

Ephesians 1:3-14, Paul's Meter of Church Time



You may need to download Greek font from <http://www.bibleworks.com/fonts.html> . It's copyrighted, and free.

Web address: <http://www.brainout.net/Ephesians1REPARSED.doc>; pdf: <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf> .

Helpful Reading Tips (pre-Word 2007 versions)

A. Select Tools, Options, View Tab, then check Screen Tips box, to see link *destinations* on mouse-over. Saves time.

B. Select Tools, Customize, then select Commands tab; scroll down the left to find 'Web'; and then scroll on the right to find the *Back and Forward* **light-blue** arrow buttons. Drag them to your icon line for *browser-like navigation*. If a section seems blank, scroll or page back and forth, and the text will reappear (Word bug).

C. Colors: To eliminate (i.e., yellow) highlights, hit Control-A, then choose *Borders and Shading* TEXT, and 'No Fill'. To do that only for a section: in lieu of Control-A, first 'paint' the section. Same idea for changing font colors. Do **not** change font sizes: use Zoom instead. To change link colors: Change the 'hyperlink' color in Styles and Formatting to your preference.

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To comprehend Ephesians, you must know Paul's meter from the Greek; but to know his meter, you first need to know its underlying Doctrine of Time. Bible Hebrew meter, which Paul uses here in Greek, conveys a doctrine about *How God Orchestrates Time*. It runs pan-Bible, so has been used for 1500 years. *Undetected, by Christendom.*

All prophecy is an ACCOUNTING, primarily. All the prophetic events are *accounted*, to 'obey' this Doctrine's Rules. **So, the Time Rules are encoded metrically, since Israel had to memorize Scripture orally.** This made the Rules, easy to remember. Hence this meter is extensively used in the Old Testament, yet scholars don't know about it. They've debated whether OT Bible Hebrew even *has* meter, for over 300 years. They can't discern that meter, since they impose Western ideas of poetry meter, on the Bible text.

Most of the scholars involved in the debate over Hebrew meter, are preterists and Replacement Theologians. So it's not to their advantage, to 'find' a meter which disproves preterism, which disproves Replacement Theology, since both 'doctrines' cut out the Jews from God's Promises; just like Harold Camping did recently, his *Mad-Magazine* numbers loudly and laughably predicting the world's end on May 21-now-October 21, 2011. The world, justifiably snickers. Bible is a casualty. Bible looks Bad. Not fair.

For God's Prophecy concerns the JEWS, and we Church weren't supposed to be here, Romans 11. We got 'grafted in', only because Israel rejected Christ and He contracted to BUILD CHURCH, starting in Matthew 16:18, specifically asking for it per Father's Discretion (hence Rapture is pre-Trib and cannot be predicted), in John 17:17-26.

Little wonder then, that 'scholars' debate what even constitutes a syllable, in Hebrew. Yet every Jew has always known: consonant to consonant, one syllable. The next consonant begins the next syllable, and sometimes also ends the prior syllable; certain consonant combinations unite into one syllable. So you only concern yourself with vowel elision, a stringing-together of sound which occurs in every language; and in Hebrew, also the waw might be elided (nowadays called *vav*). No need to play games with the text, no artificial-sounding recitation as in today's Judaism (harsh Sephardic tones), just read the text. Which in writing, is easy to parse. No confusion.

Once Christendom appreciates God's rhetorical device of metering Time to match verse content, every denomination will want to retool its ideas of hermeneutics, textual criticism, and above all, eschatology. So obviously, much up-front explanation is required; for much debate will justifiably ensue.

No one likes hearing he's been remiss in his Bible understanding, i.e., the fact that everyone accounts years as lunar, but BIBLE NEVER DOES. So Christendom as well as Judaism, constantly get Bible's dates wrong; Bible doesn't seem to balance, and *oh you must just take it on faith*, as if we're doing God a favor. *Bible only uses solar years, but we use lunar, then claim Bible wrong, obtuse, or (yikes!) "inscrutable"!* Camping played games on Bible math. He's not alone. *Scholars routinely ignore the EXTRA SEVEN YEARS in Daniel 9, claiming they are lunar years. NO!*

On the other hand, we all like hearing our faith in Bible, vindicated. That's another certain conclusion, in what follows. *God is Trustworthy. He did preserve His Word.* You can rely on it, and once you see how God proves He orchestrated HISTORY YOU CAN TEST, you'll feel MUCH better about Bible's Divinity.

By the way, you needn't credit 'brainout' for this material; nor did I use anything copyrighted, to derive it. I think the point of 'my' getting it, was to prove a) *even a brainout can know this*, and b) *to save scholars and pastors, vetting time.* For I know this material, only because *I asked God for Bible proof* of a doctrine my pastor long taught: that **GOD USES BELIEVERS TO BUY TIME.** [Christendom generally calls this 'salt of the earth'.] He called it '**Blessing by Association**', but he didn't know there were explicit AMOUNTS of Time. I learned that, when sleuthing to see what he meant by 'Buying Time.'

So if YOU also come to see its Biblical validity, YOU own it. For it's BIBLE's data, not 'brainout's'. Different 'B'. I know this is controversial material, and yet it's mostly correct. So each day I throw stones at it; I hope you will, too. Obviously to the extent correct, it's of GOD, not 'brainout'. And that's the ONLY 'B', which matters. So I hope you'll tell me, where you find my errors.

Preface, How God Constructs Time

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So Bible does indeed use meter, to Account for Time. Because, Israel was on a SCHEDULE God set up at Adam's Fall. For the rhetorical-style uses of meter, [click here for the Meter Notes' section](#), read bullets prior to Note **A**.

This document will show how Paul employs meter; especially, how he 'tags' specific passages metrically in Psalm 90, Isaiah 53, and Daniel 9. Thus you gain *precise certitude* on how to read and interpret, Ephesians. And you know something else: everyone used to be familiar with these Rules, just as we know our ABCs.

So what is this Doctrine of How God Orchestrates Time? Briefly, it goes like this:

[Extensive documentation of what follows is in the [Video](#) and [Webpage links](#) pages of this Preface.]

- o **Time is a LOAN. So it must be 'paid' by someone voting for God. Else, TIME ENDS.**
- o **This LOAN is in specific units, each with its own voting 'audience' and purpose.**
- o **First Unit, a 490, during which at least ONE BELIEVER must spiritually SUPERMATURE. Else, Time Ends.** Per Bible, Adam was the first to supermature, as indicated by the 'present' of his son Seth (Appointed-to-Carry-the-Name). Genesis 5 is a roster of those who *Voted and Supermatured*. That's its primary purpose, to Track Time Grants Being Met. The sons' births are TIMED; and when you crunch the math, you learn that, for example, there were 490 years between Seth's birth and Enoch's, showing that Jared also supermatured at the last minute. (Nerd Note: Age rounding means that there might be a 1-2 year variance in the math.) Same 490, between the births of Shem and Isaac.
- o **Second Unit is a 70, following the 490 if it successfully completed (someone supermatured during that Unit). During this 70, BELIEVERS EN MASSE must Vote To Learn God.** The 'mass', can be as small as one (i.e., Noah, who voted during his own 70). **Else, Time Ends** for those who didn't vote. (Hence the Flood.)
- o **Third Unit, is another 490, following the 70, if the latter successfully completed. Again, at least One Believer must spiritually supermature. Else, Time Ends.**
- o **Unit Four, the Sum: 1050 (490+70+490), constitutes God's Basic 'house' of Time. It 'funds' the ability of unbelievers to Vote To Be Saved.** *Gospel is always the same in any time period: you BELIEVE in the Future Savior Who Will Pay For Your Sins (aka Messiah, in Hebrew): and thus are saved from Hell and to Heaven.. forever.*
- o So notice Unit Four, **the 1050 is also constructed of 50's: there are 21 of them.** So, 1000+50 constitutes twenty 50's, plus one. (Hence the term 'millennium' in a generic sense. Really, 1000+50, not 1000. But in shorthand, 1000.)
- o **So Unit Five, is a special unbeliever-voting window during the last 50 years of the 1050.** Notice how it piggybacks onto the last 50 years of the last 490, thus signifying that **unbeliever votes depend on believers, voting.** (Nerd Note: this is precedence for the sabbatical years, for Pentecost and Jubilee, covered here *passim*.)
- o **So the 1000 is a 'civilization' unit, with a '50' at the end; so the 'house' of 1050 contains both believers and unbelievers, each with a TIME promise and a TIME warning, if they don't vote for God.**
- o **TIME ENDS for those who don't vote for God.** That's the basic point, **so is precedence for the sudden-death nature of the Rapture;** which Paul will stress, in this passage.
- o **For the Millennium was predicted to arrive in the year 4200 from Adam's Fall,** ever since the Exodus (and maybe prior, I can't yet prove what prior knowledge, of a 2nd 2100). The first two units ran 2100 years, for the Gentiles. The second 2100 was for the Jews. *Jews today even know this, but they account 2000 each, not 2100.* And they use a bad calendar, patterned after the *Seder Olam Rabbah*. Google on that term.
- o **Messiah was SCHEDULED to die 57 years before the end of the second 2100; hence when the Jews rejected Him, there was no more time left.** There was no more time left, because Abraham matured EARLY, so that 57 was 'owed' the Gentiles. (Again, this was encoded into the Mosaic Law as Passover+Pentecost, Jubilee+Trib, mirrors.)

Preface, How God Constructs Time, continued

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- o Technically, **Abraham supermatured** in the very year that Noah's 490-year Time Grant, ran out. That was year 2046 from Adam. Rounded, the number is 54 (2100-2046). [Really, it's 53.5 years. An extra 3.5-year piece is tacked on, probably preceded from Noah, who entered the Ark 57 days after his birthday. I'm not yet sure why that is precedent.]
- o **So there is no more time left to Israel, if she doesn't accept Messiah when He comes On Time.** [This might explain the origin of preterism. If one only looks at the fact Israel ran out of time, one can falsely conclude that the remainder 'passed on' to Church. But Bible's promises to Abraham, Moses, David are UNCONDITIONAL, so are still future. The Last David, inherited them all, Isaiah 53:12. So there is a future for Israel, which Church TIES to, and fronts; ergo, the unpredictable pre-Trib Rapture.]
- o **All this was recorded in the meter of Psalm 90; Isaiah 53 picked up the meter timeline** where Moses left off; Isaiah updated the Advent timeline, since David had been born and died; **now everyone knew when Messiah had to be born:**
 - o **1000 years after David's consolidated Kingship**, which was (per Bible), 1004 BC.
 - o So then **Messiah was SCHEDULED to have the same lifetime as David's total rulership**, 40 years.
 - o So then **He would have died in 37AD**, had the Jews accepted Him. That was, year 4143 from Adam's Fall. Rule of 57 would be met.
 - o **So when the First Temple went down, that Schedule was now in breach.** Daniel knew the meter, and **thus metered his own prayer in Daniel 9**, timing the date he prayed it, to the beginning of the *last missed sabbatical year*, again shown in his meter.
 - o **Daniel's metered prayer asked for the specific units of Time God grants** (God replying *also* in meter, as well as explicit text), **in Daniel 9:24-26.** [The '50' is left out, *since it's not Jewish time*. So it's in ellipsis, between Daniel 9:26 and 9:27.]
 - o **So there were TWO sevens, 14** -- a subunit depicting **TIME IN BREACH**, LOSS OF TIME DUE TO **TEMPLE DOWN**, which Moses had warned of, metrically; which Isaiah metrically doubled (two positives offsetting the negative). As we'll see in the Ephesians passage, Paul will ape both Moses' and Isaiah's usage, in a type of antiphony showing the *Church will be used as the Time Bridge* to fulfill the **14**.
 - o **One seven, was embedded in the 62nd week; and the other was the Tribulation, in Daniel 9:27.** Both were to play, respectively *in* and *due to* Messiah's 'time' (front-and-back like 7-day-pre-Flood warning to Noah, Messiah's death kicking off the final 57); since Israel went overbudget, so to speak, in Temple Reconstruction delay (21 years instead of seven, between 537BC and 516BC).
 - o **So when Christ came and Israel rejected Him, He ended up dying seven years earlier, still in the 62nd week of Daniel 9:26. So that 'week', didn't complete.** [We don't notice that, because we ASSume a lunar accounting. So the preterist thinks that Daniel 9:27 is the only 7. So too, the Dispensationalist. Not so!] This hanging **extra 7**, was yet future at the time Paul wrote, and would be 'spent' on taking down the Temple under Titus, 64-70AD. Everyone expected that, since Daniel 9:26 is on *Temple Down*.
- o **Accordingly, the Christ knew that; so before He died, He Inaugurated Church To Continue Time for no set AMOUNT of Time, Matt16:18.** John 17:17-23 shows **It's Up To Father, How Many FUTURE SOULS Christ Should 'Fund', On The Cross.**
- o **As a result, Time is in a 'bubble' of Daniel 9:26, the '62nd week', a 434, leaving 56 to finish the 490.**
- o **So, Paul's meter sums 434, to display We Church Are The Time Bridge of History.** [Personal note: I wish my pastor were alive to see this. All during his ministry he taught that Church was the Time Bridge, especially when exegeting Ephesians for us in daily Bible class, for seven whopping years! He didn't know this meter, or I'm sure he'd have taught it. He taught it for free. So I'm publishing this material for free. Anonymously, so anyone can claim it as their own.]

Preface, Video Playlists

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As a result, I've made many videos on God's Time Rules and on the passages Paul uses, to show their meter. These videos are designed to acquaint the viewer with the Rules you'll see Paul use in the next section, and to demonstrate how their meter is designed to show how God met those Rules -- or, conversely, violated by man. The video series thus far are unfinished, and are categorized into five playlists:

Video playlists

Psalm 90: http://www.youtube.com/view_play_list?p=FF2856603C945631 Shows how Psalm 90 is structured as the Meter of Time, Adam through Millennium.

Isaiah 53 Meter Hypothesis: http://www.youtube.com/view_play_list?p=8523934356BE4BDC Journal-type videos on how I learned that no words were missing in Isaiah 53's Hebrew, and what meter structure I found. This was how I learned the meter you're about to see in this document.

10 GGS (Greek Geek Stuff): <http://www.youtube.com/playlist?p=PL5D3F5A2E85CE65CC> Introduction to Eph1 use of Hebrew meter but Greek words; this document's contents will eventually be shown in videos, here. This playlist dovetails with Psalm 90 playlist Episode 18 and following. It includes other NT metered passages, like the Magnificat: [click here](#), for **only** the Magnificat.

10 YMH (Yapping Most High): <http://www.youtube.com/playlist?p=PLB73D9DA02D729857> Jewish dispensationalism compared with God's 1050-year 'house' of Time, primer videos. Since at least Rambam (Maimonides), Jewish Dispensationalism claims God Orchestrates Time to run in 2000-year units. That's close to the Biblical description. (Really 2100 years for the *goyim*; 2100 years for the Jews; and then Messiah was supposed to Come, which He did.) Since their calendar is off, Jews expect Messiah to arrive in their Year 6000, but their calendar is 346 years *short of history*, and many Jews know that. (Year 2011 they call Year 5771, but it's really the 6117th year from Adam's Fall. Sometime during the Hasmonean period, or at least by Josephus' day, someone took the *Seder Olam Rabbah* and made it into a historical calendar, even though everyone knew the makers of the SOB had cut OUT years, like those under the Persian kings. For the SOB was designed to keep track of PROMISE TIME, which they didn't reckon as consecutive time. You can research this cutting-out, on the internet.)

Genesis Exegesis: Genesis 5 begats introduce God's Orchestration-of-Time doctrine. Start in Episode 8c1, where I cover how to use the GeneYrs.xls timeline (see next page): http://www.youtube.com/view_play_list?p=AB5BE9F40D2918FB.

How God Constructs Time: http://www.youtube.com/view_play_list?p=32D5DBC20BF4163F General orientational videos on the doctrine, samples from the above playlists. Of these, the "Pass the Salt" video pair are the most important. The 'Companion' Pass the Salt has additional videos in its description, tracing the voting periods from Adam, forward.

Before the videos, I wrote webpages and documents on God's Rules for Time. I learned the rules first, back in May 2004, from Daniel 9's text; only by accident (yeah, right), when sleuthing whether Isaiah 53 had missing words, did I find the meter pattern (2008). So beginning with Isaiah 53 (2008), then Psalm 90 (2009), then Daniel 9 (2010) and here Ephesians 1 (Christmas 2010), the current and future videos focus on these Bible passages and meter uses, so you can see how the Bible conveys this doctrine.

Once you see the meter pattern, you should find it in any prophetic OT passage you choose. Other NT passages also use the same meter, like Philippians 3:14 (a Rapture passage), Hebrews 11:1 (a whole chapter on Accounting-for-the-Rapture). So look for the meter pattern in the NT, as well.

Again, folks in Paul's day and prior, learned these Time Rules as we learn our ABC's. This was basic theology, to them. Daniel, for example, was a teenager when taken hostage to Babylon. Daniel 9 is in meter, accounting the TIME of Israel's kings, playing off specific sections of Psalm 90 and Isaiah 53 *via their syllable counts*. God's reply to Daniel is also metered; the explicit numbers in Daniel 9:24-26, *mirror Daniel's meter*. *Thus you know why Daniel didn't ask questions, though every other converse with Gabriel, ended with Daniel being surprised.*

So the documents that follow, largely predate the videos. I apologize for the bits-and-pieces nature of the analysis, but I publish it as I learn it. It's not fair to delay or keep this information quiet.

