

LUKE 1 NLET

PROLOGUE

LUKE EXPLAINS THE CIRCUMSTANCES AND PURPOSE FOR WRITING THIS HISTORICAL ACCOUNT

1 Since surely many have put their hands *to the task* of again setting in order a written statement concerning the historical realities which have been lastingly assured amongst us – 2 just as the ones who came to be original Eyewitnesses and Attendants of the Word transmitted to us, 3 I also, as one who lastingly *and* thoroughly followed all things

- from a beginning
 - in order
 - precisely,
- deemed it *fitting* to write to you, most excellent Theophilus¹, 4 in order that you might know the infallibility of the words with which you were instructed².

THE SITUATION OF ZACHARIAS AND ELIZABETH

5 *There* came to be in the days of Herod, the³ king of the Jews, a certain priest by the name of Zacharias from *the* Division of Abijah⁴ and the wife⁵ *that was* his⁶ from the daughters of Aaron. And, the name *that was* hers was Elizabeth.

6 Now, they were

- righteous *ones* – both *of them* – face to face with⁷ the God,
- ones who *were* walking in harmony with all the Injunctions and righteous ordinances of the Lord,
- blameless *ones*.

¹ 'Theophilus' – a masculine Greek name meaning 'Friend of God'

² 'you were instructed' – a translation of the Greek word κατηχήθης which could be transliterated as 'you were catechized', although not having some of the narrow connotations of the modern English word.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁴ 'Division of Abijah' – Daily priestly service in the Temple at Jerusalem was divided up amongst 24 'divisions' or 'sections' of priests. Each section was responsible for one week of service in perpetual, regular rotation, beginning on Saturdays.

⁵ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' before 'wife'.

⁶ 98.6% of the Greek manuscripts, including the best line of transmission (f35), have a genitive pronoun here, translated as 'that was his', instead of a dative pronoun, which means 'to (or 'for') him'.

⁷ 99.4% of the Greek manuscripts, including the best line of

7 And, *there* was NOT a child for them, because the Elizabeth was barren.

And, they were both ones who were lastingly well-advanced in the days *that were* theirs.

THE HEAVENLY MESSENGER GABRIEL PROPHESES THAT ZACHARIAS AND ELIZABETH WILL HAVE A CHILD

March 19, 7 B.C.⁸

8 Now, it came about that, while he was doing *his* priestly duty in connection with the regular ordering of the Division *that was* his in the presence of the God 9 according to the custom of the priesthood, he obtained by lot the *duty* to offer incense, being one who is entering into the Sanctuary⁹ of the Lord.

10 And, all the multitude of the People were offering prayers outside at the hour of the Incense Offering.

11 Now, a *heavenly* messenger of YaHWeH¹⁰ was seen by him, having lastingly stood on *the* rights¹¹ of the Altar of the Incense.

12 And, Zachariah was disturbed after seeing *him*. And, fear fell upon him.

13 Now, the *heavenly* messenger said to him, "Stop fearing, Zachariah for the reason that the entreaty *that was* yours *entered* into *Heaven and* was heard! And, the wife *that is* yours – Elizabeth – shall give birth to a son for you. And, you shall call the name *that is* his 'John'.

14 And, he shall be a joy to you – even exultation! And, many shall rejoice because of the birth¹² of him.

15 For, he shall be great in the opinion of the Lord.

transmission (f35), have 'face to face with' here instead of 'in the presence of'.

⁸ The dates that are supplied in this translation are derived from the work of Eugene Faulstich who used the science of historical astronomy to precisely find the dates of events in the Bible. These dates are not inspired and need not be believed but, in the translator's opinion, are the best that we have.

⁹ 'the Sanctuary' – in other words, the innermost part of the Temple which was called 'the Holy of Holies'

¹⁰ 'YaHWeH' – The Greek has the word 'Lord' (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

¹¹ 'rights' – yes, the word is plural in Greek.

