembered** His words

250-fold reflection of "sign"

60-fold measure

250-fold reflection

250-fold reflection of "sign"

[1-2] and **having returned** from the tomb, they **announced** these all to the **eleven** 10

[3] and to all the **rest**

[4-5] and they **were** the **Magdalene, Mary**

[6] and **Joanna**

[7-8] and **Mary, who (was) of James**

[9] and the **others** with them –

[10] they **told** the apostles these (things)

[1-2] and (there) **appeared** – before them, like empty-tales – the **words, these**

[3] and they **disbelieved** them

[4-5] but Peter, **having arisen, ran** to the tomb

[6-7] and **stooping, he saw** the **linen-cloths, alone**

[8-9] and **he departed** to **his-own, marveling**

[10] at what **had been happening**

[1-2] and behold, **two** of them, in that **day, were, going** to a village,

[3-4]\* **being far-off, stadions, sixty,** from Jerusalem – 60

[5] to which, (the) name **(was)** Emmaus

[6] and they **conversed** with one-another concerning all –

[7] which **had been happening** – these (things)

[8-10] and it **happened** – in which, **to converse,** them, and **to discuss** –

[1-2] and **He – Jesus!** – **drawing near, went** with them

[3-4] but their **eyes were arrested,** of which, **not to recognize** Him

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

[1-3] what **(are)** the **words, these,** which you **exchange** with one-another, **walking?**

[4-5] and they **stood, (being)** gloomy

[1] and **answering, one** –

[2-3]\* **(being)** by **name, Cleopas** – **said** to Him

[4-5] **do You, alone, sojourn** (in) Jerusalem and **do not know**

[6-7] what **has been happening** in her in the **days, these?**

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

[9] of what kind **(are they)?**

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

[1-3] which **(are)** concerning **Jesus, the Nazarene,** who **became** a **man** –

[4] a **prophet,**

[5-6] mighty in **deed** and in **word** before God

[7] and all the **people**

[8-9] how that both – (there) **delivered-over,** Him, our **chief-priests** and **rulers,** to a decree of death – and **crucified** Him!

250

1000

60-fold measure

60-fold measure

If literary counts are accurate, the cyan dashed line indicates the completion of the 7000<sup>th</sup> literary element in the Gospel of Luke. This line forms a pivot point from unbelief to belief, as the apostles initially hear of the resurrection. This line may also serve as a mirroring point for a 250-fold reflection, reaching from Herod's wish to see a "sign" in Jerusalem (23:8), to the disciples' opportunity to see the resurrected Jesus in Jerusalem (24:53).

"being far-off, *stadions, sixty,* from Jerusalem" | This measure, given in (unit | quantity) format for literary device, appears to establish literary measures reaching forward and backward. Reaching backward, the measure is baselined from the resurrection morning (24:1). Reaching forward, the measure lands at a succinct statement of the gospel message – the death and resurrection of Christ – in a context where Jesus means to go "farther" in a direction away from Jerusalem.

[10] but we had hoped –

[1-2] that He was the, being about, to redeem Israel

[3] and on-the-contrary, indeed, besides all these (things) – third, this day goes –

[4] from which, these (things) happened

[5-6] but also, women, certain-ones from us, astonished us –

[7] (there) having become morning at the tomb –

[8-10] and not finding His body, they came, saying

[1] even a vision of angels, to have seen

[1-2] who said, Him, to live!

[2-3] and (there) went, some of those with us, to the tomb, and found (it) so –

[4] even just as the women said

[5] but Him, they did not see

[6] and He said to them

[7-8] O foolish (ones) and slow in heart, of which, to believe

[9] upon all which (there) spoke, the prophets!

[10] were not these (things) necessary –

[1] to suffer – the Christ –

[3] and to enter into His glory?