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Webpages and Documents

- o <http://www.brainout.net/BibleHebrewMeterCharacs.doc> is the latest update on the Meter Rules. **All further refinements of the Meter Rules will be codified there.** So far, it's a short (16-page), updated diagnostic of 30 identifiable characteristics in Bible Hebrew and Greek meter, plus troubleshooting tips. You can use it to test any passage in Bible for meter. Included in the doc, are hints on how to find such passages; plus (passim), a tentative shortlist of them.
- o Main webpage on **How God Orchestrates Time**: <http://www.brainout.net/Mirroring.htm>. Has all videos, too.
- o Next, **brainoutFAQ**: <http://www.brainout.net/brainoutFAQ.htm#6>. Read it through 6b. Shorter display of the Biblicity of Bible dates used in [Mirroring.htm](http://www.brainout.net/Mirroring.htm) and [GeneYrs.xls](#).
- o **Timeline From Adam** forward: <http://www.brainout.net/GeneYrs.xls>. Shows how God's Rules for Time affect history both in Bible and post-Bible. **All worksheet dates are taken from Bible; no astrology, astronomy, or extra-Biblical 'sources'**. Just count the dates as Bible gives them, and be sure to count in SOLAR YEARS. Lunar accounting is a Jewish convention; but Bible's calendar is always based on BIRTHDAYS, from Adam forward; so is always solar; God bid Israel use a solar year, Exodus 12. So the worksheet Col G (in yellow) dates tally to Bible. (Our BC/AD dates are sometimes 3 years off, which timeline also reflects. You can't fix it, by moving the timeline up three years. There are two *self-cancelling* errors in our calendars; that's why SOME of our BC/AD dates are right; some chronologers only make one or the other, error. Bible's timeline is self-auditing, so I'll eventually find where those errors are located.)
- o **Backup Timeline Explanation for GeneYrs.xls and Mirroring.htm**: <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>. That Word document briefly explains the scholar errors, i.e., *human king's decree in Daniel 9:25; lunar years; ignoring 1Kings 6:1 on David's death age (77), and instead preferring Josephus, etc.* It also goes into the accounting relationship between 70 and 50 (on page 15 of TenWays), vital to how Paul crafts and 'nests' his own meter.
- o **Another backup, showing we can know from BIBLE, exactly when the Lord was born and died**, and that between His Arrest and Crucifixion, there were FOUR DAYS, not one: <http://www.brainout.net/PassPlot.htm>. Bible documentation there is extensive, and will take you months to vet; for God designed Israel's calendar around the Christ, just as Hebrews 1:2 says, in Greek (mistranslated). There's really no excuse for our centuries of confusion.
- o **Exodus backup**, how the BIBLE's date (1440 BC) obviously dovetails with history we know: <http://www.brainout.net/Exodate.htm>.
- o **Another backup, showing the Noahic Flood timeline; Bible writers use the LXX, not the BHS dates.** Paul here relies on you knowing the LXX chronology, and tags his meter to it. So here's that chronology: <http://www.brainout.net/FloodChronoREVISED.doc>. The pdf copy: <http://www.brainout.net/FloodChronoREVISED.pdf>
- o **Harold Camping** misused Bible to craft his Doomsday dates; so, he used the wrong Flood dates, even. If you're interested, I refuted his calculations here: <http://www.brainout.net/CampingTimelineGaffes1.doc> and <http://www.brainout.net/CampingTimelineGaffes2.doc>. I couldn't have done it so well if I didn't know the meter. *What attracted people to Camping was his alleged precision with Bible timelines. Well, the REAL Bible's precision makes his fake timeline look like the LXX begats' bungling, in Genesis 5!*
- o **God's Play of History Hebrew Meter style and integration among Psalm 90, Isaiah 53, Daniel 9:4-26 and Eph 1:3-14**: <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>; next, <http://www.brainout.net/Ps90Isa53Dan9Eph1.pdf> is the pdf conversion.
- o **Psalm 90**
- o <http://www.brainout.net/Psalm90ParsedTrilingual.pdf> (with LXX and NASB translation as well as Bibleworks' 5 BHS text)
- o <http://www.brainout.net/Psalm90ParsedTrilingual.rtf>
- o <http://www.brainout.net/Ps90Parsed.pdf> (meter map of Psalm 90 with explanation and notes, parsing and metered translation)
- o <http://www.brainout.net/Psalm90inHebrew.doc> (original doc used to create the Ps90Parsed.pdf)
- o <http://www.brainout.net/Psalm90Palindromes.pdf> (map showing the palindromic nature of Moses' meter)
- o <http://www.brainout.net/Psalm90Palindromes.tif> (original scan from which pdf was made)
- o <http://www.brainout.net/Judges.pdf> (map of how Judges tracks to Psalm 90's meter)

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o **Isaiah 53**

- o <http://www.brainout.net/Isa53Hypo4Dotted3.pdf> (meter parsing map)
- o <http://www.brainout.net/Isa53Map.jpg> (meter map showing patterns and balancing)
- o <http://www.brainout.net/Isa53MeterTransInEnglishWide.doc> (metered-to-Hebrew, English translation)
- o <http://www.brainout.net/Isa53.RTF> (original sleuthing on whether Isaiah 53 had missing words; has outdated parsing +LXX)

o **Daniel 9**

- o <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.pdf> (meter map of Daniel 9 with notes, no translation provided)
- o <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF> (same, used to create the pdf)
- o <http://www.brainout.net/Dan924HebParsed.pdf> (shocking meter in Daniel 9:24-27, no translation; God stresses the **14!**)

- o **See also Footnote E of** <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc> . **It extensively documents Daniel's use of meter** to track Israel's history and craft the 490 he REQUESTS from God, syllable by syllable, **with cross-references to the specific Kings and Chronicles passages**, Daniel has in mind when he talks. Will change how you read, Daniel 9. Very shocking and witty. A copy of Footnote E now resides also in the DAN9V4-19HebOnePagerParsed documents.

o **Ephesians 1**

- o <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf> (comprehensive proof of Paul's meter mapping to Ps90, Isa53, Daniel 9, plus metered translation)
- o <http://www.brainout.net/Ephesians1REPARSED.doc> (**this document**, used to create the REPARSED.pdf)

Mary's Magnificat

- o In 2012, while making the [Synoptic videos](#) to prove Mark's Gospel is THIRD, not first: I was nonplussed to find out the Magnificat was metered. Her meter and time tracks, are easily as sophisticated, as Daniel's. [Click here](#) for videos on her meter. Word doc there used: <http://www.brainout.net/MagnificatMeterDraft2.doc> . As usual, the NT text is pasted from BibleWorks NA27 aka UBS4, unaltered.
- o Last video in that playlist shows Zecharias' Luke 1 meter; wow, HE plays on Mary's. Bear in mind he spoke 3 months after she did; Luke's just quoting. **So this tells you how commonly they used meter**; like we might compose a lyric or rhyme, on the fly! Mary's just talking off the top of her head on ARRIVAL, for crying out loud; Zecharias, is talking for the first time in nine months! **Paul Uses Their Meters To Craft the Ephesians 1 Ninety-One's**: four quarters in the Year, Boat of Church.

Other material (all outdated)

- o **Summary of Bible Hebrew Accounting Meter Usage:** <http://www.brainout.net/BibleHebrewAccountingMeter.doc> ,
- o which is a Word doc copy of blog entry: <http://godsrhetoricalstyles.blogspot.com/2011/06/this-entry-is-long-time-in-coming.html>
- o <http://www.brainout.net/BibleHebrewMeter.htm> . Initial doc on the Meter Rules. Has been updated in the Psalm 90 playlist video description, Episode 23b, and especially in the blog entry listed at the beginning of this subsection.
- o <http://www.brainout.net/Isa53trans.htm> . Analysis of Isaiah 53's import with combined BHS+LXX texts . Material is somewhat outdated. My original purpose was to see if any Hebrew words were missing, i.e., as shown in Moeller's copy of the Isaiah scroll. *What a surprise, to find the text perfectly metered, instead!*

Ephesians 1:3-14 (with Meter-Matching Translation)

COLOR LEGEND:

Red= elision or single-syllable sound; **blue** (cumulative) and **orange** (per sevened paragraph) = syllable count;
teal = verse #. Each shaded area is a distinct grammatical unit, divides by 7. Same criteria as in Isaiah 53, Psalm 90's Hebrew.
END NOTES are super- or subscripted in **pink**. Read bracketed text (but not parentheses) as part of the meter in translation.

Wavy line is *eudokian* anaphoric bookend. Dashed line is *epainon* anaphoric bookend. Thick line is Temple anaphoric bookend.

NAVIGATION: click on a **boxed verse number** to go to its Note. Click on a **PINK letter** to go to its Note.

Or, Navigate by these sections: [Verse Notes](#) [End Notes](#) [Meter Notes](#) [Outline](#) [PaulChrono](#) Verses [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#)

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ¹⁰
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ²⁰
 ὁ εὐλόγησας ἡμᾶς²⁷
 ἐν πάσῃ εὐλογίᾳ πνευματικῇ³⁷
 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ⁴⁷

Worthy of Glory [is] God the Father^a
 of The Lord-and-Our-Master, Jesus Christ;
 the One Who Is Blessing Us^b
 with every spiritual blessing [class]
 with those living in heaven, via Christ,

4 καθὼς ἐξελέξατο ἡμᾶς⁵⁶ ^A

even as He had elected us; **56**

ἐν αὐτῷ πρὸ καταβολῆς κόσμου⁶⁶
 εἶναι ἡμᾶς ἁγίους⁷³ καὶ ἀμώμους⁷⁷ ^{B,D}
 κατενώπιον αὐτοῦ⁸⁴ ^C

In Him before the founding of the world,
 we are [pronounced] to be holy, blemish-free; **21**

ἐν ἀγάπῃ^c **5** προορίσας ἡμᾶς⁹⁴
 εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ¹⁰⁵ ^{D,I}

By means of Love, He had foreordained us,^b
 into [His] heirship, sonship through Jesus Christ; **21**

εἰς αὐτόν κατὰ τὴν εὐδοκίαν¹¹⁴
 τοῦ θελήματος αὐτοῦ¹²¹ ^H

Into Him, as per His Own Delight^h
 in His Own Will-and-Purpose,

6 εἰς ἐπαίνοιον¹³³ δόξης τῆς χάριτος αὐτοῦ¹³³ ^E

resulting in praise to the Glory of His Grace; **28**

ἧς ἐχαρίτωσεν ἡμᾶς¹⁴¹
 ἐν τῷ ἠγαπημένῳ¹⁴⁷ ^{F,G,I,J}

With which [grace], He has graced us out:
 within, the Beloved; **14**

21 + 7 + 21 + 28 + 14 = 91

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν ¹⁵⁷
 διὰ τοῦ αἵματος αὐτοῦ ¹⁶⁵
 τὴν ἄφεσιν τῶν παραπτωμάτων ¹⁷⁵ E,L

In Whom we keep on having redemption, ^d
 on account of and through His Blood:
 debt cancellation, for our transgressions; **28**

κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ ¹⁸⁶
8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ¹⁹⁵
 ἐν πάσῃ σοφίᾳ καὶ φρονήσει ²⁰⁵

per the Standard of the Riches of His Grace,
 with which [grace] He superabounds us,
 by means of all wisdom and reasoned thought;

9 γνωρίσας ἡμῖν τὸ μυστήριον ²¹⁵
 τοῦ θελήματος αὐτοῦ ²²²
 κατὰ τὴν εὐδοκίαν αὐτοῦ ²³¹ H
 ἣν προέθετο ἐν αὐτῷ ²³⁸ F,J

making known to us past-hidden content ^{b, g}
 about His Will-and-Purpose,
 according to His Own Delight **56**
 which [delight] He (Father) set forth via Him (Christ); **7**

$$28 + 56 + 7 = 91$$

10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ²⁵² G

To Result in the 'Filling-Up of Times' Dispensation; ^e

14

ἀνακεφαλαιώσασθαι ²⁶⁰
 τὰ πάντα ἐν τῷ Χριστῷ ²⁶⁷
 τὰ ἐπὶ τοῖς οὐρανοῖς καὶ ²⁷⁵
 τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ ²⁸³

11 ἐν ᾧ καὶ ἐκληρώθημεν ²⁹¹ **I**
 προορισθέντες κατὰ πρόθεσιν ³⁰¹ **A**

τοῦ τὰ πάντα ἐνεργούντος ³⁰⁸ **A**

κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ ³²⁰ **H**

12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ ³³⁴

τοὺς προηλπικότας ἐν τῷ Χριστῷ ³⁴³ **J**

To Sum, gather under one Head,
 all [Trial] matters, in Christ:
 [all matters] in the heavens, and
 [all matters] on earth, via Him;

in Whom, even we inherit,
 foreordained as per Temple 'Shewbread' Plan; ^f **49**

Through Whom He works out all things, ^b **7**

per His Own Standards of Delight, Will-and-Purpose:

to the end that we be [made into] praise for His Glory,
 the 1st 'fruits' of those trusting in Christ; **35**

49 + 7 + 35 = 91

13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες ³⁵²
 τὸν λόγον τῆς ἀληθείας ³⁶⁰
 τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν ³⁷²
 ἐν ᾧ καὶ πιστεύσαντες ³⁷⁹
 ἐσφραγίσθητε τῷ πνεύματι ³⁸⁸
 τῆς ἐπαγγελίας τῷ ἁγίῳ ³⁹⁸

14 ὃ ἐστὶν ἀρραβῶν ⁴⁰⁴
 τῆς κληρονομίας ἡμῶν ⁴¹²
 εἰς ἀπολύτρωσιν τῆς περιποιήσεως ⁴²⁵ **I,L,M**

εἰς ἔπαινον τῆς δόξης αὐτοῦ ⁴³⁴ **G,A,J**

In Whom, even you also hearing
 the [Divine] Word of [Divine] Truth,
 the Official Announcement of your Salvation;
 in Whom, even believing,
 you were sealed by the [Holy] Spirit
 with Heritage Pledge by that Holy One; **K**

This One (Spirit) is Downpayment **N**
 on this inheritance of ours,

into Redemption [price] of [us as] The Possession: ^d

resulting in, praise for His Glory. **91**

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OUTLINE

Verses 6, 12, 14 are anaphoric, dual-entendre: **How God Glorifies Christ and thus is Glorified, using Church.**

Verses 3-6, Father Glorified and Glorifies His Son, 21 sevens, Temple Building **D, J**

- o verse 3 through 1st clause in verse 4, dramatic opening flourish **Prologue** (like John begins his Gospel and 1John) -- a **56-syllable doxology and dateline**. See [Verse 4 note](#) and End Note **A** on '56'.
- o **1st '91', ten clauses:** second clause in verse 4 through verse 6, **Election Purpose** to be sons of the Son. As a result, Father is Glorified. [Fulfills Isaiah 53:12 due to contract in Isaiah 53:10, Matt16:18 and prayer in John 17. Juridical basis: Election of Christ, so we are elected IN Christ, Isa52:13, 53:10, 12. **J, L**]

Verses 7-12, Son Glorified via Church, 28 sevens, Temple Voting **E, J**

- o **2nd '91', ten clauses:** verses 7-9, **Spiritual Assets Election** for spiritual growth for building and operation of Church Temple aka Body of Christ.
- o Verse 10, **Trial Purpose** to wrap up all history, **Time Bridge** back to Israel and Millennium.
- o **3rd '91':** verses 10b-12, **FirstFruits** Presentation Purpose of History. As a result, Christ is Glorified.

Verses 13-14, Spirit Glorified and Glorifies Son by Making Church, 13 SEVENS (number play on 12 tribes with Joseph's double-portion) Temple Construction and Function, Royal Family of Christ

- o **4th '91', ten clauses:** verses 13-14, inclusive. Not divisible by seven until the end. **J**
- o Verse 13, **Sealing Ministry**
- o Verse 14, He functions as the **Downpayment** on our Inheritance, **Agent of Spiritual Growth**. As a result, Spirit is Glorified. [Due to the Election of Christ, it's justifiable that God Himself make us, since we are the Asset of Christ. Idea that we are **His** Inheritance, so it's not a compromise to Righteousness to intimately relate to us.]

The ten-clause structure of each '91' paragraph is vital: each clause **'talks back to' its counterpart in the next '91'**. Like John in 1John, Paul uses a **tic-tac-toe OUTLINE FORM of rhetoric**. Thus you know exactly what Paul means.

Greek and Bible rhetoric frequently stress importance by repeating **small differences** versus the **prior** text. **This style is used to advance the meaning of an idea**. You'll see the Lord and the writers do it with OT quotations, which is known as 'interpretative quoting'. Modern example: 'Give me Christ or give me death'. Obviously I changed the famous Patrick Henry quote by one word, substituting 'Christ' for the original 'liberty'.

Paul takes what he'd just said and slightly changes it to show the **RELATIONSHIP** between the **PRIOR** text and the **CHANGED** text, so you know exactly what he means. Since the text is **ropingly** repetitive, we Christians miss this rhetorical technique (and especially its import), which is rampant in Bible (i.e., that's why we have four Gospels, not just one). **The purpose of repeating and then slightly changing previously known text is to show how the CHANGE RELATES to that previous text**. It's especially important in legal contracts, and that's what we have here: Paul outlines the Legal Inheritance Provision OF Christ, and therefore IN Christ.

[See: I just did a tic-tac-toe, changing OF to IN, and you thus learned the **RELATIONSHIP** due to that little prepositional change. That's exactly how the NT writers do it, so to see that, track the preposition changes right here in Eph 1:3-14. Then do that with any Bible passage. Can't tell you how often my pastor admonished us to 'track the prepositions' and 'track the definite articles', in order to know the writer's 'flow' of discourse; else, you don't really know what he's saying. So, that's what I'm doing here!]

To see this TIC TAC TOE, print out the three Greek pages and lay them on a table or floor; side by side, such that each '91' paragraph is horizontally beside the next, in verse order.

Now, start with the first clause in the first '91', verse 4's
Next, read the first clause in the second '91', verse 7's
Next, read the first clause in the third '91', verse 10's
Finally, read the first clause in the fourth '91', verse 13's

"In Him before the founding of the world".
"In Whom we keep on having Redemption".
"To Sum, gather under One Head".
"In Whom, even you also hearing".

Verse Notes, Outline, continued

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Do the same for each second clause, then each third clause, etc. Then do it vertically, matching the *similar* words to the *next such similar clause* in the next '91'.

In short, all these clauses link horizontally and vertically, just as building blocks. Showing the INTERTWINED function of Trinity. TEMPLE. TEMPLE. TEMPLE. TEMPLE. Tic-Tac-Toe with ALL X's (*Christos!*), Full Circle, Ultimate Palindrome. Awesome stuff!

Two Extra Observations: **First**, I get the strong impression Paul not only invokes Daniel 9's prayer to Restore the Temple as rhetorical basis for Paul's meter, stressing the 62 'weeks' of Dan 9:1-13's and v.16's meter, and God's explicit use of 62 in reply, Dan 9:25; but Paul also invokes Isaiah 63, **especially the 'year of redemption' clause in Isa63:4**. That chapter is structured as verses 1-9 Son, 10-14 Spirit, 15-19, Father. Isaiah himself benchmarks keywords in Isaiah 53 and Psalm 90. Daniel also invokes Isaiah 63:15-19, in Daniel 9:15-19. What a shock. So maybe Isaiah 63 is metered, too? Paul definitely invokes it as the legal basis for his structure here, for look at how Isaiah 63:7-10 act as a biography for the origin of Church. See also Romans 11.

Second, that Paul demonstrates by this meter structure, how *Church Has Its Own Better Deal* due to Christ's Success at the Cross, ergo his running *sotto-voce* warning, *don't be jealous of the Jews*. By using the same Hebrew Meter as in the OT, Paul stresses **JURIDICAL CONTINUITY**, so we are **not** to interpret what he says as *replacement* of Israel. It's not Juridical Continuity, if the covenant prior, is broken. And Paul's showing that in fact the OT covenant is NOT broken, but rather Church is being used as the *Time Bridge To Fulfill The Covenants To Israel*, Eph1:23, Romans 11. [Book of Hebrews is built around Ephesians; but Paul didn't write it, he'd just died, Hebrews 13:23. Hebrews stresses 'better', Attic *kpeittwn*; so we know that God's Promise to Israel is to be fulfilled via Church Time Bridge: Hebrews 11:39-40 shows that context of **JURIDICAL CONTINUITY**, from Abel forward.]

Verse 3 and Overview

[\(back to verse 3\)](#)

OVERVIEW: Verses 3-14 are all one sentence in the Greek. So you are to read them as a contractual whole, with subsections. **Legal language: *idea that nothing is defined outside the context.*** That sets up for both Paul's prayer in verses 15-23, which doesn't close, and for the second chapter's TWO WALLS. [It now looks like Paul treats 1:15 through 3:19 as a whole, also; meaning, text between 1:23 and 3:15 is a parenthetical explanation; his actual prayer is bifurcated, so you are to read the prayer as *bookended*, with 1:15-23 as the left bookend, and 3:15-19 as the right bookend. Writer of Hebrews does the same thing but with Jeremiah 31:31-34, left bookend at Hebrews 8:8-12, and right bookend at Hebrews 10:15-17. That means he's *talking back* to this 1:15-3:19 passage in Ephesians, too. Have to study that idea further, since I don't recall my pastor (back in 1985-1991) noticing that parallel structure; he noticed and explained the Hebrews bookending style, but treated the two Ephesians prayers as separate, first unfinished, latter as finished. It was a very important hermeneutical point, to him. Only now, do I see why.]

In short, the election of Church is *separate* from all other covenants. You are never to read the covenants prior or future 'into' the context of verses 3-14, *because all other such covenants are outside the sentence.* **ELECTION OF CHURCH is the theme of the book.** Doesn't mean there were no other elections, but does mean that *no other elections* (and hence blessing contracts) are in view. In Chapter 2, Paul talks about how Church relates to the other covenants; *Church is its own wall, and the other covenants are the other wall.*

Still, here in Ephesians 1 Paul deliberately parallels OT covenants, to show precedence and carryover. *Bride has her own 'deal', but it's based on the past.* All Justice is founded on precedence. There must be a contractual reason to abrogate a covenant and start a new one; whatever went wrong in the old contract, remains a juridical issue in the new one. Consistency and precedence are the foundation of jurisprudence, especially God's.