¹² 70% of the Greek manuscripts, including the best line of transmission (f35), have 'the birth' instead of 'the generation'.

And, he shall by no means drink wine and liquor.

And, he shall be full of a spirit – *namely*, holy one¹³ – already from out of *the* womb of his mother.

16 And, he shall turn back many of the sons of Israel to their YaHWeH¹⁴ Elohim¹⁵.

17 And, he himself shall go first ahead of Him with a spirit and a power of Elijah¹⁶,

➤ to “**turn hearts of fathers around toward children**”¹⁷ and

➤ to *turn* unpersuaded *ones* around to an understanding of righteous *ones*,

➤ to prepare for YaHWeH¹⁸ a people, a *people* who have been lastingly *and* thoroughly prepared.¹⁹

18 And, Zacharias said to the *heavenly* messenger, “In accord with what shall I come to know this? For, I, for my part, am an old man. And, the wife *that is* mine is one who is lastingly well-advanced in the days *that are* hers.”

19 And, responding, the *heavenly* messenger said to him, “I, for my part, am Gabriel, the one who lastingly stands near – face to face with – the God! And, I was dispatched to speak to you and to make an excellent announcement of these things to you!

20 And, look! You shall be one who is keeping silent and one who is unable to speak until the day these things come about, in return for *the fact that* you did not

believe the words *that were* mine, which shall be fulfilled in the exact time *that is* theirs.”

ZACHARIAS BECOMES MUTE

21 And, the People were expecting the Zacharias to *come out*. And, they were marveling while he was lingering in the Sanctuary²⁰.

22 Now, having come out, he was not able²¹ to speak to them. And, they found out that he had lastingly seen an appearance in the Sanctuary. And, he himself was gesturing to them.

And, he remained mute.

23 And, it came to be, when the days of the sacred service *that was* his were fulfilled, he went away to the house *that was* his.

ELIZABETH CONCEIVES AND BEGINS TO BEAR A CHILD

soon after March 19, 7 B.C.

24 Now, after these, the days of *the sacred service that was his*, Elizabeth – the wife *that was* his – took a baby along with *her*²²!

And, she was concealing herself entirely for five months, saying, 25 “Thus the²³ Lord has lastingly done FOR ME in the course of days – *namely*, the *days* He looked upon *me* – to take away from *me* the²⁴ disgrace *that was* mine amongst people.”

GABRIEL ANNOUNCES TO MARY THAT SHE WOULD BE BEAR THE DIVINE, ETERNAL KING OF THE JEWS

After August 13 – early September, 7 B.C.

26 Now, in the month – *namely*, the sixth month²⁵ – the *heavenly* messenger Gabriel was dispatched by²⁶ the God to a city of the *region* of Galilee by the name of

¹³ ‘a spirit – *namely*, holy one’ – The noun phrase has no definite article, although it could still refer to the Holy Spirit. If a person has a holy spirit, it is the work of the Holy Spirit.

¹⁴ ‘YaHWeH’ – See footnote 14 above.

¹⁵ ‘Elohim’ – The Greek words here are τὸν θεόν which would normally be translated ‘the God’. However, following on the heels of an unarticulated word for ‘Lord’ as it does, this articulated noun may well indicate the great name for God in the Old Testament which can be transliterated as ‘Elohim’. ‘Elohim’ is plural in Hebrew. It refers to the three exalted divine Ones. YaHWeH Elohim is a common way of referring to God in the Old Testament.

¹⁶ A reference to Malachi 4:5

¹⁷ A reference to Malachi 4:6

¹⁸ ‘YaHWeH’ – The Greek has the word ‘Lord’ (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

¹⁹ This sentence is an allusion to ideas expressed in Malachi 3:1 and Malachi 4:5-6, the very last two verses of the last book of the Old Testament.

²⁰ ‘the Sanctuary’ – in other words, the innermost part of the Temple, ‘the Holy of Holies’, where the Altar of Incense was located.

²¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘he was not able’ instead of ‘he was not being able’

²² ‘took a baby along with her’ – a literal translation of the Greek verb. It has been understood to mean ‘conceived’.

²³ 99.3% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’.

²⁴ 98.8% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’.

²⁵ ‘the sixth month’ – Jewish months are approximately one day shorter than a Gregorian month. So, the sixth month would have begun approximately on August 13. Jews would consider any part of a month after the sixth month began to be part of the sixth month. Considering that Jesus was likely born on May 14, 6 B.C., one would surmise that this appearance of the angel to Mary was most likely quite early after the sixth month began – that is, soon after August 13 to give enough time for a normal gestational period.

²⁶ 98.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘by’ instead of ‘from’.

Natzareth 27 to a virgin having been lastingly engaged to a man by the name of Joseph, from a house of David. And, the name of the virgin – Mary.

28 And, having come in, the *heavenly* messenger²⁷ said to her, “Hail²⁸, *woman* who has lastingly been shown favor! The Lord *is* along with you! You, for your part, *are a woman* who is being blessed amongst women!”²⁹

29 Now, she, having seen *him*,³⁰ was stirred up upon the occasion of the word³¹ *that* was his³². And, she was debating with herself of what sort the greeting – *namely*, this *one* – might be.

30 And, the *heavenly* messenger said to her, “Stop fearing, Mary! For, you have found grace before the God! 31 And, look!

- You shall take *a baby* along with *you* in *your* womb.
- And, you shall bear a son.
- And, you shall call the Name *that is* his – ‘Jesus.’
- 32 This One shall be great!
- And, He shall be called ‘Son of *the* Most High One’!
- And, YaHWeH³³ Elohim³⁴ shall give to him the throne of David, the *forefather that is* His!
- 33 And, He shall reign over the House of Jacob into the Ages!
- And, *there* shall NOT be an end of Kingdom *that is* His.”

34 Now, Mary said to the *heavenly* messenger, “How shall this be, since I have not come to know a man *intimately*?”

35 And, responding, the *heavenly* messenger said to her, “*The* Holy Spirit shall *suddenly* come upon you; indeed, power from *the* Most High One shall overshadow you. On which account also, the holy One Who is being generated shall be called ‘Son of God’!

GABRIEL ANNOUNCES TO MARY THAT HER RELATIVE
ELIZABETH IS AMAZINGLY ALREADY BEARING A SON

36 And, look! Elizabeth – the relative *that is* yours – also she herself *is* one who has lastingly taken along a son in her womb! And, this is six months for the *woman* who is being called ‘barren’! 37 Because, every utterance is not impossible in the hands of the God³⁵.”

MARY WILLINGLY PLACES HERSELF
UNDER YAHWEH’S AUTHORITY

38 Now, Mary said, “Look! The *female* slave of YaHWeH³⁶. May it come to be for me in accord with the utterance *that* you *uttered*!”

And, the *heavenly* messenger departed from her.

THE BABY IN ELIZABETH’S WOMB SPRINGS
WITH EXALTATION IN THE PRESENCE
OF THE VERY YOUNG CHILD IN MARY’S WOMB

39 Now, Mary, having risen, went to the hill country with haste to a city of Judea.

40 And, she entered into the house of Zacharias. And, she greeted the Elizabeth.

41 And, *it* came to be *that*, as the Elizabeth heard the greeting of the Mary, the baby³⁷ sprung in the womb *that* was hers.

²⁷ 97.8% of the Greek manuscripts, including the best line of transmission (f35), include ‘the heavenly messenger’.

²⁸ ‘Hail’ – a greeting which expresses acclamation.

²⁹ 97.8% of the Greek manuscripts, including the best line of transmission (f35), include ‘You, for your part, *are a woman* who is being blessed amongst women!’.