[2-3] and beginning from Moses and from all the prophets, He explained to them in all the Scriptures

[4] what (was) concerning Himself

[5-6] and they drew near to the village where they went

[7-8] and He acted-as-if – farther, to go

[9-10] and they urged Him, saying

[1] remain with us! –

[2] because, toward evening, it is

[3] and (there) has declined, already, the day

[4-5] and He entered, of which, to remain with them

[6-7] and it happened, in which, (there) to recline-at-table, Him with them –

[8-9] taking the bread, He gave thanks

[10] breaking (it) –

[1] He gave (it) to them

[2-3] and of them – (there) were opened, the eyes

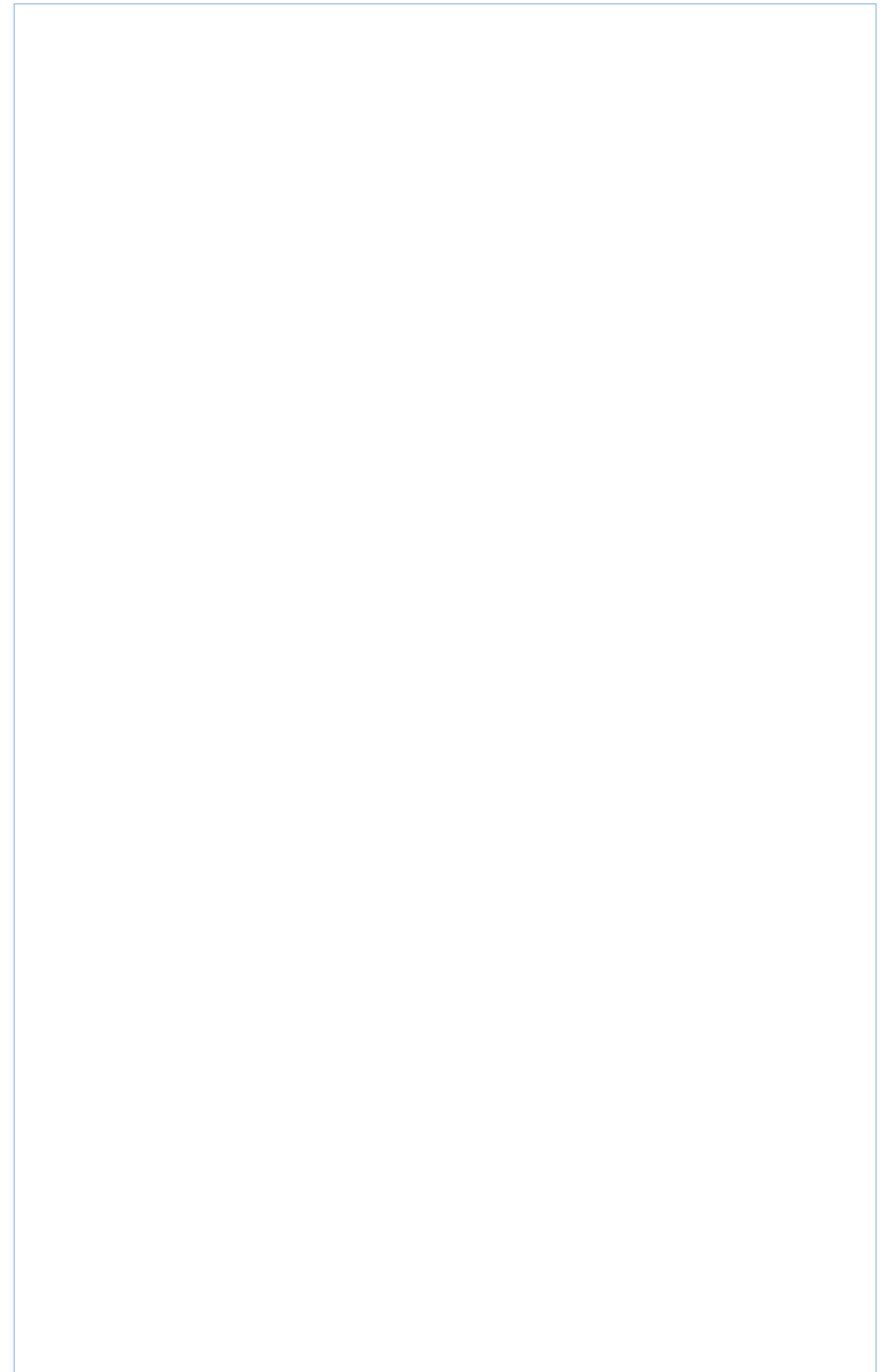
[4] and they recognized Him!

[4-5] and He – invisible, became – from them!