Christians disregard God's jurisprudence ([click here for definition](#)), when reading Bible. So Ephesians 1 (like Daniel 9) in translation is churchy, snoozy, *gee-whiz-look-how-God-loves-us*. So the reader misses what Paul says!

One can see how Catholics and Reformers, mistakenly or with malice, read Israel *OUT* of God's promises. They ignore the *separateness* of the legal grammar structure, above. *Something old* (precedence), *something new* (covenant), *something borrowed* (learning from the past covenants in the OT), *something blue* (God's Fealty in all Covenants, dispensations).

Verse 3 Note, continued

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Bride could have been Israel, but Vashti refused to come. So Church (including any Jews who believe) is The Esther, whose job is also, to protect the Jews. All other covenants for Israel were unilateral and unconditional, sourced in Abraham, Moses, David. So they are yet-to-be-fulfilled. The only *conditional* covenant was the Brideship. We end up being that Bride. Brideship is a *separate* contract, sourced in Christ via his pre-Israel *kata-Melchizedek* Kingship (Battlefield Royalty Award for defeating Satan, Psalm 110, Hebrews 1-2). So it does NOT negate Israel's own covenants that were unconditional, delivered *also* due to Christ as Seed (Galatians 3), but initially provided *and thus precedentally* sourced in Abraham, Moses, David. So Ephesians 2 shows TWO walls.

I cover the Two Walls and the changeover at length in <http://www.brainout.net/LordvSatan2.htm#CovProps> and <http://www.brainout.net/LvS4aContinued.htm#Bridal>.

It's vital to account the covenants and their terms, legacies, and above all, **NAMED BENEFICIARIES**. If your aunt named you as a beneficiary but someone else came in and claimed your aunt replaced you with a third party, the Judge would demand proof, else 'you' remain the beneficiary per your aunt's will. Same, for God's Will. **THERE ARE NO OTHER NAMED BENEFICIARIES FOR THE MILLENNIAL AND ETERNAL OT PROMISES EXCEPT ISRAEL THROUGH ABRAHAM, MOSES, DAVID AND CHRIST.**

But prejudice like anti-semitism, affords a handy excuse, for Bible misuse. Even, for centuries. Anti-semitism is the worst spiritual cancer in the Body of Christ. Sad thing is, all the major denominations have it in their doctrines of Replacement Theology, preterism, 'we are the lost tribes', amillennialism, denial-of-Rapture, etc. 90% of Christianity! No wonder Christians are hurting. *End Commercial Message...*

Paul's meter apes Psalm 90's both in content and structure; he apes Daniel 9's, in purpose; all to show God's Use for Time. Psalm 90 began with a Decree Antiphony, first **84** syllables. Isaiah split that Decree into bookends of **42**'s: first half, Isa52:13-14; last half, 53:12. (Isaiah 53 starts at 52:13, in Hebrew.) Daniel invokes the **84** in Dan9:14, 17 in **42**-syllable bookends like Isaiah, thus claims the Isaiah promise *based on* Psalm 90's **84**, to invoke the 1Kings 9 contract.

So Paul splits Psalm 90's 84, into four 21's. [There are also four 21-syllable 'paragraphs' in Psalm 90, one per epoch: verse 4, Millennial; verse 8, Adamic; verse 9, Noahic; verse 16, Israel in Diaspora. See my Psalm 90 playlist in Youtube; or, view the same videos at the bottom of <http://www.brainout.net/Mirroring.htm>. They comprehensively review how Moses tracks All Scheduled History in Psalm 90's Hebrew. Also see End Note **D, J** in this document, on the use of 21.]

Paul thus weaves the Temple-building result of Daniel's prayer into four 91's = one year (364), starting at verse 5, plus a 'Messiah's Vote Precedence' of **70** (56+14); hence Paul's own verses 3-14 = **434** syllables, just as

- o Daniel summed his meter tally to **434** by Daniel 9:13, and
- o made Daniel 9:16 = **62** syllables; so
- o God made Daniel 9:25 (also metered) a '**62**' Promise;
- o so Paul's verse 3-14 meters sum with the same **62 = 434**, to show we are *IN the 'time bubble'* of Daniel 9:26c.

Moses used five 70's to signify THE SCHEDULE OF ALL HISTORY (sabbatically, via believer voting periods). So, he subdivided his meter, thus: **84** (70+14), **70, 70, 70**, ending with '**56**' (70-14, warning Israel would be 14 over her Time Budget).

Hence Paul parallels Moses' Psalm 90, updates the '70' to '91'; for the Last Adam, won! [See End Note **J** on '91'.] So Church has its own Time: whatever it takes, to fulfill the Time Promise God made, in Genesis 3:15.

Paul, like Moses, then brackets the '14' TWICE to show it will be fulfilled future of his own writing. [See End Note **G**, [Verse 10 note](#), [Pregnancy 1](#), [Pregnancy 1b](#), [Pregnancy 2](#) and [Pregnant14](#), below.] This set-apart, bracketing, bookending, tallies to Psalm 90:16-17 and Isaiah 53:12, respectively. (14 over and then short in Psalm 90, at beginning and end; Isaiah brackets it by DEBITING 28 from the total, 490 - 28 = 462, the number of syllables in Isaiah 53.) **So Paul too asserts both Trib and Mill, are yet future.**

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Paul thus nests his meter, playing on Chronos, Greek god of time, who ate his kids as soon as they were born. For of course Paul is writing to the Greeks, so he makes analogy to the Real God, using ideas they all know. As you'll see in the [Pregnant Expectations](#) section, Paul cleverly nests Hebrew meter with famous Greek epic (10-11 syllable) meter, again to show the CULMINATION OF TIME, VIA CHURCH. So each divisible-by-7 paragraph can grammatically stand alone, yet is unfinished. With a grand, recurring enjambment (see End Note [c](#)), the line OF the breakpoint (where divisible by 7) introduces content of the next 'paragraph'. That's a feature of classical Greek rhetoric, to **begin a new clause based on the content of the one prior**. It's also a feature of Bible Hebrew. This is the **ultimate palindrome**, not only in meter, but in content. You can read Ephesians 1:3-14 either forwards or backwards. Full circle.

In short, Paul's style is dramatic. Those who allege his style is koine will misread what Paul says (i.e., Ephesians 1:7 and 14 are about ASSETS of salvation YOU USE, not sterile *gee-whiz-I'm-saved-so-I-don't-have-to-name-sins-to-God*). My pastor made a big stink about Paul's Drama Greek style, *never mind* whether his words were superficially *koine*. The meter here proves that decisively, for he concurrently uses classical epic (10-11 syllables) and Hebrew meter.

The meter is also subdivided into three 'Glory' sections, see End Note [N](#) and the [Outline](#). **Verse 3 begins the 'Father-Glory' subsection**, how Father glorifies Christ -- answering His Prayer in John 17 -- Who is glorified by bringing Church to completion. Subsection runs through the end of verse 6. The first word in Greek is *eulogetos*, and Paul plays on that sound: *eulogetos*, *eulogesas*, *eulogia*. That Trinity soundplay is quite elegant in Greek, but it sounds chirpy and phony in English; so I translated *eulogetos* as 'Worthy of Honor' (my pastor's translation), rather than 'Blessed', since 'Blessed', 'Blessing' and 'Blessing' repetition won't sound elegant in English, but rather hypocritical. Or worse, *that God is blessed because He blesses us, which is contrary to what Paul says!*

First Clause: This is a doxology, dramatic opening to Father. See End Note [a](#). Paul plays on sound in each clause, as just noted above. It's also better to say 'Worthy of Glory' given the Trinity *epainon* anaphora Paul employs in verses 6, 12 and 14, so *the reader sees that connection in translation*. My pastor's translation was "Worthy of Praise, Honor and Glorification", so he referenced the anaphora, too.

Second Clause: Continued. See End Note [b](#).

Third Clause: More soundplay.

Fourth Clause: Greek *en pasei eulogiai pneumatikei* is also soundplay, but its meaning needs much more explanation. You can't translate its meaning, in English. We snooze and ahh at 'every spiritual blessing', yet have no clue what that means. So here's your clue: *if you have the Spiritual Blessing, you have all the material ones, too*.

Christ said, Seek Ye First The Kingdom Of God, in Matt. 6:33; Luke 12:31. First things first. *For, you have a bizillion dollars; that won't do you a bit of good, if you don't know how to use it.* You must learn how to use what you have, whether a little or a lot, and that's also why the Lord said, *Faithful In Little, Faithful In Much*, Luke 16:10, 19:17. So, first you have a little, you learn how to use it well, and as a result you get more. *So, first you learn a little about your spiritual assets, then use what you learned, and then you get more.*

Now think this over: since your assets are spiritual, you have to LEARN them. So, that requires what? TIME. Time to study. Time alone. Time to think. And you know what that means: you have to have MONEY, so you can have the TIME, to study. For you need money to live, and working costs you what? Time. If your life is complicated with people and obligations, well then you need circumstances that somehow save you Time. Get the picture?

Have you noticed? Every Bible hero spent a lot of time alone. You go off by yourself for set times to learn, study, think. And yes, you attend teaching (church is to attend teaching, not socialize). But then you have to *think over what you heard*, not just forget it. Forgetters, James 1:23-25. You 'do' the Word by what? *Thinking about it.* Can't do what you don't know, and can't know, if you don't think it over!

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So you must organize your life, to get that Time to Study. And you will, if you Want To Learn. Thus you are indeed seeking the Kingdom of God, since you are seeking to learn it. Him.

So God will CREATE the Time, the Money, and whatever means are needed, so you CAN learn. So if you don't have those things, either a) you're not seeking, or b) you think you should do it on your own, so you're not Asking God.

ASK Him. You'll be very surprised at His Response. More time and money than you can imagine. But of course, if you want to spend it on something other than Him, well.. you'll end up losing it. And you will eventually lose it at times, even when you want to learn Him, to *refine your motive in having it.*

Training in Having First the Spiritual Assets, and as a result, the Material. *Because you need the material, logistically speaking, to get the spiritual. Once you have the spiritual, you still need the material to PRACTICE your spiritual learning assets ON the material.* To express your learning. You always have tension between spiritual and material, Romans 8. At times you must stress the material, as whatever you receive, you own; whatever you own, owns you.

It's a funny thing about wealth. A lot of money can easily be worse than poverty. Why? Because wealth TAKES UP TIME. So to get time to study, you must have the *right kind* of wealth, in the *right amount*, lest the wealth actually Eat the Time you needed for study.

So that *right-kind-and-amount* question might result in you seeming to have *too little* money, relative to your expectations about what frees up your time. So ask God how to Find the Time *in the position He gives you.* Then watch what happens. It will always be glitchy -- remember, *the demon boys don't want you to learn Bible* -- but God will always furnish you with the answers if you keep using 1John1:9 and asking Him, Hebrews 11:6. He will prosper you more. The right amount, at the right time, in the right way, to Have The Time To Learn Him. And that's true wealth, baby.

To get a sense of the wealth God makes OUT of your study, skim <http://www.brainout.net/LvS4b.htm#1stFacet> . My pastor spent seven years explaining 'every spiritual blessing' (in his 1985 Ephesians series); so in that webpage I tried to classify what he'd taught. Better still, get the series yourself, at <http://www.rbthieme.org> . They never ask for money.

So Paul's Greek *en pasei eulogiai pneumatikei*, also invokes what people knew from the Mosaic Law, Leviticus 26 and Deut 28. That's what the Sermon on the Mount, also summarized. God set up Israel to be the Blessed Nation, so everyone could know HE was God. So people could Vote with their Feet to Learn This God. That's why He blessed the weather, the crops, the people with all kinds of genetic talents, looks, you-name-it: which even today, the Jews are so famous for having, there are hundreds of jealous myths about them. **To advertise that the God of Israel is the Real God.**

Of course, going with all that advertised prosperity, was a sober warning: TEACH THEM. KEEP STUDYING ME. Israel failed to do that. So, look at how she's been punished for centuries now. Heartbreaking. So for Church, it's the same warning, but at a higher level. And look how we've been suffering, too. We aren't seeking Him. So, we hurt. *Katrina mostly hit the Bible belt, you know.*

See how much more is meant by *en pasei eulogiai pneumatikei*? It's real, it's literal, it's vast, and it can't be translated except with snoozy church words everyone knows but no one understands!

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Fifth Clause, Greek *epouraniois* doesn't mean 'in the heavens', but **'those living in the heavens'**. Preposition 'epi' distinguishes the *inhabitants* from the place. Greek *ouranios*, which Paul uses in verse 10, means *the place*.

Big difference. See, a blessing fuzzily defined as 'in heaven', masks the shocking import of what *epouranios* means:

**Your blessing is NOW,
right down here,
is PUBLIC AMONG those in heaven, *en epouraniois*.
Angelic Trial, baby: that's a Big Deal.**

Your dead grandma or great-uncle knows what you've got in Christ. You don't know. Every elect and fallen angel knows. But you don't know. And they all wonder -- only at times, *they do other things, y'know* -- they wonder if you will ever LEARN what you have.

When my pastor taught this, he'd often bring up an analogy to a kidnapped Royal heir. The King and Queen spared no expense looking for him. Finally they found him with the gypsies in a circus. The kid, of course, had no idea who he was, *he had been kidnapped so young*.

A lot rides on whether you do learn, for none of us is an island. This Angelic Trial is the purpose for Church, too, and that's what Paul introduces here. If I screw up during a day (and I do, many times) -- that has an impact forever. Using 1John1:9 can cancel that impact, or at least modify it, depending on God's Justice Rules. At my stage of maturation, I expect some discipline remains to train me; I'm not a kid, anymore. I expect some of what happened became a Trial Issue, so I must redo some practice. (Greek word *pragma* often in wordplay for Trial Matter, Paul will elliptically use in verse 10; which the writer of Hebrews picks up, in Hebrews 11:1.) And there will be gain, as there was a loss. That's how God does things, Isaiah 54:1.

UPSHOT: it's all PUBLIC.. up there. Think of Royal Family on TV. That's YOU, on Divine TV.

- o Paul's doxology is meant to be instructive: **you are a PUBLIC PERSON.**
- o What you are down here, stopped being an issue when you got saved. What you are *UP THERE* will forever matter.
- o So, *en pasei eulogiai pneumatikei*, Every Spiritual Blessing, is PUBLIC.
- o *So what do you do with what you have in Christ?* That's the Trial Issue.
- o Furthermore, this *epouraniois* clause introduces the **theme of the Book: CHURCH IS PUBLIC, BODY OF CHRIST IS ON TRIAL, so WHAT COMPLETES CHURCH, COMPLETES HISTORY.**
- o Trial ends, with Church (verse 10). The rest, is Epilogue.

Are you freaked out? You should be. If Christ was watched by everyone (and He was), what do you think is true for us? We are Body. Why does everyone obsess over Christianity? Why aren't they obsessing as much over Buddhism? More people are Buddhists in the world, than Christian. Why aren't they obsessing as much over the Hindus? Many more people on earth are Hindu, than Christian. Why do the Buddhists obsess over Christianity? Why do the Hindus? Why do the Muslims? And for God's Sake WHY does everyone pick on the Jews?

You see: we are PUBLIC, because ours is the Real God. Everyone knows that. Hates it, laughs at it, but knows it, just the same.

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We are much more public, in heaven. Just as those Bible people whose lives we often know by heart, our own lives are on public view, being commented on. So when you decided whether to wear a pink tie or dress, and had your petty thoughts, *it was all broadcast to heaven*. Live, like the 1999 movie *Edtv*, starring Matthew McConaughey. When you learned something you found important about God, *that was broadcast, too*. When you go to the toilet, make love, eat dinner.. all public. To the *epouranioi*, who decided to peek in on you. Some of them are elect angels, 1Pet1:12. Some are fallen, *ibid*. Some are probably your dead relatives, that's a logical corollary, *for if angels are interested, wouldn't your relatives be, too?* Etc.

Just as those Bible people's lives are public consumption down here, so our lives are public consumption.. *up there*. Think about it. *Smile, You're on Divine Candid Camera!*

[My pastor taught that angels can't read our thoughts. I have to disagree with that, partially. Since we are on Trial, a theme he taught stridently, it's not fair disclosure if our thoughts can't be read. So I posit that some kind of Divine Broadcasting System is provided, either on an *ad hoc* or on a blanket basis, probably the latter, the idea being that anyone 'up there' can eavesdrop at will. Why? To demonstrate the Trial issues. Most of our lives, are lived in our heads. What we say and do, often is counter to what we think. It would be an essential Trial 'discovery' (legal term) issue to have our thoughts, disclosed. So, they are.]

Again, my pastor spent seven years showing the ties to Eph1:3, pan-Bible. **Royal Family. Us. Public. In Him. What we do, determines history forever.** He taught that over and over. 'Not only down here, where the Justice Consistency Requirement of Leviticus 26 and Deuteronomy 28 principles obviously apply.. but forever. "As goes the believer, so goes the client nation to God", my pastor often quipped. Yeah, and we are what? A "holy nation", 1Pet2:9. So in whatever nation we live, we are to be good citizens and thus a blessing to it, 1Tim2, Romans 13. For in heaven, we are forever citizens -- and the earthly kingdoms, all belong to CHRIST -- Philippians 3:20 (see also Eph 2:6, 19).

So, we are On Display. Just as Christ was. And of course, still is. He's the REASON WHY we too are On Display, Hebrews 11:1 (in Greek, verse is mistranslated, see my <http://www.brainout.net/Heb111.htm>).

Verse 4

([back to verse 4](#))

Paul continues the Father-Glory subsection. First clause ends the previous 'paragraph', ropes (piggybacks) as is good classical Greek style, to introduce the next paragraph. The next paragraph, beginning at the second clause, is about the content of the Election which Glorifies Father. It runs through the end of verse 6.

First clause, double-entendre syntax: Father elected; but Christ also had to and did, elect Church in Matt16:18.

Paul uses a 56 dateline for when he writes: End Of Christ's 56th Year. [See End Note [A](#), [Meter Tagging Styles](#), and [Pregnancy 1](#) on '56'.] That's S.O.P., first divisible-by-7 'paragraph' is a dateline. **It's also 56 sevens from when Alexander the Great became King of Macedon, who also died at age 33.** That would matter, to Paul's Greek audience. *A Better Alexander is here, and He DID Conquer the World for all time!* [If Paul writes Ephesians [during his Acts 21 imprisonment in Jerusalem](#), 56 would correspond to our dates; that would explain why the rest of the chronology here -- see the [Chrono Chart](#) link -- so closely matches our dates. Maybe it was SENT, later. Tychicus was in **both** places, with Paul.]

So Paul resets Time Accounting to Christ's Birth, to show Time is rebirthed, too. [My timeline in <http://www.brainout.net/GeneYrs.xls>, ties the 490s to Christ's death. **Paul instead benchmarks 490's from His Birth.** So subtract 33 from each of the 490 endings in GeneYrs.xls, see what new historical patterns, might emerge. God tracked David's 490s to the **endings** of his kingship and death, but also tracked his birth to the 400th anniversary of the Exodus (which you can't see, until analyzing 1Kings 6:1); so the 490's of Christ would likewise benchmark at death, surely; but what tracks should benchmark forward from His Birth, I'm not sure yet.

God benchmarks from births, deaths, crownings, other events; each is an accounting track; they all converge. So the **accounting basis** for each time track must be deciphered, or you'll go in circles, frustrated. Example: Psalm 90 runs on four accounting tracks: from Flood, from Israel's slaveship, from Adam, and from the year Moses writes, to the appointment of human kings. All those tracks are embedded in the meter.]