³⁰ 97.6% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having seen *him*’.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the prepositional phrase ‘upon the occasion of the word *that* was his’ after the verb ‘she was stirred up’.

³² 96.3% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘*that* was his’.

³³ ‘YaHWeH’ – The Greek word here is κύριε (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to

indicate the great four-letter name for God in the Old Testament which can be transliterated as ‘YaHWeH’. It refers to the One Who exists eternally and seems particularly fitting here.

³⁴ ‘Elohim’ – The Greek words here are τὸν θεόν which would normally be translated ‘the God’. However, it is this translator’s observation that the New Testament writers often seemed to use this articulated noun to indicate the great name for God in the Old Testament which can be transliterated as ‘Elohim’. It refers to the three exalted divine Ones.

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the hands of’ as a translation of a dative object of this preposition instead of ‘issuing from’ as though the object were in the genitive case.

³⁶ ‘YaHWeH’ – See footnote 33 above.

³⁷ ‘baby’ – The Greek word here is βρέφος (transliterated ‘brephos’). This word is used in the New Testament to refer to very young childre’, both born and unborn (cf. Mark 10:13).

And, the Elizabeth was filled with a spirit – *namely*, a holy one³⁸.

42 And, she raised her voice. With a great voice³⁹ she also said, “YOU, for your part, *are* a woman having been lastingly blessed amongst women! And, the Fruit of the Womb *that is* yours is One Who has been lastingly blessed! 43 And, from where *does* this *come* to me – that the mother of the Lord *Who is* mine might come to me?!

44 For, look! As the voicing of the greeting *that was* yours came into the ears *that are* mine, the baby⁴⁰ with exaltation⁴¹ sprung in the womb *that is* mine! 45 And, a blessed woman is the woman who believed that *there* shall be a fulfillment of the things having been lastingly spoken to her issuing from YaHWeH⁴²!

MARY MAGNIFIES THE LORD FOR HIS FAVOR TOWARD HER
AND FOR THE JUST WAY THAT HE DEALS WITH MANKIND

46 And, Mary said,
“The psyche⁴³ *that is* mine is magnifying the Lord!
47 And, the spirit⁴⁴ *that is* mine has rejoiced *exceedingly* in the power of the God, the Savior *Who is* mine!
48 Because, He looked attentively upon the lowliness of the female slave that is his!
For, look! From now on all the generations shall bless me!
49 Because, the Capable One has done magnificent things⁴⁵ for me!
And, holy⁴⁶ *is* the Name *that is* His!

³⁸ ‘a spirit – *namely*, holy one’ – The noun phrase has no definite article, although it could still refer to the Holy Spirit. If a person has a holy spirit, it is the work of the Holy Spirit.

³⁹ 99.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘a great voice’ instead of ‘a great shouting’.

⁴⁰ ‘baby’ – See footnote 46.

⁴¹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the very young child with exaltation’ instead of ‘with exaltation the very young child’.

⁴² ‘YaHWeH’ – The Greek word here is κύριε (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God in the Old Testament which can be transliterated as ‘YaHWeH’. It refers to the One Who exists eternally and seems particularly fitting here.

⁴³ ‘psyche’ – a transliteration of the Greek word ψυχή which refers to the eternal, immaterial, inner part of a person which thinks, feels, decides, etc.

⁴⁴ ‘spirit’ – referring to the eternal, immaterial, inner part of a

50 And, the mercy *that is* His *endures* for generations⁴⁷ of generations for the ones who are fearing Him!

51 He has done a mighty deed with His Arm⁴⁸.

He scattered abroad arrogant *ones* with respect to the notions of their hearts.

52 He took down rulers from thrones;

And, He lifted high lowly *ones*.

53 He filled quite full ones who were hungry with beneficial things;

And, He sent ones who were rich away empty-handed.