[5] and they said to one-another

250-fold reflection of "sign"

60-fold measure



## Luke

[1] **were not** our hearts **being kindled** (in us)  
 [2] as He **spoke** to us on the way  
 [3] as He **opened** to us the Scriptures?  
 [4-5] 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

10

[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?  
 [2-5] **see** My **hands** and My **feet** –  
 [6] that I **am** He!  
 [7-8] **examine** Me and **see**  
 [9-10] because a spirit – **flesh** and **bones** – **does not have**

[1-2] as Me, you **see**, **having**  
 [3-6] and this, **speaking**, He **showed** to them the **hands** and the **feet**  
 [7-8] but as they still **were disbelieving** – from the joy – and **marveling** –  
 [9] He **said** to them  
 [10] **do** you **have** anything edible here?

[1-2] and they **gave** to Him – of **fish**, **broiled** – a part  
 [3-4] and **taking**, before them, He **ate**!  
 [5] and He **said** to them

[1-2] these (**are**) My words which I **spoke** to you  
 [3] still **being** with you  
 [4] because **it is necessary**:  
 [5-7] (there) **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 –

## Luke

250-fold reflection of "sign"

[1] thus it **has been written**:

[2] (there) **to suffer**, the Christ

[3] and **to rise** from (the) dead on the **third day**

[4-5] and (there) **to be proclaimed** in His name, repentance for remission of sins, to all the nations, **beginning** from Jerusalem

[6] you (**are**) witnesses of these (things)

[7] and (behold), I **send** the promise of My Father upon you

[8-9] but **stay** in the city until which, you **are clothed** – from on high – (with) power

[10] and He **led** them (outside) as far as to Bethany

[1-2] and **lifting** His **hands**, He **blessed** them

[3-4] and it **happened**, in which, (there) **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!

24:53

If literary counts are accurate, the total literary count of the Gospel of Luke is 7,250 elements. 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 stage is set for Luke's sequel: the Book of Acts.

## Luke

Literary Counts: Luke	145	3678	7250	
	Heaven	Earth	Total	
chapter 1	63	215	278	1000 (1st)
chapter 2	19	290	309	
chapter 3	6	215	221	
chapter 4:1-34	7	185	192	
Literary Mirror: Authority over demons				
chapter 4:35-44	2	51	53	1000 (2nd)
chapter 5	3	198	201	
chapter 6	3	275	278	
chapter 7:1-41a	2	216	218	
Stature of Sin-Debt		250	250	
Literary Mirror: 500-fold stature of Sin (250 / 250)				
Stature of Sin-Debt		250	250	1000 (3rd)
Stature of Sin-Debt		50	50	
chapter 7:41b-50		44	44	
chapter 8	1	446	447	
chapter 9:1-22		209	209	
Literary Mirror: Resurrection on the 3rd Day				
chapter 9:23-62	17	191	208	1000 (4th)
chapter 10	10	337	347	
chapter 11	12	256	268	
chapter 12:1-38a	15	162	177	
Literary Mirror: Second / Third Watch of the Faithful				
chapter 12:38b-59		107	107	1000 (5th)
chapter 13	2	238	240	
chapter 14	3	191	194	
chapter 15	2	268	270	
chapter 16:7a		189	189	
Literary Mirror: Unjust manager				
chapter 16:7b	28	280	308	1000 (6th)
chapter 17	10	192	202	
chapter 18	13	199	212	
chapter 19:1-46a	2	276	278	
Literary Mirror: Den of Robbers / House of Prayer				
chapter 19:46b-48		14	14	1000 (7th)
chapter 20	25	192	217	
chapter 21	10	151	161	
chapter 22	15	301	316	
chapter 23	5	239	244	
chapter 24:1-10	5	43	48	
Literary Mirror: Unbelief / Belief; Sign of Resurrection (250 / 250)				
chapter 24:11-53	5	245	250	
<b>Total Literary Count:</b>	<b>7250</b>			

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:

$$(7 \text{ days}) \times (\text{thousandfold time stature}) \rightarrow 7,000\text{-fold}$$

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
<b>Subtotal:</b>	<b>138.0</b>

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
<b>Subtotal:</b>	<b>73.0</b>

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
<b>Subtotal:</b>	<b>370.0</b>

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
<b>Subtotal:</b>	<b>419.0</b>

<b>Total:</b>	<b>1000.0</b>
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