See also Galatians 4:4 in Greek, which plays on Christ's Chanukah birthday. (Bible Proof that Christ was born on Chanukah is covered here: <http://www.brainout.net/PassPlot.htm#HisBday>, including timesaving videos.) So Paul just can't help but quip Gal 4:4, *since Chanukah coincided with the Roman Saturnalia*: Greek god 'Chronos' is another name for Saturn, *famous for eating his kids as soon as they were born*. Hence Saturnalia at end of year, *time eaten, time born*. Get the pun? *Christ comes in Full-Term Pregnancy of Time, and is Eaten to Deliver Time!* So Paul wittily uses *pleroma* in Eph1:10, see End Note [e](#). [Bible debunkers ignore the many problems with Varro's 'AUC'. Review [Roman Chronology problems](#) for details. Claudius mandated this calendar for Rome. Our BC/AD system is based on it: 753AUC = '1BC'. More on this topic is covered in Appendix I, [here](#).]

Anno Domini Accounting: Years From The King

([Click here](#) for the Appendix I BC/AD reconciliation to Paul)

- **Paul follows the same dateline convention as Isaiah 53, Daniel 9. Time Theme of those OT passages is first David to Last David.** Last David Has Come And Left The Building For Father To Complete, so Paul *nee* Saul (named after Israel's first king, how apt), writes the conventional date as *years-from-the-king*, the Last David's Birth. For the *brith*, changed to Matt16:18's promise when He Successfully Died, Daniel 9:26's 'karat'. *Cutting a covenant*. Ours.
- **Paul writes on or near Christ's 57th birthday**, setting up his metrical theme of a 'YEAR' FOR CHURCH (the four 91's). **Total syllable count equals Daniel 9:25's 62 weeks** (= Daniel's meter in Dan 9:1-13's 434-syllable total and v.16's 62 syllables), subdivided **364+70**. Equals years 1st Temple stood (364) versus its Allotment (490 years, so 126 years remained). Exodus plagues also lasted one year; so too, Noah's time in the boat. (364: day of exit is excluded. New day piggybacked on sundown prior. Paul uses LXX Flood dating, not BHS, see <http://www.brainout.net/FloodChronoREVISED.doc>.)
- **Analogy: our 'time' is like Noah's in the Ark = Christ, awaiting God to say 'come out'**, Genesis 8:14-16, 1Thess4:17; aka Rapture, Rev 4:1's 'come up here'. **Paul here tags Psalm 90:3's 'shuvu'** ("Return!", a command) **as well, the 57th syllable in Psalm 90.** [2Pet3:6-8, a Rapture passage, also pegs to Eph1:4. Notice that Peter ties to the END of the Flood, not the beginning. Harold Camping misuses it, to artificially craft an anti-Biblical timeline in order to cover up his own past mistakes, page 1 of his (*nee*) rapture-proof.pdf : <http://www.familyradio.com/graphical/literature/proof/proof.pdf> . However, Camping's gaffe helps us see what Peter DID mean. Peter concurrently points to Psalm 90:4, Eph1:4's bookending 56 meter, with the selfsame ellipsis in Eph 1:14, tying it to the Flood's LAST 57 in Genesis 8:14-16, which was precedence in the Mosaic law *for the last 57 years of history preceding the Millennium*.]

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- **Precedence:** *Christ had all humanity 'in' Him on the Cross, Romans Chapters 5-6; just as Noah had all humanity 'in' him in the boat.*

Paul also uses the 56 (and its split-factors, 28) to **ape** and **tag** specific passages of **the same syllable counts** in

- Psalm 90 (<http://www.brainout.net/Psalm90inHebrew.doc>),
- Isaiah 53 (<http://www.brainout.net/Isa53Hypo4Dotted3.JPG>), and
- Daniel 9 (<http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF>) --
- **as a Warning To Vote.**
- So the tagging, is a form of **antiphony**. [See Note [A](#), [Pregnancy 1](#), and [Meter Tagging Styles](#).]
- **Paul thus ends verse 14 at 434 syllables = 490-56**, as the **Entire Church Age is Dan 9:26's 62nd 'week'**, yet to finish.

Many scholars know that *separateness-of-Church* and 'Daniel 9:26 time-bubble' meaning in Ephesians 1 and 3; but they don't know how it's stressed and intertwined, *within the meter*.

Many of the debates over Daniel 9's interpretation are conclusively resolved, once you see the interplay of the meter as a cross-referencing system the writers use to point to other Bible passages. Daniel's meter usage in particular, would resolve the hoary debate over when Daniel wrote; for like other Bible writers, he **DATELINES** when he writes, by a specific metric convention (first sevened paragraph). We see that convention from Moses forward; it can be checked pan-Bible; so it can be independently verified.

Daniel also includes certain biographical dates with respect to himself, Cyrus and Nebuchadnezzar that you find in the text; *but to also find it in the meter*, well.. you get *certification* of the traditional early date for Daniel (i.e., 607-538BC), given that *meter is regularly used to Account Time, in the Bible*. Confirmed, by the way **PAUL** uses the Daniel passage, as we'll see throughout this document.

[<http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, footnote E covers the Daniel meter usage line by line. You might want to read it alongside the above bulleted Daniel 9 link.]

So from this meter, you can see how Paul sets up his Ephesians 3:18 prayer of 'dimensions' for Church 'Temple' (again, stressing Church has its own covenant), *aka* Body of Christ. Thus he also sets up Chapter 2. It's not clear in translation how Paul got from verse 1:3 to 3:15; not clear, how he got to Chapter 2. Translation is jerky, out-from-nowhere.

So in translation, you can't follow Paul's elegant FLOW; so what he means, you can't elegantly KNOW. *You surely can't tell he apes Daniel, incorporating by reference four key Bible passages via meter tags!*

Ultimate Rule of Hermeneutics is to *apprehend the exact thought of the writer*. How many times we've all heard that rule from our pastors and Bible scholars. *Well, if you don't know the writer's flow, you don't know what he's saying, or why he's saying it!* And here we Know The Flow, from the meter. *Because, it was popular to memorize aurally; so they would value Paul's evocative syllable accounting.*

Meter was the core of prophetic accounting. For centuries past, GOD REQUIRED YOU TO KNOW WHEN MESSIAH WOULD COME.

See: for eons everyone was required to know What Time it was. They learned it while being weaned: *2100 years until the progenitor for Messiah, then (for Israel) 2100 years more until Messiah came 57 years before The End, then The Day of The Lord*. So those distant from each 2100, were disheartened. Those close to it, were nervous and goofy, like pre-Tribbers, today. **WHEN** was told long in advance, *like the Flood*. Paul demonstrates this accounting, in Acts 13:20ff.

So notice: post-Temple fall, believers were still thinking in terms of The Date, which had been long known to be 57 years before the 4200th year from Adam's Fall. So they were upset the Rapture didn't arrive, and the public effect was very much like what you see now with the Harold Camping fiasco. Put yourself in the believers' place: *for 2000 years, they were obliged to count count count, warn the world of that count, too.*

Then all of a sudden, *poof! No More Counting?!* And what they'd told the world for 2000 years, *suddenly doesn't happen at the right time?*

Do you realize now, why Acts 1:7 reads as it does? They couldn't adjust to the change. So, they kept on counting. Paul relies on that attitude, to show why **NO MORE COUNTING** is needed.

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Due to Israel rejecting Christ, a series of potential Rapture dates existed, keeping with the original pre-Church schedule and its 50-year HARVEST-THE-GENTILES goal. These dates were a constant source of speculation, as you'll see in the Gospels, Acts and the epistles. *For if it was a good idea to have the period last 50 years pre-rejection, and the same people were living 'now', then it was reasonable to expect God would 'shoot for' the same goal.* So went the 'logic'. For believers didn't appreciate the changeover, due to Church. Her existence wasn't simply to make up for Israel's rejection, as Paul here and the later writer of Hebrews, will explain. A wholly new Body was **AN AWARD TO CHRIST** due to His Success at the Cross, not based on Israel's contract, but due to 'kata Melchizedek', the Psalm 110 promise of Battlefield Kingship for defeating Satan. *Souls paid in advance, for Him.*

Old habits die hard. The writer of Hebrews, like Paul, will use folks' expectations here to warn them. [Heb 2, 4, 7, 9, 10.]

Expected Rapture Dates (Paul's Anno Domini of Christ's Age; allow 3-year variance *). They calculated Rapture backwards from an expected Daniel 9:27 midpoint. The underlined links below will take you to that accounting. Paul uses the anaphora meter, to 'balance' to these dates.

- o **63 AD**: Year 66 Trib midpoint, the Lord would have been dead as long as alive; Temple was thus expected to go down.
- o **70 AD**: assumes His age 33+40 years at TEMPLE DOWN in 73 AD. Trib would begin 3.5 years prior. TEMPLE DOWN'S 40 years balance, repaying the Land for Israel's late entry (40 years in wilderness).
- o **77 AD**: seven years prior to the 50-year mark under the old schedule, adjusted for Christ dying seven years early.
- o **80 AD**: same idea as 70AD, but using 33+50, rather than 33+40. Temple assumed to die in 83 AD.
- o **83 AD**: the 50-year mark, adjusted for Christ dying early (end of year); Temple would die in 87.
- o **84 AD**: 50-7 had He died on time (beginning of year, which means April);
- o **91 AD**: the 50-year mark had He died on time. (Had He turned 40 the previous Chislev, then died on Nisan, which 'becomes' 91.)

* Tribulation timing is based on David dying 3.5 years **BEFORE** Temple construction began. So Rapture can only be pre-Trib. So people then counted backwards from a **deemed mid-Trib Temple Down**, to derive Rapture date. Speaking of dates, Our BC/AD accounting comes from the Roman system. So if Rome were 753 years old when Christ was born, 1 Anno Domini begins then. Since Christ is born **at the end of the Roman year**, you must add 1 or even 2, due to the overlap. Also, **if Paul wrote just after imprisoned in Jerusalem, 56 fts**; Tychicus could bring the letter **later**, the **postscript** ending Ephesians, written **then**. For more info, see [Roman Chronology problems](#).

Paul will address each of these potential dates, in order to show that yes, Virginia the Rapture can happen at any time; but Body is being built and it will take as long as it takes. Of course, the real concern should have been to GROW UP TO KNOW HIM, and also (negatively) to Grow Up *because you don't know if others are growing up faster than you, and the balloon will go up when they DO.* Classical military motivation, not to be caught with your pants down at Evaluation. Bible uses military and economic terms to describe Evaluation, since that was how Romans rewarded their troops.

Hence the second clause at 66 syllables, begins a series of WHAT-IF-THE-RAPTURE-HAPPENED scenarios. Total paragraph count will be **'21'** (77-56), pregnant Precedental Time of Temple Building, *Jacob's Time Outside the Land, Noah's thrice-sent dove.* So the kosmou phrase ends equivalent to our 68-69AD at start, *Year of the Four Emperors*; when Paul himself will die and so too, Nero. That's when Tribulation was expected to begin, but for a different prophetic reason: *Christ would have been dead as long as he had been alive, a 'mirror'.* So Paul benchmarks it, as a 'what if'. Notice the wit, playing on the **66th** syllable in Psalm 90: *Yeah, eleph heleph! We'd have 'shuvu'd' in Him (Who was) before The Foundation*, followed by 7 long-predicted years *To Complete Building For Eternity!* Philippians 3:11's *ei pws*, written just after Ephesians, reflects that **suddenness**. [Greek *ei pws* = "if by whatever means" (death or Rapture), missing in English Bibles, say Paul **ATTAINS** (works)! Though even BDAG admits *katantaw* = to ARRIVE AT A DESTINATION IN LIFE, same verb in Eph4:13! The quoted 'shuvu'd' is also from Psalm 90:3, ending at 63 syllables, leaving seven for the Trib.]

Third clause, at 73 syllables -- another WHAT IF THE **RAPTURE** HAPPENS scenario -- **Paul tags Daniel 9:5's 73 syllables** (confessing all Israel had sinned). Like Isaiah before him, Daniel used that verse metrically as a second dateline, tying back to the end of Psalm 90: years-from the initial rejection of GOD AS KING, in 1050 BC. (=73 sevens = 511, # years prior to Daniel's writing). For in the Millennium, *The Rejected King Returns*. So note how Paul parallels Daniel: if Trib began at syllable (year) 66, then it would end at 73; so first Church (@66) and then (@73) the Trib folk would *instead* be **'holy'**, rather than the 'sinners' Daniel rightly confessed. The Millennium would begin. Ties also to that same moment in **Psalm 90:4**, 'ayineyka' in Hebrew (**73rd** syllable): *yeah, in His Sight, at LAST!* Of course, in **Isaiah 52:15**, 'w'asher lo shamu' ends the **73rd** syllable: *for He'd be on earth for all TO hear.*

But notice: 73 is not divisible by 7. That would have been syllable 70, *einai hemas*, meaning *we are to be* -- what?

Verse 4 Note, continued

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Next if-the-Rapture in the same third clause, syllable 77. Here Paul shows what's far more relevant to Rapture: VOTING, not date-setting. Yeah, as VOTING, not historical events, cause the Rapture (Paul's climactic chapter 4)! Kinda nice to know Christians this century are no better or worse than those of Paul's day. Watch...

Syllable 77 is divisible by seven, so this benchmark is stressed (End Note B). It represents the start of the Christ's 78th year on His 77th birthday as the 77th Son of Adam, same year as David's age when he died. Isaiah metered Chapter 53's first 77 syllables after the first David's age; so Paul apes that, just as Matthew 1 and Luke 3 did, both books having been out when Paul wrote; so Paul uses the same meter, to remind his audience. All the more, as Temple was foreknown to go down, 33-40 years after Crucifixion. All eyes were on that Temple, mouths drooling, We might go Home by His 78th birthday! See: date-setting is not new.

Here we gotta get technical about how Paul benchmarks the 77th syllable in the third clause of verse 4, to show his metrical wit and doctrinal savvy, which of course is for our instruction.

- o Isaiah metered Chapter 53 based on an *accounting* theme of **First David to Last David**.
- o So, Isaiah begins Chapter 53 (52:13 in Hebrew) timed to David's lifetime,
- o but with this twist: first 42 syllables, half of Psalm 90's 84, are about the Decree to make the Last David, Christ;
- o but the meter is timed, to the first David's birth in 1040 BC. [So Isaiah 53 should be metrically read as tracking history from 1040 BC forward. The text has a dual role of tracking Israel's future Countdown to Messiah 1 syllable = 1 year. Thus we learn how to better interpret Kings and Chronicles. Moses had done the same annual tracking, so the book of Judges is designed in 'reply', showing how Moses' tracking came true, which I quickly charted in <http://www.brainout.net/Judges.pdf>.]
- o Those first 42 syllables constitute the Decree to Make The Christ, and the Decree that He will die for sins at the hands of his own people, Isa52:13-14.
- o Then as a result, the *goyim* will believe in Him, Isaiah 52:15.
- o That's why Matthew 1 is rhetorically styled to run at 42's, but
- o Luke 3, uses the 77 syllables thru Isaiah 52:15, to incorporate the *goyim*, as the rhetorical base for his 77th Son.
- o The first David was 77 when he died. [Scholars ignore 1 Kings 1:1-2:39, dismiss 1Kings 6:1 as a scribal error; and favor, errant Josephus.]
- o Paul plays on it as Luke did, but even more so as Isaiah: 77 as an AGE.
- o So Paul meter-maps the third clause in his own verse 4, to the cumulative total syllables in Isaiah 52:13-15, the Decree To Create Christ And Have Him Pay. **Notice how keenly Isaiah's text ties to Paul's, here: einai hemas hagiou kai amwmous, result of Ultimate Sanctification.** [So now we know specifically, what Bible passage God has Paul tag. Meter is like a fingerprint, when you have enough of it. Paul tags Isaiah's unique 77 palindrome in Chapter 53, just as Daniel, Matthew and Luke had done.]
- o Notice next, that Paul instead started the 91, in the second clause of verse 4, at 66 syllables -- why? Well, look at the text -- **In Him In Him In Him!**
- o So notice the palindrome: this third clause in verse 4, ends with 77 syllables;
- o and there are also 77 syllables between the ending paragraph in verse 6 @14,
- o and the start of the boxed 91 paragraph in the second clause of verse 4.
- o So a 77, inside a 70! **So the Savior Who is the Ultimate 490 (77 aka 70 x 7 aka 490) Votes** even as those who will be saved by Him voted, and thus He is born! *And Who Voted First?* "Worthy of Honor, God-Father", verse 3! See: the nested, metered wit is phenomenal! Not like that dry reading in church! Oh, but it gets even better, watch...
- o **David in Him, as well as He being in David!** Us in Him then, so we can be in Him now, since now He is in us!
- o **For Isaiah set Chapter 53 to run 1078 years = syllables** (remember, your new year begins piggybacked on your birthday, so 1078=1077), with the interval between first David's death and Isaiah's ministry (252 years) in ellipsis between Isaiah 52:15 and Isaiah 53:1. The second ellipsis (364 years) is between Isaiah 53:10 and 53:11, **A PROMISE TO REIMBURSE TEMPLE TIME;** which promise Daniel claims in his meter (Dan9:1-13's 434-syllable total and v.16's 62 syllables); so God benchmarked Daniel 9:25 (also metered), into an explicit 62. You can't see why He uses 62, in translation.

Verse 4 Note, continued

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Now examine Paul's text at **syllable 77: blemishless** (lit., blemish-free animals for sacrifice). No more *lo shameynu*, 77th syllable in Daniel 9 (verse 6). Instead, *hitbonanu*, 77th syllable in Isaiah (52:15). The 78th syllable *evor* (evening) of Psalm 90:4 would have begun; 1000 years dawning on the Day that is night, Zechariah 14:6-7. See how well Paul tags those OT passages?

Original Millennium was scheduled, had Israel accepted Christ, as the 4200th year from Adam's fall. **Moses** shows that schedule, by his own syllable **84 ending Psalm 90:4** (End Note C). So Paul gets it, next.

Fourth Clause and 4th WHAT IF THE **RAPTURE** HAPPENS scenario, **84, katenwpion autou**. Before Him by His Standard (*kata*). The *I'shmua Stands Before all*; so we all 'report' Him, **Isaiah 53:1** (84th syllable). **Daniel's 84th syllable in Dan9:6 is HA!** For then we **FINALLY LISTEN** *Al-Avadeka the naviim reported*. Ya just gotta love Paul's meter-tags. What wit!

First Clause of verse 5: To craft '91', Paul makes 'In love', an Attic enjambment (End Note C). Metrically and grammatically, it belongs to verse 5, but translators rightly end it in verse 4. So it sticks out as a bridge. So the **rest** of the clause, would tally **'91'** (91st year begins on 90th birthday). *No Christ, no Plan*. **THE ELECTION IS CHRIST**, not us. **DUE TO CHRIST** we are elected. *By Means of, by Agency of Love: Christ's*. Not, ours. Paul used the moniker 'Love' for Christ back in 1 Cor 13, climactic passage of *His Head to be completed in Writing so it can get into our heads* (1Cor1:5's Greek, *His Word in our words*).

Then again, one could truncate the first clause into seven syllables, like this: *en agape, proorisas!* For if the **Rapture** had happened at **91**, we'd all be in the air with a shout, as Paul told the Thessalonians. That clause would make a good shout, and you'd elide the second *O*, to make 7 syllables. Since we'd be shouting, 'hemas' would be left out. *Thus Paul plays a specific-syllable tagging game on his OWN text, as he talks*.