54 He took hold of Israel, His *adopted* son, for Himself instead *in order that* mercy be remembered;

55 Just as He spoke to the *Fore-fathers that are* ours – *that is*, to Abraham and to the seed *that is* his – during an era⁴⁹.”

AFTER THREE MONTHS

MARY RETURNS HOME TO NAZARETH

56 Now, Mary remained together with her about⁵⁰ three months. And, she returned to the house *that* was hers.

ELIZABETH GENERATES A SON

AND THOSE AROUND HER RESPOND

Around December 19, 7 B.C.

57 Now, for the Elizabeth the time to give birth was filled up. And, she generated a son.

58 And, the neighbors and the relatives *that were* hers heard that YaHWeH⁵¹ magnified the mercy *that is* His by means of her. And, they were rejoicing together with her.

THE CIRCUMCISION AND NAMING OF JOHN

Around December 27, 7 B.C.

person which relates to God.

⁴⁵ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘magnificent things’ instead of ‘great things’.

⁴⁶ ‘holy’ – a translation of the Greek word ἅγιον which means ‘set apart from others for divine purposes’.

⁴⁷ 69% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘and’ here. On the basis of 0.8% the NU includes ‘and’ here.

⁴⁸ ‘His Arm’ – cf. Psalm 118:15.

⁴⁹ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘during an era’ instead of ‘until an era’.

⁵⁰ 97.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘about’ (literally, ‘as if’) instead of ‘as’.

⁵¹ ‘YaHWeH’ – The Greek word here is κύριε (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God in the Old Testament which can be transliterated as ‘YaHWeH’. It refers to the One Who exists eternally and seems particularly fitting here.

59 And, it came about *that* in connection with “the Eight”⁵² a day⁵³ came to circumcise the little child.

And, they were giving him a name with reference to the name of the father *that* was his – ‘Zacharias’.

60 And, responding, the mother *that* was his said, “No! Rather, he shall be called ‘John’.”

61 And, they were saying⁵⁴ to her, “*There* is no one amongst the relatives⁵⁵ *that* are yours who is called by this name.”

62 Now, they signaled to the father *that* was his as to whatever he wished him⁵⁶ to be to be called.

63 And, having asked *for* a writing tablet, he wrote, saying, “‘John’ shall be⁵⁷ the name *that* is his.”

And, they all marveled.

64 Now, the mouth *that* was his was opened at that moment; also the tongue *that* was his. And, he was speaking, praising the God.

WHAT HAPPENED IN THE SURROUNDING COUNTRYSIDE

AS THE WORD OF THIS INCIDENT SPREAD

65 And, fear came to be upon all the ones who were dwelling around them.

And, in all the hill country of the Jews all the utterances – *namely*, these – were being discussed.

66 And, all the ones who heard laid *them* away in the hearts *that* were theirs, saying, “So then, what shall the little child – *namely*, this *one* – be?

⁵² ‘the Eight’ – in other words, the well-known eight days after birth on which baby Jewish boys were circumcised.

⁵³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘in connection with the Eight⁵³ a day’ instead of ‘in connection with the Eight – *namely*, the days – it’.

⁵⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were saying’ instead of ‘they said’.

⁵⁵ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘amongst the relatives’ instead of ‘from amongst the relatives’.

⁵⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘him’ instead of ‘it’.

⁵⁷ 26% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall be’ instead of ‘is’.

⁵⁸ ‘YaHWeH’ – The Greek word here is κύριε (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God in the Old Testament which can be transliterated as ‘YaHWeH’. It refers to the One Who exists eternally and seems fitting here.

⁵⁹ ‘a spirit – *namely*, holy one’ – The noun phrase has no definite article, although it could still refer to the Holy Spirit. If a person has a holy spirit, it is the work of the Holy Spirit.

WHAT YAHWEH DID FOR JOHN

And, a hand of YaHWeH⁵⁸ was being with him!