First Clause of verse 5, actually ends with 94 syllables, and also is not divisible by seven. **94** is past the **'91'** final **Rapture** date under the old schedule. The enjambment 'piggybacked' the **91**, since it's a key date relative to Christ, is divisible by seven and would be evocative, here. **So the 91 is embedded in the 94**. The 94 doubles as the mid-Trib point, in the scenario, when the Tribulation evangelists (the 144k of Rev 7), come home to heaven (shown in Rev 14). *They would be shouting the same thing, at that point*. But they wouldn't be SONS. So this is a dramatic way to focus on the text -- **you are pre-ordained to SONSHIP, so think about THAT future, not escape from life**. Sound familiar?

Rapture date expectations end, with **94**. Yet Paul keeps using meter this way, to acquaint us with future Church history. For this passage, plays the same role as Psalm 90 for the Jews. See [Paul's Chronology Meter](#), for that story.

Meter Tagging Styles We've Seen

Eph1:3's first sevened paragraph ending at 56, is a deft way to 'tag' Isaiah 53:1+2, :5+6, 9+11. Each of those passages sums 56 syllables. Paul has 'this thing' for quoting many verses at once by concatenated catchphrase, i.e., in Romans, here in Ephesians, Galatians. *I didn't know he'd also do it with meter!* **Look: Psalm 90:9+10, 13 through 15, 16+17 are also included**. Probably overlapping Psalm 90 verses 7 through 9 (which add to 57), as well.

Eph1:4's second clause began a new sevened paragraph, 21 syllables long, as you saw. Paul severally tags Psalm 90:4, 8, 9, 16; each of those verses is also 21 syllables. Paul tags these to set up what follows (he'll also *individually* tag verse Ps90:7 at end of his own verse 6). So Paul's verse 4 here, second clause through *also* the second clause of verse 5 (the *huiiothesian*), is *antiphonal* to those Psalm verses. Compare content, see for yourself. *Awesome wit!*

So right away we see these **Tagging Styles**:

- o **First sevened paragraph is a DATELINE**. Here, *Anno Domini*, the year-from-The-King, in which Paul wrote.
- o **By individual syllable number**, above examples of 66, 73, 77; and finally **84**, on Daniel 9:6. Of course, Daniel repeatedly tags individual syllables in Isaiah, to create his prayer. So we know Paul knew Daniel did that, for he *aped* Daniel.
- o **By aggregate (cumulative) syllable number**, example of the **84** and **77**, above. Isaiah tagged Psalm 90:4; so Paul tags Isaiah, *as well as* Psalm 90. Which means, Paul knew Isaiah tagged Psalm 90.
- o **By a sevened paragraph's sum**, just illustrated above with **56** and **21**. More on the 56 and 21, is in [Pregnancy 1](#).
- o For more information now, see first section in [Meter Notes](#), and [Paul's Chronology Use of Meter](#).

Thus we see Paul deploy meter based on Moses: in Bible, for 1500 years. It can be tested. It is deliberate. So what a revolution for hermeneutics, if we all sought metered passages, i.e., those giving us trouble. Even a old brainout or a young kid, can count syllables; but full research requires a cast of thousands, not just one. **Think of the JOBS!** *End Commercial Message*.

Verse 5

([back to verse 5](#))

First clause: Greek *en agapei* syntactically belongs to verse 5, heads the verse. However, it's not wrong for translators to have put it at the end of verse 4, see End Note [c](#). Paul is piggybacking the import of verse 5 on Love (aka Christ, aka Love=God).

Greek preposition en is a keyword, especially pan-NT. Idea of stressing causality and result by nuanced use of prepositions, articles, etc. Turns these little workhorses into racing stallions, driving the meaning of every verse. That is, if you can trace them. Hence, one might argue *en* should always be translated the same way, since in Bible you track keywords, to see flow. [Ergo many scholars prefer literal-translation Bibles like KJV or NASB, to make tracking easier.] Unfortunately, English semantic range of 'in', though now heavily influenced by Biblical usage, is too narrow, vs. Greek *en*. So in this passage, where the MEANS function of 'en' is stressed, I translate it with BY, BY MEANS OF, AGENCY OF, with hopefully enough repetition for the reader to track those nuances. For *Paul repeats the same word, to exploit semantic range*. That's a mainstay rhetorical style pan-Bible.

Greek verb proorizw is better and more literally translated, FORE-ORDER. Plan. That's Paul's point, too. A Plan is what you WILL and what you PROVIDE, *with no connotation of forcing*. 'Order' or 'ordination' connotes approval of that Plan. There is no implication of forcing. In fact, quite the opposite: *any plan has contingencies for events that don't conform to the plan*. Hence contingencies that violate the plan are not only assumed to occur, *but have backup plans associated with them*. That's the idea here. One might prefer 'predetermine' as the translation. But even that doesn't have the breadth of 'foreordain' in English, which we all know means *a predicted outcome that is approved and provided for, not something imposed upon the recipient*.

Think of it as insurance. You buy an insurance policy which (pretend) simultaneously insures that if you die, your heirs get money; if you are disabled, you'll be well taken care of for life; if you need a loan, you can automatically get it; if you need certain expenses paid, you'll get that money for those expenses. Pretty neat policy, huh.

Now notice something: the policy just sits there. It doesn't force those things to happen to you, but PROVIDES FUNDS for those CONTINGENCIES. And, it's approved in advance, so you know you can trust it, the issuer has already calculated the costs, Put Them On Deposit.

That's what *proorizw* means. All the costs associated with a given plan, including all contingencies which the Grantor will act on; and most importantly, *proorizw* means these contingencies and their costs are Paid In Advance, and On Deposit, for the CONTINGENCY of usage. None of that PROVISION, forces those contingencies to occur.

You have such an insurance policy, aka Salvation. Christ paid it all in advance, and the payment itself was a planned thing in eternity past. The hitch was, *would He Freely Succeed, once Here and on the Cross?* Else, there would be no funds. But He did, and you have this policy PAID BY HIM. Not, forcing you to use it. Not, forcing Him to use it. He contracted to do it, however any contract can be broken. Yet "in Love", "by agency of Love", He will honor that contract. See the difference?

English 'predestine' connotes a forcing that is not in the Greek. Sadly, theology prefers the harsher 'predestine' with all its English undertones of no-free-will, fate, Hindu *karma*, etc. I think 'predestine' shouldn't be used, given the theological shackles with which it has been bound.

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Second clause: Greek *huiiothesia* gets scant attention, in theology. We but mouth it. Paul uses a culturally-loaded word, here. Rights of Firstborn Son. Inheritance rights. In Roman custom, there was but ONE heir; everyone else got specific bequests out from the testator's estate. Often, the heir had the right to overturn those bequests. *So all who were junior, were beholding to the Heir for their inheritance, as well as to the Testator.*

Point: WE SHARE IN ALL CHRIST IS AND HAS. My pastor stressed that, when exegeting this verse.

Point: if we Christians only grasped how VAST is our inheritance, we'd study Bible deeply.

You inherited a bizillion dollars, in Christ. Do you know how to access your vast wealth in Him? Do you realize, Prayer means you can ASK ANYTHING IN HIS NAME AND HE WILL DO IT, Jn. 14:13f; 15:16; 16:23f? So now the flipside: *if you do not ask, then you are responsible for FALLOW WEALTH.* Stingy servant with the napkin (Luke 19:20), you will be punished for not using 1 John 1:9 (an asset, Eph 1:7, 14), for not growing in Grace (2Pet 3:18), for not learning and living on Bible. For the Heir DID do those things, Luke 2:40, Matthew 4:4, Deut 8:3!

Just start thinking of yourself as the richest person in history. For, that's what you are. In Christ. Once you recognize this and take it seriously, you'll get serious about Bible. *For it tells you what you have, and how to use it;* and baby, you're in deep doo-doo if you don't use your wealth. *End Commercial Message.*

Third clause: Greek *eudokia* is often translated GOOD PLEASURE. Paul dramatically parallels it with the two *bouletai* uses in Isaiah 53:10's LXX, which is usually translated 'delight' or 'please'. 'Delight' is better, so I used it.

Thus begins the first of three **subseved anaphora**, Drama Greek rhetorical bookends: this one, 'contains' the Wealth Father put into Christ on our behalf. *Wealth is classy. So you need [Bible!] classes, to learn how to use it. [So click here, for the eudokia anaphora.](#) See also Note H, and the intertwined chronology, in [Appendix 1.](#)*

Fourth clause: Greek *thelematos* isn't merely Will, but Purpose. Every time you will something, there's a reason (good or bad, right or wrong) *behind* your will. For every will is a decision based on Something You Will. Get that order.

- o You have content.
- o You decide ON that content.
- o At no point is the content, deciding on you.
- o So you are responsible for whatever you decide, and
- o you are never constrained by the content.
- o Much more so, God.
- o His Purpose is first an Act of Will, Decided upon.
- o So you can never divorce purpose from will, nor will from purpose;
- o but you can always divorce both from Content,
- o since Will determines how Content will be valued.

So God's Purpose and Decision isn't forced on Him by a) what He knows, or b) what He is. HE CHOOSES FREELY, at all times. All that, is inside the meaning of *thelematos*. And it should give you a great deal of comfort:

- o God isn't choosing you because of you (that's content),
- o nor will He reject because of you (more content),
- o nor did He devise this Plan because of you (more content),
- o nor does He remain faithful because He must (content of Attributes).
- o It's all 100% God and 100% Voluntary At All Times. [See: God truly is Sovereign, *Theos Thelematos*. Over His Attributes, not 'constrained' by them. That childish Calvinist notion of 'constrained' needs to go to the dungheap, in the 21st century.]

Verse 6

([back to verse 6](#))

First Clause

First Asset in the [eudokian portfolio](#),

eis epainon.. doxzes autou.
Father Glorifies Christ
by ordaining us BE Christ's Glory..

Here we also meet a second nested anaphora Paul uses: [the epainon](#). It is nested partly inside [the eudokian](#) anaphora. So the first Asset in the [eudokian](#) asset portfolio, is the greatest. **By Divine Decree, We will be THE Glory of Christ Himself.** It's shocking, until you respect the fact that **God shouldn't settle for lesser-thans.** So, He doesn't. So, we won't BE lesser-than Christ. By Divine Decree! Bride should be worthy of Her Husband. God can do anything. So, He does EVERYTHING.

God is Infinite. So, we must be also: "be ye Perfect", Christ said. You don't spend time on trailer trash, so God will not. But we are trailer trash, compared to Him. So, He did something about it. **Salvation is only the beginning. This first asset tells you the past-hidden plan from the getgo: ye are Gods, John 10:34-36. The Son of God is the CopyBook, and we WILL BE made copies of Him.** By Divine Decree.

Not equally, for we don't equally choose to use our eudokian portfolio. But, in aggregate, as a fitted hierarchy, each to his own self-selected pattern, will be THE Glory of Christ. Some of us (very very few, maybe 1000 in all history) will be kings. The rest, will forever be Royal Peasants who didn't learn to live on Word as Christ did, but learned other things (works, rituals, people). So, they don't have the Thinking Needed To Rule. So, they will be ruled.

But even the lowest among us will be light-years superior to all the human achievements and satanic achievements in history, combined. **What's lauded down here is despised even by demons, up there.**

And rightfully so, for our ideas of spirituality are despicable. God expelled the Jews for far less rebellion, than ours. Daniel 9's confession of Israel's history of rejecting God, is doubly true, for us. We have so much more than she had, as you will soon see. Assets we ignore or twist, to make ourselves important to ourselves.

Christians down here pride themselves on their faith. Meaning, of course, that *God doesn't deserve it.* You realize, I hope, that when people pride themselves on what they do, it means they hate that very activity, and seek pride as a solace. So when people make a big stink about THEIR faith, denomination, practices -- they advertise that they hate those very things. They advertise, to get compensation. *Because, they feel they aren't getting any.. from God.*

When you love someone or something, in your mind nothing you ever do is good enough. So you never crow about it. If you managed to do something well, you are grateful, not resentful. You don't expect anyone's approval, for you never have your own. You constantly strive to improve, because you LOVE what you're trying to achieve so much, all you want to do is.. more of the same. You'd do it for free, you'd even prostitute yourself if need be, to do it. Love is like that.

Hatred, by contrast, always feels it gives more than it gets. So is constantly seeking recognition, approval, and magnifies little goods as if they were monumentally valuable. Because, to hatred, everything self does is too much for what it gets in return. Not receiving the return it deems appropriate, it goes to pride, comforting the self on what sacrifices were made for no gain. Even a cup of water in Jesus' name is given high status. And, that's as high as Hatred is willing to go.

Such is the history of Christianity. So for God to WANT to make us into His Son's Glory is warranted, for HE deserves it -- but the very idea is unfathomable, just the same.

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- o Meanwhile, we preen over how humble we are to insist how low we are. *How arrogant!* It's a cop-out, really. An excuse to be a peasant.
- o So, these majority-rules peasants of Irrevocable Eternal Royal Birthright, gauge their worth by how well the puny world lauds them,
- o their degrees or peer recognition,
- o hushed tones and 'oh brother',
- o how many they 'converted';
- o and they call their activities all sorts of sickeningly arrogant names, like 'soul winning'. *Oh? YOU win souls for God? Should he bow and scrape in gratitude to you? Yecch.*
- o They pride themselves on how nice they are to people, but James condemned it. Christ condemned it even more.
- o Christians down here pride themselves on whether they can spout Bible,
- o give to charity,
- o and they make sure to pat themselves on the back for every little good deed they do.. while the angels, vomit to watch. *Jesus I know, and Paul I know, but who the HELL are you!* the demon literally said to the seven self-righteous sons of Sceva, Acts 19:15. [My pastor was particularly fond of reciting that verse. Made the prim folk in the congregation, wince.]
- o Christians pride themselves on their doctrinal fights, with those most heretical, calling everyone else *Heretic!*
- o Christians take to politics, when Christ warned against that, and Revelation 17 made it clear that Church in politics is a harlot.
- o Christians account themselves spiritual if they sing rah-rah Jesus songs -- because oh, there are a dozen verses out of TEN THOUSAND ON LEARNING TO THINK BIBLE -- *well, those dozen sing verses must be the spiritual life!*
- o So they gauge spirituality by how they feel,
- o and they think they are spiritual giants if they can recite Psalm 23.
- o They pass judgment on those whose (usually sexual) sins differ, in order to feel superior.
- o They argue about Saturday or Sunday, wearing hats or dancing, is it Yeshua or Jehovah or Yahweh;
- o and, like Tom Lehrer sang.. *everybody hates the Jews.*

In short, it's a sandbox, Christianity. All chirpy all mistaking morality as spirituality (lol even the Muslims are largely moral); and in short, FLUNK is their report card. **ASSETS FOLLOW.**

But even so, when the balloon goes up, they will be to however small a diamond-faceted extent -- a true Glory of Christ. Maybe one-quarter carat of the Karat Who was Garroted to the Cross, but still genuinely reflecting Him. Even Him. Father would have it so; and so it shall ever be.

So the values you have now, will reverse. Up there, ONLY CHRIST will be interesting to you. By your free will choice. Okay, but what will you have to give to Him? To express your love? Nuthin', if you didn't use these assets. Someone else will have them, and you'll be under that someone else, mighty grateful and happy, but.. with nothing but a smile. That's why Christ said, get rich in Doctrine, 'and all these things [material needs] will be added to you. Yeah, forever. Literal material wealth: for the ruled *need* it. For, all they ever learned down here were body ideas, slapping God's name on everything THEY wanted, to feel holy. *So they never learned the spiritual life..* which is To Think Royally.

So this topmost benefit, Made Into the Very GLORY OF CHRIST -- will be your heart's desire. With no matching physical assets, if you didn't learn and live on Bible. As usual, when God makes great promises, there's a horrific flipside: *you'll wish you went after Bible with all your life, once you're dead.* But it will be too late. No punishment, but nothing atop your naked salvation, either. And you'll be happy. But low. Bet you don't want that future...

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So now, to these Assets. The epainon anaphora being nested within with the eudokian anaphora, tells you juridical origin. In short, due to [the eudokian anaphora](#), [the epainon anaphora](#) occurs. As shown in [verse 5's note](#), eudokia references the WILL. Moreover, Paul makes sure you know eudokia relates to the Isaiah 53:10 contract between Father and Son, via the cognate boulen in Eph1:11, thus tying to bouletai (twice) in Isaiah 53:10's LXX.

Greek epainon needs clarification. Technically it's the sum of *epi+ainos*; on the surface, it means 'good report' about someone. The 'someone' is put in the genitive case. But 'good report' doesn't convey the meaning, here. **When you ARE a praise, it means you REFLECT the object, yourself.** [See Thayer's lexicon for *epainon*, which notes for Ephesians 1:12 that we ARE the praise. That distinction is very important to the shocking meaning of this anaphora.]

So someone looking at you, admires the OBJECT YOU REPRESENT; for you RESEMBLE that OBJECT. Thus, the person *looking at you*, is doing the praising. Not, you doing it. All you do, is breathe. **Example: when people in the OT saw an angel, they would often mistake the angel for God, and would fall flat on their faces, etc.** The angel didn't do any praising of God, the angel gave a message. But the very glory of the angel made the one seeing him, think of God. That's the meaning of *epainon*, here. **We will so totally reflect Christ's very Glory, we will seem to BE Him.** Way higher than, angels (theme of Hebrews 1-2, 1John 3:2).

Unlike the eudokian anaphora, which is dramatically complex, This epainon anaphora is spectacularly simple. Here's how it works. If you said 'Give me Christ or give me death', you replaced 'liberty' with Christ; you would make someone smile, if they knew the original Patrick Henry quote. Paul makes this same 'substitution', to convey astonishing Bible truth. *The exchange denotes how the replaced words are fulfilled.* Look:

As we saw in the [Outline](#), the *epainon* anaphora is about **how God the Father Glorifies Christ, how He ordains Church to Glorify Christ, and how the Holy Spirit Glorifies Christ.** As a result, Father and Spirit are glorified. Really shocking. What makes it shocking is *the way Paul makes small changes in the Greek words.* These changes make deft points about HOW Christ is glorified. The structure is a dramatic tic tac toe. In Greek drama you drop verbs, and instead use nouns and participles, as Paul now does, here:

Verse 6: *eis epainon doxzes tes charitos autou.*

Verse 12: *eis to einai hemas eis epainon doxzes autou.*

Verse 14: *eis epainon tes doxzes autou.*

The bolded text tells you a story: how Isaiah 53:12, gets done. Keywords *epainon* and *doxzes* are used in Isaiah 53:1-2. Idea that His Glory wasn't appreciated while He was here, and the 'good report' of the prophets and believers, was likewise rejected.

So, verse 6, the Glory of **His Grace** will be used
verse 12, to create us **AS** His Glory, which **Reflects** Him. Hence, a **good report** of Him.

So, verse 14, we are made by the Holy Spirit into **THE Glory** of Him.

(In English, to get the force of 'tes' in verse 14, you should put THE all in caps and make it really big.)

Second Clause: Sometimes repeating words in Greek is elegant, so Paul uses both *charitos* and *charitow*, together. So the only English equivalent was 'graced us out', which in English is less formal, but more vivid. Paul's vivid, here.

Third Clause: "In the Beloved". Greek *en* = *by means of by agency of with*, and Paul means them, too: *all prepositions, Him.* He uses prepositions as bullet points, meter divisions. Genitive's root idea is belonging-to. So *Him to us, we to Him.*

Verse Notes, continued

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Verse 7

([back to verse 7](#))

Paul meter-maps Isaiah 53:9, here. He also tags the other 28's (see Note E and [Pregnancy 1b](#) for the verses) in concert. So we know exactly what he means, in Ephesians 1:7. No guesswork.

Every one of those 28-syllable paragraphs in Psalm 90 and Isaiah 53, are on your sin and His Redeeming You. So what does that *redeeming*, mean? Well, per those metered paragraphs, ya got two kinds of dying. One, you die angry at God, so God mirrors your own anger back at you, so you come to know the 'anger' of God; two, you die wise and happy, knowing you'll see Him in a few minutes. Not afraid. Not angry. For, you know He redeemed you.

First Clause:

Second Asset of your [eudokian portfolio](#),

REDEMPTION: ten apolutrwsin.

'Redemption' is the substitution of one item for another.

Christ substituted His Own Life for ours.

Have you ever seen a coupon? You can either get whatever's pictured on the coupon, or you can "redeem" it for a certain (usually small) amount of cash. Just look on any coupon's fine print. In America of the 1950's, it was a craze for grocery and hardware stores to give you 'Green Stamps'. They looked just like postage stamps, and you'd get 10 or so every time you shopped. Then you pasted them into books; and when you got enough books full of the things, you could REDEEM them for items in the S&H catalog. *Took like a bizillion stamps to get a 'free' kitchen knife, but it was fun.*

Everyone likes getting something for free. Except that it wasn't really free. It cost the retailers hundreds of thousands of dollars, and it took a lot of TIME to paste those stamps into books. *So you ended up paying for the stamps via grocery (etc.) prices, for where do THEY get the money to pay for the stamps they give away, except from sales? And then you paid double, with the time spent pasting...*

Salvation redemption is just the opposite. You DO nothing. Christ DID everything, Romans 5:8, Gal 3:18-22. So Salvation Redemption means you have a LIFETIME COUPON -- and your life never ends -- a LIFETIME COUPON of money. He paid it, you have it. Like, a bank account. Now of course if you never find out the account number, then all that wealth just keeps on being on deposit in the Universal Bank of Heaven, doing you no good at all.. until you DIE to this world, and go home to His.

So then, how do you access your wealth in Him, exchanging (redeeming!) your puny ideas of life, for His? Ahhh. You realize, right, that the quality of your life depends on the quality of your thinking? Bad thinking makes people sick, poor, get into trouble. So if you had competent thinking, the quality of your life would improve. Better job, better decisions, better everything. Whether rich or poor. Whether sick or well. Your life is only as good as your thoughts are. Petty thinking, jealous thinking, nasty thinking makes for an unhappy life. Wealth of any kind gets spent mostly on trying to fix problems, and inevitably one finds out that the intended fixes, were just loose band-aids or another buggy computer program. Very upsetting.

Bible alone can cure it all, and truly make you happy, no matter what your circumstances. That's True Wealth, and why people even seek wealth. But only Bible can cure the SOUL. But you first gotta BELIEVE that you have the wealth. Then you gotta BELIEVE it's important to find out what it is. Then you gotta Study Your Divine Assets Manual, so your **LIFETIME COUPON** doesn't DAM up and you say, 'Damn! What good is this Bible?' But you open up that Bible, and it's all words words more fuzzy words. So let's first cover Accessing your Divine Asset Management Account (ADAMA), so Bible won't stay a DAM gathering earth-dust while it sits on your coffee table -- so people will think you read it, of course -- because you *rightly* have trouble giving a damn about its fuzzy words, the many denominational fights, etc. *ad nauseam*.

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Redemption means You CAN name your sins to God. Just NAME them. You got ticked off in traffic. "Dad, I sinned!" You got ticked off at Windows. "Dad, I sinned!" You worried about some bill. "Dad I sinned!" You felt guilty. "Dad, I sinned!" It becomes as quick and natural as breathing, to REALIZE that 1000 times a day you have some thought which God would never have, so it's a sin. Anything you do with your body, of itself isn't the sin: sin is what you THINK. Body just obeys THOUGHT.

So it's a big deal, to Just Name It And Move On, not even stopping to feel bad about it, for -- *guilt is a sin, too!* Feeling bad doesn't ATONE for squat. So you just committed the sin of HALLUCINATING that how you feel, accomplished something. NAME IT, move on! You got this **LIFETIME COUPON**, see: it never expires. So naming sin means Dad writes a check to FIX YOU, from what Son paid on your behalf 2000 years ago! *Imagine what INTEREST accrues on His Payment, 1900+ years before your birth!*

Our use of Redemption is far simpler than what the OT people got; they also had to

- o go to the hassle and expense of finding blemishless animals,
- o dragging them to the local Levite priest,
- o putting their hands on the animal,
- o **Naming The Sin**
- o while the priest cut the animal's throat.
- o Then blood,
- o more waiting,
- o the smell,
- o and you took some of it home
- o or ate it there in front of the priest, (often, not always, depended on what kind of sin it was).
- o **And you did all that, because it was DINNER. With God. Restored to Peace with God,** signified by *eating the animal* that just died 'for' you, picture of Messiah-to-Come.

If you're at all familiar with eating in the ancient world, you have to know that meat was hard to come by. People lived on milk, fish, cheese, grains, vegetables. Very small amounts, too. But here you are, every time you sin, EATING THE BEST MEAT. And you just know, people sinned 100 times a day or more. Life was even more annoying for them, than for us. Still, it was a hassle. Took at least an hour, not to mention, waiting in line behind all the other sinners with their stinking lambs, goats, doves, and the doo-doo those animals would excrete.

So contrast this: Redemption for Church means that since Christ is the Lamb of God and He paid, there are no more animals to bring, and you are your own priest, 1Pet2:5, 9; 2Peter 1:9 (in Greek, translators *forgot* to translate *labwn*, lol); Hebrews 10. Takes a nanosecond to think toward Father and admit you sinned, even if you forgot what ones and when, you know you did, so you admit it. I use 1John1:9 a bizillion times a day.

Of course, many Christians think it's too hard, hallucinate that they have to keep TRACK of their sins, and they feel bad about doing that, so they invent excuses. Like the hallucinated idea that here in Ephesians 1:7, you're forgiven of all your sins so you *don't need to tell God you sinned, anymore*. Okay, then you're drawing funds from YOUR OWN ACCOUNT DOWN HERE, for the Holy Spirit won't fill a defiled Temple. You. For your online banking with UBH requires 1John1:9 as the passcode. *No tickee, no washee*. So you're not clean. So you're not filled with the Spirit. So you're INCOMPETENT at reading Bible. So you are DAMNED up, and you'll be punished for it, Colossians 3:25.

[Nerd Note: There's a crazy 'school' of 'scholars' who maintain that Greek *aphesin* (next clause) is appositional to *apolutwsin*, here. They clearly aren't using 1John1:9, so that's why they are utterly incompetent. For just as in the OT prospectively, for us retrospectively, Christ's Payment means you CAN name sins, **but you still MUST do it, to be back in fellowship with God**. David explained that, in Psalm 32:5 and 66:18, which is reasonably clear in translation. I did a whole playlist of 1John1:9 videos showing the many categories of OT verses. So naming sins is based ON Redemption, and is a function OF it. Here in Eph 1:7, you have an ATTIC DOUBLE ACCUSATIVE OF CAUSE AND RESULT, NOT KOINE APPOSITIONAL USAGE: my pastor stressed that 1000 times. Paul's language is Greek drama, with DROPPED VERBS. Very obvious. And all the OT confirms that meaning. Moreover, anyone sane can read 1John1:9 and know that, since JOHN confessed the same thing (we we we we we -- hello?), putting The Funding BASIS in 1John1:7.]

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Idea? Redemption means *Forgiveness In Time is FUNDED* -- a) so you CAN name your sins, b) so you can GROW UP spiritually, not merely be saved as a newborn.

OT saved like David, Moses, etc. all sinned. We have their sins *recorded*. David even wrote about how if he did NOT name his sin, God made him SICK, Psalm 32:5, 66:18! We just don't need the animal ritual anymore, for the Lamb of God, Paid. Hebrews 6-10 also warns that NOT admitting sin -- results in destruction (subtheme since Hebrews 2:1).

You neglect your salvation assets (Heb 2:1), if you don't use 1 John 1:9. John used it, "we" in 1John1. Like, David, Moses - for which Moses wasn't allowed to enter the Land, Deut 32. So we don't enter our inheritance, if we won't name our sins to God. Babies we are, and babies we stay. Saved but naked, 1Cor3. The adults (*atsumim*, in Hebrew Isa53:12) get the inheritance instead, to spend on the babies. *The babies, have nothing.* Forever.

No one learns Bible in a state of sin. A state of sin exists even after the sin is committed, UNTIL YOU NAME IT to God. And if you don't remember, just say *I SINNED, DAD!* You needn't be anal, keeping sin lists, agonize here!

Christianity remains in the theological playpen for 2000 years,
for Christians won't use 1John1:9.
Can't properly read Bible, without it.
So, they don't. So, they lose their faith. So, they get punished.

So now let's talk about what it means, to GROW UP, 2Peter 3:18. Well, if you use 1John1:9 regularly, what's redeemed? Your thinking. Sin isn't your biggest problem, but its aftermath. Sin is an addiction. *As with any other addiction, you CAN say 'no'; but your desire increased with prior repetition. So it's harder to say no.* Sin is inherently a desire to FIT IN with the world. Individual sins themselves are all rooted in that urge. FITTING-IN. **Moral sins, or immoral sins, all try to FIT IN.**

Your body thrives on repetition, familiarity. It can't tell the difference between repeating something good, or something bad. To it, repetition of any kind is good. Repetition breeds comfort, fluency, competence and skill. So if you repeated a bad thing, its attractiveness grows; a built-in urge to do it again, repeats upon the next instance of associated past repetition.

Each successive repetition, makes the next one, easier; more fun; more automatic. And so it is with sin, too. So it is with learning and living on Bible, too. But you **can't** learn Bible in a state of sin. So: **naming sins, is important. You can't access this Divine Redemption Thinking from Bible, except while you're filled with the Spirit;** and He won't fill, a defiled Temple.

That access is phenomenal: 'Filling', means Filling you with Divine Perspicacity. My pastor called it "Spiritual IQ", and he's right. I'm evidence of it. God makes you smarter as a result of 1John1:9. See, this is a real asset you can use. And you need it, because you need Divine Smarts, to grasp Bible. So, you can sometimes grasp in minutes, what takes a scholar, a year or more to research. Why? Because the Holy Spirit Connects the Dots, John 14:26. Even a great scholar who's not using 1John1:9, is trying to connect them on his own power. So, usually he runs around in circles, grappling with 90 other scholars of 90 other opinions; he's always forced to hedge. **By contrast, in seconds the Holy Spirit can make the right connected verses come to your mind, John 14:26.** Saves you time, angst, controversy. **Try it. Use 1John1:9 like breathing, for a month. Daily.** Try to make it a habit. Repeat repeat repeat and it will become as natural to use the verse, as brushing your teeth.

Then you'll appreciate what Paul means at the end of this verse 7, by 'ploutos'. Seriously. Try it yourself. Words won't suffice; you have to see it in your own life, to know. Use 1John1:9 like breathing, make it a habit. Watch what happens.

That is the heart of redemption: you are REDEEMED from 'your empty way of life', as Peter put it, 1Pet1:18. See, all the world has in its mind, is the world. It has no higher understanding. But you do -- thanks to Redemption. Whether you access this higher way of life, however, is up to you. Greek word *mataios* in Peter (and elsewhere) means 'futile', 'empty', and signifies the chasing-after-windmills quality of this life. Chasing your tail, really, for whatever you gain in this life always bites you at the end.

Instead, the way God thinks, can become the way you think. Funded on the Cross, paid by Christ: THAT is True Redemption. Your sin nature will buck it constantly, theme of Romans 6-8. But you now have an option for a happiness INDEPENDENT of the world. Independent of circumstances, people, what you have or lack. Again, try using 1John1:9 repeatedly and daily for a month.. see what happens.

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Second Clause, reason why you have redemption: Christ paid. Not with physical blood, but with His Thinking, Isaiah 53:11's *bedato yatsdiq*. 'Blood' was what circulated in the animal. Its throat was cut. That cut off the pain, but the poor thing bled to death. A soul has no corpuscles. The 'blood' of a soul, is thought. Sins are thoughts. **So only THINKING 'blood' can pay for sins.** Just as Isaiah explains: *by means of His Mastery of Truth Knowledge, He makes Righteous.* Not, by bleeding to death.

Third ClauseThird Asset in the **eudokian portfolio**,**Forgiveness-of-sins: ten aphenin. Sin Insurance.**

You name your sin to God, and forget it.

God authorizes the release of funds, as it were, to FIX you.

Forgiveness is FUNDED by what Christ paid Father, 2000 years ago.

You are always a Child of God, saved forever. So, there are heavenly living expenses. You live. You sin. The sin damages your soul. Now, if your kid needed lunch money, you'd not say, "well I have it in my bank account" but give him NOTHING, right?

Okay, so your kid had to ADMIT he needed money. Even so, your Heavenly Father waits for you to admit you sinned, to justify spending Christ's past payment FOR you, ON you. Because, your kid might try to get the money somewhere else. Because, you might try to 'pay' for your sin, yourself. Always failing, of course.

You are Christ's property and his 'kid', as well. His Payment to Father is to be spent ON you, Isaiah 53:10 contract. But it won't be spent on you, if you won't use 1John1:9. So you name sins to God and He what? "purifies you from all malfeasance (literal translation 1John1:9b)." Insurance policy. Errors and Omissions. Damages paid when they occur. Funded prior, paid now.

Paid to do what? Develop you spiritually. BUY THE WORLD, Time. Hopefully you saw on pages 3 and 4, how vital it is to the world's weal, that you grow spiritually. Using 1John1:9, is the greatest and only good deed a human can do. For only God, is good. So guess how much God must spank you if you won't use it? YOUR FAULT, if the world is hurt by your not growing!

That's what ten aphenin means. Sin insurance. All the premiums were paid by Christ 2000 years ago. So USE THE POLICY, 1John1:9. Or you'll never ever understand Bible, you spit on Christ's Payment; you hate people, too, for God will only bless them if He grows, YOU! So you want God to curse THEM, if you won't use 1John 1:9!

Use The Credit Card =>

(a teenager made for me in 2008)



Fourth Clause: Note the clever sandwiching placement here. Palindromic, goes forward or backward or stands alone. Ties back to the first *epainon* clause, [in verse 6](#). The entire passage is like this; each clause stands alone, both poetically and syntactically, yet there is more. Yeah, always more! And to imagine, this Paul guy was saddled between two praetorian guards under house arrest in Rome, awaiting Trial. He just DICTATED this right out of his mouth! **So Paul's flow and thinking here, the awesome GENIUS of it, is a DEMONSTRATION of the very ploutoi he's talking about. Living example, genius writing, easy flow -- Holy Genius, wholly enjoyable!**

Verse 8

([back to verse 8](#))

First Clause: Greek *perisseuō* means to overflow like a flood you very much like: someone 'flooding' you with a billion dollars, for example; opening up the cargo section of a *mid-air* C-31 transport, the money only raining down on you. So the usual translations are fine, and I used my pastor's, though I'm not too fond of the word 'superabounds'. Too churchy.

Second Clause

Fourth Asset in the **eudokian portfolio**,
Every Class of Wisdom and Clear Thinking:
en pasei sophiai kai phronesei

God authorizes Release of Christ's Thinking Funds, to Clone Him.. in you.
"For We Have the Thinking of Christ" 1Cor2:16, metron..merous

When we read words like 'wisdom' and – I forget how translators phrase *phronesei*, maybe 'sober judgment' or something equally appalling – when we read these words, we sigh in self-righteousness and learn nothing. These words were specifically defined in Greek culture, made famous by Plato and the other philosophers. To the Greeks, it was all about pleasure on the one hand, and intellectual stimulation on the other. Wisdom to them was a thinking thing, and *phronesis* meant just that: clear thinking. An *aphron* was a fuzziest brain, someone incapable of clear thinking, hence the English translation, 'fool'.

So Paul is using very precise terminology here, and in Greek to Greeks. He's carefully building on what they already know, and since *Ephesians* is modeled after Euripides' play *Ion*, he's weaving in a famous myth of Greek origin to show them the **REAL Origin of Time, the Real God**; so that believers can successfully communicate the Real Plan of Time, to their fellow Greeks. It's an awesome thing he does, here.

This is also a function of Redemption funding. Here, Paul focuses on the **CONTENT** of what you can know. Redemption itself is a series of funds, so Paul now must list them severally. All of them, subsets of *epainon* which is a subset of *eudokia*. The *eudokia* bookends are about purpose; the *epainon* bookends, result; but in between, what OPERATION occurs?

So your second asset in the eudokia portfolio, Redemption, itself has subsets which alike are separate portfolios of their own.

- o **APHESIN**, Forgiveness-of-Sin assets. You get these each time you use 1John1:9, even if you don't learn and live on Bible. You won't grow, but you are still fixed enough so you CAN grow. You avoid illness this way, so USE THE VERSE.
- o You grow, as a result of learning and living on Bible between sins. In what? **WISDOM and CLEAR THINKING.** Bad decisions come from bad thinking; an unhappy life comes from bad thinking. Like a bad computer program, it's difficult to unravel bad thinking. Bible in your head will reprogram you, as you consent to learning and living, on it.
- o So this is a real asset helping you in **every category** of your life. Hence the *pasei*, 'every class'. Whether you're inside or outside, Bible class. For God hears you 24/7; it won't be pleasing to Him to hear you think badly. So, He provides a way to think well. As well as His Son.
- o You need **wisdom, to rule.** You need to be **clear-headed, to rule.** It requires much repetition of, 'How do I apply Bible to this email, this grocery list, this appointment?' For, that's how you should be thinking, were you wise and clear-headed. **This is Christ's Thinking (next verse), so you get to practice living as Christ did;** He was always thinking toward Father. So every decision had pro's and con's; and it's a Ruling, to decide between them, as we saw back with the first *eudokia*.. *thelematos* clause, in verse 5.
- o So repeating 1John1:9 and repeating learning and living on Bible will transform your life in a very short time, less than a year. Even a month. Begin to use the verse habitually, and study under whomever is your right pastor (ask God who that is). Do that, see what happens.

Verse 9

([back to verse 9](#))

First Clause

Fifth Asset in the [eudokian portfolio](#),

Thinking like Christ:

ynwrisas ..to musterion

God authorizes *Biggest Release of Christ's Thinking Funds*, to Clone Him.. in you.

"For We Have the Thinking of Christ" 1Cor2:16, metron..merous

With this verse, Paul concludes his sequential meter-mapping of Isaiah 53:9-11, in order. He also finishes mapping to Psalm

90:1-5a. [How clever, to break the 63 into 56+7, tying to BOTH Moses and Isaiah. For at 56, the sum $28+56=84$. Oh! And since Christ is the Last Adam, Paul ties to the first clause in Psalm 90:5 @7 syllables, which begins the Adamic voting period 'testimony', is about Flood as Divine Judgment, announced at least 1000 years in advance, by Enoch. At the same time, $56+7=63$, which is 14 short of the 84; Moses deliberately broke his meter that way (verse 3 ending at 63): for the Millennium depends on the 14, first completing. Further, Moses didn't subparse the verse at 14, but as 12 and 9, which of course is three sevens; clever way to say Israel will go overbudget. I didn't see all this at first, as I mis-parsed Eph1:9 as **one** unit of 63 syllables. When auditing *eudokian* anaphora's meter, however, I learned I had mis-parsed, so learned of this 56+7 construction. See: Bible is self-auditing; even shows how to parse the very syllables, so you can check your elision assumptions!]

First Clause: see End Notes **b** and **g**. Here Paul introduces the grand theme of **KNOWING CHRIST, the goal of the spiritual life.**

Observe that you are to KNOW Someone, not do something. Paul sets up his prayer in Eph3:15-19, and the 'destination of life', Greek verb *katantaw* in Eph4:12, to get the SAME MATURITY as Christ's Own, Eph4:13. That's the Rapture criterion of the Body of Christ, and your own *personal* criterion for the length of your life.