ZACHARIAS PROPHECIES CONCERNING ‘THE CHILD’

67 And, Zacharias, the father *that* was his, was filled with a spirit – *namely*, a holy one⁵⁹. And, he prophesied, saying:

68 “A blessed *one* is YaHWeH⁶⁰ Elohim⁶¹ of the descendants of Israel!

Because, He has overseen for Himself;

And, He has brought about a ransom for the People *that* are His.

69 And, He raised up –

- a Horn of Salvation for us in the⁶² house of David,
- the⁶³ Child *that* is His, 70 just as He spoke by means of the mouth of the holy ones – *namely*, the⁶⁴ Prophets *that* are His from an era,

- 71 Salvation from the⁶⁵ Enemies *that* are ours⁶⁶, even from hands of all the ones who are hating us,

72 to produce mercy in the midst of the Fathers *that* are ours and to remember a testament –

- a holy testament,
- His testament,
- 73 an oath which He swore to Abraham, the *forefather that* is ours, 74 *that is*, an oath to give to us that we who have been rescued from the hands of the Enemies *that* are ours to serve Him fearlessly 75 with piety and

⁶⁰ ‘YaHWeH’ – The Greek word here is κύριε (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God in the Old Testament which can be transliterated as ‘YaHWeH’. It refers to the One Who exists eternally and seems particularly fitting here.

⁶¹ ‘Elohim’ – The Greek words here are τὸν θεόν which would normally be translated ‘the God’. However, following on the heels of an unarticulated word for ‘Lord’ as it does, this articulated noun may well indicate the great name for God in the Old Testament which can be transliterated as ‘Elohim’. ‘Elohim’ is plural in Hebrew. It refers to the three exalted divine Ones. YaHWeH Elohim is a common way of referring to God in the Old Testament.

⁶² 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁶³ 99.3% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁶⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁶⁵ 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁶⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ‘our’ here.

righteousness face to face with Him all the days⁶⁷ of the life⁶⁸ *that is* ours.

ZACHARIAS PROPHECIES CONCERNING HIS CHILD

76 And, you,⁶⁹ for your part, little child, shall be called ‘Prophet of *the* Most High.’ For, you shall go before *the* person⁷⁰ of YaHWeH⁷¹ to prepare His way, 77 *that is*, to give a knowledge of salvation to the People *who are* His in regard to dismissal of their *moral* failures⁷² 78 because of merciful affections from our God, in connection with which *affections* a rising of a *Heavenly Body* from a height has looked upon⁷³ us, 79 to shine upon the ones who are sitting in darkness and a shadow of death – *that is*, to guide the feet *that are* ours into a peaceful path.”

THE DEVELOPMENT AND HABIT OF JOHN

80 Now, the little child was growing.

And, he was becoming strong with respect to spirit⁷⁴.

And, he was staying in the desolate *places* until a day of public proclamation from him to the *descendants of* Israel.

⁶⁷ ‘all the days’ – 99.5% of the Greek manuscripts, including the best line of transmission (f35), have these words in the dative case instead of the accusative case. Either can refer to the passage of time.

⁶⁸ 77% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘of the life’.

⁶⁹ 99.3% of the Greek manuscripts, including the best line of transmission (f35), do NOT include a particle which this translation usually translates as ‘now’.

⁷⁰ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘before the person’ instead of ‘face to face’.

⁷¹ ‘YaHWeH’ – The Greek word here is κύριε (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to

indicate the great four-letter name for God in the Old Testament which can be transliterated as ‘YaHWeH’. It refers to the One Who exists eternally and seems particularly fitting here.

⁷² ‘moral failures’ – The Greek word is ἁμαρτιῶν and generally refers to a failure to attain the objective that someone should attain, such as hitting the center of a target, and so, could be translated ‘missings of the mark’. It is usually translated as ‘sin’.

⁷³ 99.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘has looked upon’ instead of ‘shall look upon’.

⁷⁴ ‘spirit’ – referring to the eternal, immaterial, inner part of a person which relates to God.