Paul got there, 2Tim4:6-8; so, like Enoch, his life was over. So we can get there, too.

The word 'mystery' is new vocabulary, but the concept is thoroughly OT in origin. The typical OT idea was 'hidden'. Paul updates it to 'mystery' because the term is a culturally-loaded word, in Greek. Thus Paul UNITES Hebrew and Greek concepts when he invokes the Hidden Understanding Promise in the 'New Covenant' to Israel, recorded in Jeremiah 31:31-34. The Temple was the stand-in for the Temple to Come; when He came, He'd be REVEALED, and His Thinking would therefore also be Revealed, so everyone could get it. 'God with us' was to become 'God in us' -- but until that God the Son took on Humanity, there was no way to GET that Thinking. For, we have souls, and until His Own SOUL existed and was built, humans couldn't get that much intimacy. So that's why they had to make do with angelic visits, rituals, etc. As we can see, they were amazingly skilled with Scripture, just the same. But the level *promised* them was much higher, as it becomes easier to COPY His Soul Structure, once that Structure exists. Written Bible, is that Copy. Structure of Principles and connections. Just as promised.

So that's why Paul uses the term 'hidden' and 'mystery'. HIDDEN IN CHRIST. Now, revealed, because He came, was developed, and now has Won, for All Time. So now, you can know Him intimately. And you come to know Him intimately, only one way: through Scripture. OT and NT. Completed now. No dreams, visions, experiences, etc. That was all kid stuff, and only demons play those games, now. Holy Spirit only uses Bible. And if you use 1John1:9, learn-and-live-on-Bible, you'll see how phenomenal a life, it is. *You eventually can think as well as Paul writes, here.* I know. It happens to me often. I recognize what's happening to Paul when he writes. I've even seen it happen to others who've only been in the spiritual life, for a year or two! The 'secret' is to use 1John1:9 like breathing, learn and live on Bible under whomever God appointed personally for you, as your own pastor; then use Bible *as you know it*. **Holy Spirit RECALLS Scripture and how it applies, John 14:26.** It's lightning fast. You can test this claim yourself, in your own life.

And then you will come to know what's hidden to most people, Eph 3:15-19: Christ. Through Scripture. Really know Him. Just as God promised, ever since Jeremiah 31:31-34 (elaborated on in the Book of Hebrews).

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Of course, people like to think that being smart is something they *achieved*. Not God's Smarts, Rom4:1-2. And of course, even with smarts there's a certain diligence, it's not magic. God doesn't just bring the information into your head: it's RECALL He provides, and He CONNECTS THE DOTS. Well, if there's nothing to connect, then nothing happens. Hence Hebrews 11:6, you have to ask God, use 1John1:9, and study. He makes that study supernaturally effective. But hey: some people wanna do it themselves, and others don't want to do it at all.

In secular life, you can be ignorant or cognizant. Whatever you know, is a 'mystery' to those who don't know it. Further, you can 'do' a lot of things and be ignorant at the same time. *Which means, someone who knows, will have to have authority over you, since that other person knows, but you do not.* The big bucks for jobs, all require knowledge. The low bucks for jobs, don't.

So it is even more true, since Church's Job is To Rule, that each of us must LEARN God's Thinking. Hidden in Christ, Who pioneered our spiritual life (favorite theme of my pastor's, using Hebrews 12:2's *Archehos* to explain this). Now He is revealed (Greek *phanerow*), **His Thinking can be copied into us, a kind of DDNA** as we learn and live on Bible, 1Peter 2:21; and in 2Pet2-3, we have the dire warning of what happens, when we don't do that. [When I first realized this 'DDNA' idea from something my pastor said in his year 2000 (summer?) exegesis of Philii 1:20, explaining *megalunw* -- I excitedly wrote up a windy but still useful webseries, starting with <http://www.brainout.net/DDNA.htm> . Will have to edit that series, for wordiness. But the content is okay. My pastor taught the same subject for 50 years, with similar jargon.]

Bible=Christ's Thinking, remains a 'mystery' to those who don't know it. So, God uses them as peasants: they can (incompetently) do the small things, like witness, give money to the poor, endlessly debate kindergarten theology (Hebrews 6:1-6): *dip or sprinkle, is God one or three, is Christ God, do we keep the sabbath, should women wear hats in church, how do you prove God exists, denominational squabbles, does the Bible agree with science or contain errors, etc. ad nauseam.* Being children, they think those small things are big things; so they pride themselves, puff up, swell up and eventually, die as ignorant as they were re-born. It's heartbreaking. They never learn the Real Spiritual Life; nor will they brook being informed of it, either. They deem themselves spiritual giants, 2Cor10:12. But at least their lives aren't wholly lived in vain, Isa54:1. *Wa-tsahali, lo-hala!*

By contrast, those who learn and live on God's Word, spend their time instead on BIBLE. So to compensate for the time they AREN'T busy like peasants, the learning-Christ believers spend five seconds to PRAY; hence the poor will be kitted out, to bustle. Christ wasn't kidding when He said, Ask Anything in My Name and I will do it. [Jn. 14:13f; 16:26.] **So, YOU study; the peasants who won't, can do what you should NOT do.**

A peasant prides himself on his lowness. So if you refuse to be low, you are called arrogant. The peasant is the one who's arrogant. So all you can do with him, is give him something low to do. His arrogance competes with learning, so he doesn't learn well. He deems learning, snooty. He deems it snotty. Or, he compliments those who do learn, as a substitute for learning, himself. For he deems learning valuable, ONLY to get status, recognition or approval; the learning itself has NO VALUE, to him. He projects his prejudices onto anyone who does learn. So the one learning will advance, even in secular culture. So the one not learning retards, even in secular culture. So humans end up unequal, even if of equal innate talent. And frankly, learning is more the product of desire than intelligence. IF you want to learn, you will keep on doing it, even if difficult for you. Hence, society is filled with people of unequal status, as it is filled with people of unequal desire to learn. The status, comes from competence in using what you learn (ideally).

That's how it is in heaven, too. *How well did you learn and live on Bible?* is the sole Reward Inquiry at the Bema, 1Cor3.

This, is warranted. No one expects the Queen of England to sweep the floor. She orders the floor swept, and someone else, does it. You are training for a Royal Ruling Inheritance aka 'crown', under the King of the Universe. So your job is to learn His Thinking, *not sweep the floor!*

See: the rich person orders a thing be done, five seconds. The poor one does it, five months. Thus the poor will have employment at his own (self-chosen) level; since he won't become rich in Christ. *You don't ask kids to do adult jobs.* And we train to be adults, no longer children, Eph4:14. A child didn't pray Daniel 9. *Yet even a child, can pray.*

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Christ spent His Time learning Word, not hustling about with good deeds. By the end, only sin was a 'mystery' to Him; that is, until Father poured out all sins in history onto Him, 2Cor5:21. So there is **no** mystery to learning Him, **nothing** about God or His Word you can't know. All that, Paul says in this clause (and in nearly every verse he writes).

Training in thinking requires coordination with the body, so it's not like you sequester yourself with The Book. You live a quasi-normal life. But you don't value the deeds of themselves; they are training aids, only. When you wash the dishes, there's some doctrine you can *associate*, to *learn ruling better*. Same with other daily activities. And THAT is the difference. The peasant, is all do do dodo doo-doo. But you are **using Bible** as you do whatever, and thus **learning to THINK** in a coordinated manner. Different purpose. Much bigger results. Royal, even.

So like Christ, we are to ROYALLY spend our time LEARNING WORD, Deuteronomy 8:3 parlayed into Matthew 4:4. The devil wanted Christ to do **peasant** stuff there, did you notice? **Feed the poor** by making ALL the stones become bread: *thus Satan threw rocks at Christ Learning Bible, rather than eat.*

'Fasting' in Mosaic Law, was to Save Time For Study. My pastor covered that fact a billion times, when the topic arose during his teaching. This is quite understandable: even in secular life, if you've got something to do but need food, you might grab a quick snack and eat at the computer, in the car, etc.; or, forego eating entirely, until you get that something, done. For eating is a distraction, and takes time. Even in our modern age.

But religious peasants both in OT and ever after, *hating learning*, of course instead glorify the BODY ACT of not eating, to MAKE IT SPIRITUAL. Get the pun? *They won't eat Word, so glorify NOT EATING.* And of course, not eating food is no more spiritual, than eating it. **So fasting was never a spiritual thing in the Law. Rather, to bypass the hassle of preparing, cooking, and eating food, was a convenience; and you trusted God to keep your body alive, the meanwhile.** So it was a HOPE God would keep you healthy, while you learned His Word more intensively. And of course, God wants you to learn, so the HOPE is justified. So when Bible records people fasting, that's shorthand: they *took time off* to intensively study Word, i.e., Daniel 10 (for Darius the Mede had just died), Matthew 4.

Consequently, hate-Word-Study peasants twist the bypassing-food convenience into a status symbol, bypassing *ho Logos*, for fasting. Hence status replaced eating Word; the peasant 'fasts' away from it. So, God will bypass his rewards at the *Bemata*, Zech 7. For We are His Temple: we are only built, by eating Word as He did.

Jump from the Temple, Second Temptation: wow peasants to believe in Him, IN LIEU OF relying on Father's Witness to His Own Son's Learning Word. Again, a BODY stunt. In lieu of, spiritual gymnastics only the Spirit can do in your head. Barnum and Bailey, ooh and aaah, rather than shocked reverence at Gorgeous Word.

Take over the kingdoms of the world by zapping Satan, Third Temptation: again, a body politic, rather than a spiritual politic. So Christ was impolitic, not to solve the world's body problems, INSTEAD becoming the Spiritual Head the Body should copy. *Get the Royal difference?*

Thus ends the first eudokian bookend. Mystery revealed, Now in Writing, no longer hidden: to the one who Learns Word as Christ did.

We have all spiritual blessings, Eph1:3.
Here we've seen the Body of Thinking we're to Learn,
The Very Thinking of Our Lord Jesus the Christ.
Hidden From (since He wasn't born yet)
and Drooled Over for centuries,
by millions of OT believers
.. now Revealed to us!

Ahem.. and hence the Portfolio we have **and don't use**, to become like Christ.

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Second + Third Clauses

2nd 'bookend' in the *eudokian anaphora*.

This second bookend 'encloses' what went between it and the first bookend. At the same time, it starts a new bookend pair, which ends verse 11. Notice the **word order** of this second bookend, is **REVERSED**. **When Bible writers reverse the order of all or some of the same words as previously written, they BOOKEND the passage.**

The writer of Hebrews, for example, does that with Jeremiah 31:31-34, quoting it from the LXX in Hebrews 8:8-12. He reverses the order of keywords in Hebrews 10:15-17. Peasants mistake that reversal as an error. No, it's a rhetorical style. In Hebrews, writer stresses the DESTINATION of Heb8:8-12, the Holy Spirit interrupting his flow of writing, even: to make the point via reversal, in Hebrews 10:15-17. Just as a bookend 'mirrors' in reverse, its left counterpart.

Bookending is a rhetorical device showing a full-circle effect. First, purpose is given, and in a certain word order. At the end of that 'paragraph' or section, the opening lines are reversed to explain that what is 'between', has now fulfilled its initial purpose. Or, how its initial purpose WILL be fulfilled, as here.

Secondly, bookending acts as a WALL. *To wall off anything else as irrelevant or excluded, from what's BETWEEN the bookends.* That's what Paul does here. **Only those assets listed between the 'bookends' are from God in Christ.** So, he tells you that nothing 'outside' these assets, are spiritual:

- o verse 6's **epainon, Grace Glory** Asset (see *epainon* anaphora) which only God can make. *Can you make Glory? Nope.*
- o verse 7's **apolutrwsin, Redemption** Funds to grow you; *so you can't 'redeem' your bad thinking, either;*
- o verse 7's **aphesin, Forgiveness-of-sins** Account you use as needed, in time; for maybe you won't use 1John1:9, and thus retard. For apart from the Spirit, you won't grow, *but will peasantly imagine growth, 1John1:6, 8, 10.*
- o verse 8's **pasei sophiai kai phronesei, 'all wisdom and clear-thinking'**, which only GOD can 'superabound' for you;
- o verse 9's **ynwrisas to musterion, 'making known past-hidden content' of Christ; ONLY God can put Christ's Head in your soul.**

So notice: no good deeds are listed here. Not one. Only God-deeds. So observe:

- o You cannot **glorify** God yourself. God has to do it TO you. That's *epainon*.
- o You cannot **redeem** your self, your past, your bad habits, your failures, your sins. God alone can fix you. This isn't a salvation question. This is a post-salvation issue of you still being as you were *before* salvation: how do you grow up, now that you are saved? You have to grow up spiritually, just as you had to grow up physically or mentally.
- o You cannot make yourself **spiritually wise**, since
- o **GOD makes known the Bible. So the only way you can grasp it, is through God.** So now you know why there's so much dissension and controversy in Christianity, and false doctrine: people are all trying to do it on their own power, but right here from verse 9 you see **GOD MUST MAKE KNOWN the information, or it's a 'mystery' to you.**

So bookending tells you that only what's INSIDE, counts. What's outside, does not. And what's outside? Anything you can do. If you could do it, Christ wouldn't have to pay for it. Not one of the above assets is phrased as something you do, but rather something you HAVE or GET from God. Only from God. Not from works, not from emotion, not from rituals, not from any other activity humans do or attributes humans have. Got that?

Paul uses THREE eudokian bookends, however. So this second bookend, begins a nested sequel:

Verse 5,
Verse 9 mirrors:
Verse 11 concatenates verse 5 and 9
into one simple clause:

*eis auton kata ten eudokian tou thelematos autou.
tou thelematos autou kata ten eudokian autou.

kata ten boulen tou thelematos autou.*

So now go to verse 11's bookend in *the eudokian anaphora*...

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Fourth Clause

The Meal of Christ, Set Before Us:
proetheto en autwi
 a *third nested anaphora*,
TempleTrio.

First word in this Trio, Greek **proetheto**, is a technical term for **Temple offering**. It tells you these are **Christ's OWN spiritual assets; that God places them In Him and thus Before You, like a meal to be eaten**. This clause is soundplay on and setup for, [verse 11's prothesin](#), Temple Shewbread. **God treats Time as a meal, and He wants that meal to be His Son's Thinking**. So this is about **MEAL PREPARATION**, just as all Temple sacrifices, depicted. For each of us lives on thought, Job34:3, Matt4:4, even Proverbs 23:6: true 'soul food'. So physical food metaphorically represents how thoughts -- especially God's -- 'taste'. So just as you present a meal for guests, how much more, your thoughts? Ooops.

Proetheto is the first of three passage keywords for **Firstfruits Presentation**. See also Verse Notes [11](#) and [12](#). Usually translated 'purpose', verb *protithemi*'s root connotation is TO SET SOMETHING BEFORE SOMEONE, and when in the middle voice as here, it's most often used for *setting forth a meal you are going to eat*. That was the entire Representation of the Temple. So the verb shouldn't be translated 'purpose', since the first meaning is to PUBLICLY SET FORTH SOMETHING FOR CONSUMPTION, i.e., look at it, venerate it, eat it, comment on it, have it as an offer.. **Vote On Him**.

So 'published' is part of the meaning, but still too short; this isn't merely information to know. **Paul talks back to epouraniois in Verse 3, HOW WE ARE ON PUBLIC DISPLAY, due to Our Head**.

We now have the SAME Assets Christ Had, to 'eat' for our own spiritual life. My pastor stressed that when he exegeted Ephesians, a long doctrine he called **"our Portfolio Of Invisible Assets"**. [I've never seen anyone else supply such a comprehensive, fitting explanation. Ephesians usually gets short shrift, with pastors focusing on the morality sections, making a sermon or two on being faithful to your spouse or rearing your kids properly. WE'RE TOTALLY RICH AND ROYAL but have no clue of our vast eternal wealth? Kill me now.]

The spiritually immature have a lot of tangled notions. One of them, is that it's somehow a sin to be rich. To be successful. To be famous. Truth is, those are tools you need, to do something of value in the world. The best things in life are free; but to get those things, will cost money and time. So the more you have of both, the more you can focus on value-added activities.

So God means to make us rich. This isn't a prosperity Gospel. This is about Father Being High and Perfect so the Standard is High and Perfect so demands High and Perfect Wealth, to MEET THE STANDARD. A poor person can't do that. So the spiritually-poor, 99% of Christianity, assign poor ideas of 'worship' and 'spirituality' to God, chiefly in the form of behavioral observances, morals and good deeds. This is roughly equivalent to a trio of ants arguing over *which of them gave YOU the biggest 'ball of sugar'*. That's important to ants, but it doesn't mean a hill of beans, to you. So there they are, all proud of themselves and fighting over whose ball of sugar is the most 'holy'. Get the point?

Divine Currency is Bible in your head. Not sugary good deeds. And that means WEALTH. **Christ called it "true riches"**. If you got the latter, you can PRAY for whatever good deeds you want done. And the spiritually-poor will be equipped to do them, since they reject learning Bible, in favor of body things with people -- while you the rich one, go on learning God via God's Word.

To whom much is given, much is expected. Muchness is a SITTING thing. Peasants, do. Royals, think and talk. And, that's all the Bible ever records of Christ. Go through the Gospels, see for yourself, Isaiah 53:11, *bedato yatsdiq, by means of Mastering Truth Knowledge, He makes Righteous!* Who? The peasants, the many. You and me. How? By His THINKING TRUTH. Where? On the Cross! He didn't die physically to pay for sins; physical death never 'paid' for anything. Your brain can't think, once you've died.

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When a soldier dies on duty, we honor him, and rightfully so. But the death ended that duty. So the honor is due to his willingness, while still alive, to keep on fighting, even TO death. So even the soldier, doesn't die for us; he LIVED for us, even to the point of death. That's what Isaiah 53:12, says. Thinking thinking thinking fighting fighting fighting even if it kills you.

It takes a long time to train, and even in the case of a foot soldier, 90% of what he must 'do', is THINK. *Assess terrain. Gauge distance and enemy intent. Analyse what he hears. Conclude supplies and deployments. Think think think. Hurry up and wait.* So all that repetition of thinking a bizillion times, coordinating the big thinking with the little (deft!) movements, makes a good soldier.

A blundering hackblade painted with *woad*, thundering in an open field, is easily cut down.

So we aren't peasants with clumsy-but-impressive broadswords, now; but with the two-edged machaira. Surgery. But 90% of us, prefer to blunder about, rather than learn. So we make good Satan-fodder. Takes years to learn how to perform surgery. It's tough. The easy works and easy rituals, feel-good songs, are easier than study. Yet we're in training to *rightly divide the Word of Truth*. Yet we instead live like peasants, spiritually poor, ignorant of the value, of Thinking Doctrine? Living instead on our feelings, our rah-rah Jesus songs, on how people think of us, on morality or rituals and good deeds? Then we're just like that ancient Celtic warrior thinking his blue paint will protect him, that running full-speed at a *smart* enemy, will frighten the enemy off. Guess again.

I don't know if you've noticed, but in Christianity there's a 90% attrition rate. That means, only 10 out of a 100 people who initially believe in Christ, still believe in Him by life's end. Something always happens to 'disappoint'. God didn't 'deliver' in some key way, and the now-disgruntled believer, goes into some other religion or becomes an atheist. Know why? NO BIBLE PROPERLY LEARNED. Every atheist on Youtube who tells his deconversion tale, didn't learn the Bible properly. He was filled with false doctrine, even on basics like the Gospel; and so was everyone in his periphery. So of course he came to disbelieve. False doctrines are always silly. But the Real Word understood, not only makes sense, but has a better explanation you can TEST -- than anything man can counter. Guaranteed.

But of course you can't know that until you know IT. The Word. **You don't know Bible if you can recite it. That's like knowing ABCs. You have to ACCOUNT for every doctrine you know; ACCOUNT, for why some other idea is wrong.** You must *precisely* know one verse from another; and why seeming contradictions, aren't. That's how a surgeon must think. A lawyer. A doctor. And with the Spirit's power, you are INTENDED TO BE smarter than any of them. You are intended, to become as smart as Christ Himself, Eph1:14 and 4:13! Shocking, huh. But think: anything less than Christ, we recognize as insufficient. So: can't the same Holy Spirit, Who Made The Christ Able To Endure The Cross, Make Us Like Him? Sure He can. His Power, not ours.. so no limits, due to ours.

But you won't even come close to being as smart as Christ, if you don't use [those eudokian assets](#). For those assets, turn you into First Fruits: for

- o if you eat what God *proetheto'd*,
- o then you will be *prothesin*, and
- o thus you are *proelpikotas*.
- o *Ahead. First in line.* Not better, but **FRONT-LINE**; while those believers who aren't using the same assets as you have, are far off doing something else they mistake, as spiritual. *Again, why do you think I sound so smart? Because I use 1John1:9 and thus God spends His assets on me. No other reason.*

So if you're not using 1John 1:9 like breathing, all your assets lie fallow; since you lie to God, and to yourself. That's what the stingy servant did, Luke 19:20. You're not spiritual, but as 1John1:8 says, you imagine that you are. For people *epainon* our behavior, our Christian songs and buzzwords, our spouting Bible verses we really don't understand.. and then we end up skinny, having fasted from the Word for too long; we secretly feel God didn't reward us as we should have been rewarded, for being so faithful. And we end, a 90% casualty, Psalm 90:7, 9 -- though Psalm 90:8 was paid on our behalf, 2000 years ago.

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Yeah, my pastor drilled the above into the congregation's head until you can't forget it. That was his goal. Now, it's mine. *I can't honor God if I'm spiritually-poor!* Honor means you give something worthy to someone worthy, by THAT PERSON'S STANDARDS. And the Only Standard, is what? *The Way, The Truth and the Life.* Thinking like Him, 1Cor2:16.

So much of what I've had to publish, exposes long-beloved myths in common Christian playpens. Much of that material comes from Bible classes I'd heard under my pastor; but I independently found the same material in Bible, so he can't be blamed for what I write or say. He is blamed, severally: for much of what he said for 53 years, he also proved from Scripture, and his own words are recorded live; no one need rely on hearsay. Much to the consternation of many in conservative Christendom, he proved that Christianity is IN the playpen, from Scripture. He tried to be nice about it, but a spade is a spade. Integrity demands honesty, and Justice requires disclosure. So he gave it.

The Bible is the BIBLE, and it's high time we paid attention to it again, rather than cloistering around fake elites; or, thumping it on our thighs as we sing Rah-Rah Jesus and argue with the atheists over a 6-day *initial* creation, no Bible ever teaches.

Bible scholarship has been abysmal, starting with the so-called 'Church Fathers' (of apostasy!) as many scholars even know; yet *no one fesses up to the sheep and corrects the centuries-long errors??* Instead, the errors are taught! We justify silence, based on a politically-convenient abuse of 'Christian love'. *You don't love people if you don't love God,* says 1John. **We surely don't love God, for we make nice with egregious interpretations, mistranslations and false doctrines, in the name of Christian unity?!**

And that Unity is long broken, precisely because the sheep aren't getting the TOOLS taught to them, so they can see for THEMSELVES what Bible really says. My pastor taught us the Hebrew and Greek vocabulary as he went along, using the KJV (and later NASB) as his base; when the translation was wrong, he just told us the *mss* information, corrected the translation, and moved on. We groaned over the detail, we were bored with the technicalities; but we didn't condemn, those who made mistakes; for we ourselves make a billion mistakes, every day. *No problem. Window broke, you fix it and move on.* So we lost no respect for Bible teachers and authorities; if anything, we respect them the more; for when you see their errors, you can easily appreciate how they were made; we humans have a rough life. So, respect for the discipline (and politics!) of academia, heightened.

For if the sheep aren't told, they WILL find out through the enemy, i.e., from the atheists or other group who knows where bodies are buried. Then, the sheep turn away from their denomination or church, *in distrust.* They weren't trained like we were, to just accept the mistakes as one learns, since we all make mistakes, no big deal. So, that's why you have a 90% attrition rate in Christianity, bread from an unholy trinity:

False doctrine is taught; Mistakes aren't corrected;
Pride of protecting past scholars, matters more than proving Bible's INTEGRITY;
Pride of political position within one's group, matters more than the primacy of God's WORD.

No wonder people quit. The Christian doctrinal window is broken in many places: REPLACE THE WINDOW. Then, move on. Mistakes are the norm, and expected. No shame in making them. But covering them up, *pretending the doo-doo is chocolate?* That will be exposed at the Bema. The past scholars who made mistakes, now living in heaven, *will have their reproach REMOVED* if we clean up after them, here in the 21st century. Wouldn't we want the same favor, done for us? God knows He made the materials easier than ever, to learn and use! *End Commercial Message.*

Verse 10[\(back to verse 10\)](#)**First Clause**

Sixth Asset in the [eudokian portfolio](#),
eis oikonomian tou pleromatos twn kairwn
Estate Management of Time
Giving Birth to Eternity,
via Pregnancy House, Church!

I maintain that a majority of Christian confusion, even among those who can read Hebrew and Greek, is due to them not 'getting' Bible's wordplay; not noticing, key rhetorical styles used to convey vital doctrines we all haggle over. Every verse in Bible employs deft wordplay, and all the scholars know it exists. Maybe they are overworked; maybe it's politics; but for whatever reason, the wordplay is not taught the sheep; yet when the sheep read Bible, they seize on what wordplay they find.. but they don't find much. Translations rarely capture the humor. It's not Christian to be funny, I guess.

Wordplay is rife in Judaism. Yeah, they got that keen sense of what's funny, ironic, wry -- from Bible. We Christians, think it's not respectable to be witty. God must be boring to be majestic. And so the translations bland Him out, clothe His naked wit and do all sorts of other things in translation to make it acceptable to translation committees and their *bored-with-Bible-but-I-need-it-as-a-status-symbol* public. Our Puritan background has done us much harm.

Puritans don't like pregnancy wordplay. Not respectable. Too bad, but that's what this verses is about, a play on Chronos, the god of Time who ate his kids as soon as they were born, aka Saturn, aka the Saturnalia festival which was occurring on the very day the Lord Jesus Christ was born. First day of Chanukah, to the Jews. Wittily, God told Zerubbabel that would be the Lord's Birthday, back when only the Foundation was laid, on 24-nearly-25 Chislew, 521 BC. You can read all about it in Haggai 2. So the not-yet-built 2nd Temple, would, 357 years later, become the object of desecration by a demented Antiochus IV, who thought he was *Epiphanes*. So the lights went out, in the Temple. So the lights went on 2300 days after Anti-baby ran over Egypt, and the Temple instituted the Feast of Dedication, Chanuk=Enoch, to herald the Lord's Birth, 164 years later to the day. Paul uses this fact, [to craft the syllables](#) for the [eudokian](#) anaphora. The Catholics, maybe got it right [by accident](#).

You have to know all that background, to get this verse. Christ was born to SAVE TIME from ending. You have to know the Doctrine of Time (summarized on pages 3 and 4 of this document), to understand this verse. Church is the BRIDGE to complete Time. Messiah's Time. Owed Him from the Exodus forward. Recorded by Moses. Updated by Isaiah 53 and Daniel 9. Clearly discernible in their meter. And totally unknown, if you don't know the meter. Worse, if you know the Jews still have this 'thing' about the times, you won't understand they get it from Bible, which Paul here invokes.

The 'Estate Management of Time': *oikonomian*=estate management, *twn kairwn*=Time; in plural, because there are specific epochs in God's Management of Time. First epoch, Adamic, ending with Abraham. Second of the *kairoi* was Jewish Time, from Abraham to Christ. Who Came and Left the Building, Cornerstone Rejected, but **He paid for a yet-to-be-born Bride, Church, having contracted to BUY her in Matthew 16:18, ratifying it to Father's Discretion, John 17:17-23. That's why we're here, and that's why this verse is here.**

It becomes an Asset of Church, this Bridging Role He legated to us, which Father 'manages'. It becomes an asset, for those who use the first five, are On Trial as Christ was; if they successfully pass the Endurance Test, they will be crowned kings like Paul was, in 2Tim4:6-8. And they will end up ruling their Isaiah 53:12 'atsumim' portion of Church.. forever. During the Millennium, these same kings will each rule over one or more Gentile nations on earth. Whether the Church believers will rule with them, I can't yet prove. My pastor speculated that the rest of Church will just be looking on.

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So let's get into the Greek here, because your average joe-blow preterist would balk at this interpretation. That, because he doesn't know Bible's doctrine of Time, so he doesn't know how to cross-reference the Greek here, to learn it. And, he has almost no respect, even if knowledge, about the cultural allusions of Paul, since *after all the Greeks were pagan*. Huff.

Paul isn't writing to pagans, but Christians. They are Greeks, so why not use cultural concepts they know, to illustrate Bible truths? If I use a stoplight to illustrate the Gospel as a GO only if you believe, and STOP if you never believe, that's a helpful thing to do. So, that's what Paul does: use ideas the Greeks understood. And we know what those ideas, were. So we too can know exactly, *apprehending the very thought of the writer*, the goal of hermeneutics.

So, the Greek:

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ²⁵² G
To Result in the 'Filling-Up of Times' Dispensation;

Now, word by word:

εἰς Preposition of Destination. Here, the 'destination' of TIME itself. Hence translated like a verb, in English. In Drama Greek you drop verbs and substitute nouns, participles, and prepositions with verbal force. That's what Paul does throughout this passage.

οἰκονομίαν Term means 'estate management', idea of a PROPERTY you own, including all the personal goods within it. God owns everything, and TIME is something God owns. So to merely truncate the meaning to 'administration' is both vague and misleading. 'Dispensation' in English comes closer to the idea here: idea of something you own that you DISPENSE, use, administer according to your own authority, since you own it. Here, Time.

τοῦ πληρώματος Greek *pleroma* means a fullness of 'cargo', whether in a ship or in a woman. It is a favorite term of Paul's to signify **BIRTHING**, on the verge of full-term delivery. Sexual connotation is redolent in Greek usage, especially with respect to **TIME** and **MATURATION**. For the Greek god Chronos would eat his children as they were born (concept of time eating away). Translators and lexicographers are chary of explaining this kind of 'fullness'; but you won't appreciate the Bible's use of the term if you don't know its cultural meaning. Consider, Paul is writing to Greeks who well know and would smile at this term. They would immediately value what Paul meant.

So literally, Paul writes 'resulting in the Dispensation of the **Pregnancy Fullness** of Time'. It makes for awkward English, and had more syllables than he used in Greek.

τῶν καιρῶν literally, 'of the times', but you have to know that *kairos* means an **EPOCH OF TIME WHICH HAS A PARTICULAR COVENANT ATTACHED TO IT**, when used in the Bible. So for the plural, the best English translation would be 'Dispensations'; but that would be repetitive, and I didn't have enough Greek syllables. The genitive is descriptive, acting like an adjective for *oikonomia*.

The phrase thus means that this **Dispensation Of Church Completes The Estate Management Of Time**. The reader who is already familiar with the Old Testament promises to Israel, therefore, would realize that this phrase signifies several things:

- o **Church is the Time Bridge** back to the Completion of the Time Promise to Israel, now vested in Christ, just as Moses had written, back in Psalm 90.
- o **That's why Paul also benchmarks syllable 252 in Psalm 90**, which points to Psalm 90:13, which asked, 'Return Oh Lord, How Long?' *Thus Moses' prayer is answered by Church*. For Church thus bridges back to the promised Tribulation, hence the Promised Millennium, which Moses wrote about, reserving the Time in the first 84 syllables of Psalm 90.
- o **We Church have an Inheritance IN this Completion** (q.v., verse 11), so our 1Cor3 awards will relate to how our growth was used to achieve this goal;
- o **Satan is tactically defeated** in the Angelic Conflict.

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That last point about Satan's defeat is variantly understood in Christendom. Nearly every denomination realizes we Church are collectively a testimony in some vague way, which proves God right and Satan wrong. There is a lot of variance in the explanations given for this 'testimony'. Point is, we know at least something about it. Since Satanology isn't well defined in Christendom, you'll have to analyze or mull over the points below. Or, come up with your own.

I spent about 10 years writing up an analysis of God versus Satan, trying to see the Big Picture from Adam forward, about this Trial. The writeup begins in <http://www.brainout.net/LordvSatan1.htm>, and that page also functions as an overview of the Trial Issues. The rest of its links (which run maybe 1500 printed pages), trace the history from what I understand in the Bible, based largely also on what my pastor taught about the Conflict for 53 years. I was trying to make sense of the data we have, and what he taught. So if you're interested, you can skim through or read that material.

The upshot, is this:

- o **Satan claims God is unfair** to give creatures (then, only the angels), free will to fail. Especially, because God knows they will fail. *So they should not suffer penalty for using what God gave them.*
- o Satan and his allies thus rebelled. So although man was going to be created anyway for the angels to rule (that is a conclusion), **now man's creation is to demonstrate why Satan is wrong**, and THE MAN will pay for human sins (I maintain angelic sins were also paid for, based on the *lower-than* language in Hebrews 2, but that topic is not germane now).
- o Even so, even with His Success at the Cross (theme of Hebrews 2), thus defeating Satan and being awarded the OTHER KINGSHIP OF PSALM 110, the question remains – **where's the Kingdom to go with that Crown?**
- o Bride of Christ? **Well then a Bride must be worthy of Her Husband.**
- o **So, we get the same Trial terms as He had**, *sans* actually paying for mankind's sins on the Cross, since He already did that.
- o **So we get the same spiritual assets, and the same responsibility** (again, short of paying for all sins, since He did that).

My pastor taught the above bullets extensively over his ministry. Book of Hebrews is not the only place where you can see those points validated, but it's a great summary book on the topic. So far as I can tell, no one but my pastor ever covered the topic (especially from Hebrews) as comprehensively. So I refer you to his classes in Ephesians, Hebrews and Spiritual Dynamics, all live recordings available from <http://www.rbthieme.org>.

Second Clause Here a literal translation is better, to show the full meaning of this very long Greek word.

Third Clause Paul uses *ta panta* as a bullet point. Sweeping language, and clever double-entendre on the nickname for Christ as **THE ALL THINGS**.

Fourth Clause Same idea as in third clause, abbreviated to 'ta'. It's considered good Greek rhetoric to shorten expressions to their (nee: definite) articles whenever possible, especially in dramatic repetition, as here.

Fifth Clause Same idea as in fourth clause.

Verse 11

([back to verse 11](#))

First clause: the *kai* in Greek is an 'emphatic *kai*'. I should **red**den, **bold** and make *kai* 16 points high. This is a most climactic verse, as you'll soon see. It should be impossible to top verse 10's drama, but Paul does! Impossible **not** to know God Wrote This Book! *I shouldn't be allowed to see this and live.*

Preview of coming distractions: YOU, dear believer (and me too), *INHERIT Christ's OWN Victory Over Satan* (verse 10), which wraps up all history. We could know that from Hebrews 1 and 2, from Psalm 110: for Christ's Kingship invoked to create Church in Matt16:18 *PREDATED* His Jewish Kingship: hence we even exist. Okay, but *INHERIT alongside Him?* Oh yeah! That's why Eph4:13 reads as it does! *We should all be executed at once, for not using Our Divine Assets!*

Second Clause

TEMPLE SHEWBREAD, *prothesin*

the second keyword in our *third nested anaphora*,

TempleTrio.

Second clause, *prothesin*, alters how you read Ephesians. This is the second keyword in the third anaphora Paul creates in the passage, which here we'll call **Temple Trio**. This is another specialized word. Paul isn't talking about any ol' plan, but rather, **Temple Shewbread**. It's the second of three Temple keywords Paul uses to draw analogy. See also [Verse 9's](#) and [Verse 12's](#) notes on *proetheto* and *proelpikotas*, respectively.

This Trio proves Juridical Consistency With Prior Covenants. Again, Paul stresses Church has her own covenant, but that brings up the issue of WHETHER IT'S FAIR TO MAKE THE CHANGE. So, he wants to show not only that it's fair, but CONSISTENT with what Israel had; again, to head off jealousy over the Jews. *You know how jealous or puffy we humans get when someone has something different from 'our' stuff.*

And frankly, that's what shows up here, a deliberate coverup of what translators know, is a JEWISH term. [I'm sure they decided, "well, the sheep won't understand this, and it will take too long to explain": to which I say, 'Balderdash!' If God uses a special word, it should be specially translated, and then TAUGHT to the sheep. My pastor taught it; we the congregation didn't vomit (well, some did). We learned. And yeah, for awhile it was boring to study the entire Levitical-sacrifice structure, just to know what this one word meant. But worth it! *Why do you think I sound so competent? Why do you think I have so much confidence in the Word? Because I UNDERSTAND it! Confidence comes from understanding SCRIPTURE, not from patting people on the head, or rah-rah Jesus songs.*]

So to mistranslate *prothesin* as merely 'plan' or 'purpose', masks Paul's tracking of **TEMPLE**, both in his meter, and in the text. **For Paul points to Daniel 9 as Precedental job for CHURCH.** So let's review what that means.

The Temple was Bible in Architecture, As Temple Portrayed the Promised Word-Becomes-Flesh.

90% of what Christians 'know' about Bible is flashcard knowledge. They don't know why there was a Temple; they grow up hearing of it as *holy, good*; and they unthinkingly accept what they hear, as they only care about fitting-in. So they never know what it represented. Neither do the Jews. They piously and daily bob at the Wailing Wall, *see it live on the Kotel webcam, from Aish.com!* So much TSAVL'TSAV. So very very much *lev, lo-lev*. It's heartbreaking.

Accordingly, for centuries the *hoi pouloi* in every religion on the planet rotely engage in pet rituals, the sacred buildings obsessively venerated by all, visited, photographed; yet what do those buildings mean? People don't know. To them, the buildings are holy, and you're holy too if you visit them. *Bob and nod, say you've been there*, it's all a status symbol of cheap substitutes. You *gaze-to-praise a building*, to take the place of, Building in the Word. Bob at a Wall, for *Scripture is a Wall* to you: sounds to recite at church, *shul, bar/bat mitzvah*, claim you've done *mitzwot*; chant the *Kaddish*, give luck to the dead. All in lieu of, *Learning What Word the Temple Depicted*. Yeah, *ho logos einai nekros*, in you.

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By contrast, the dead-but-expensive stones of God's Jerusalem Temple, depicted Live Word-To-Come. Bible's 'Temple' means 'God Dwelling With Us': PROMISE OF SAVIOR TO COME. Every feature was a metaphor of something ABOUT Him. My pastor stressed that fact a thousand times, when exegeting Temple OT passages.

- **2Samuel 7**, David had finished conquering Jerusalem, built himself a nice palace to live in.. *but God was 'living' in a tent!* That upset David.
- So, he asked the prophet Nathan about it. Get the witty setup, here: Nathan was one of *David's younger sons through Bathsheba*, hence *the progenitor of Mary*.
- So, God gave Nathan one of the wittiest Divine Promises in Scripture: *Oy gevalt! (Look-how-I'm-qvetching-but-really-pleased-You-CARE): What house can contain Me? Ho-kay, I give up, you can make a Temple for Me. And by the way, I'll make a House of Sons for you FOREVER, such a mensch!*
- God's Wit is hysterical, even in translation! **Go read 2Sam7!**
- I hope you know, huge chunks of Bible are on Temple Architecture in extreme detail, i.e., 1Chron24 et seq., all of Ezekiel after Chapter 39. *So here is this God Who loudly 'protests' at HAVING a house, yet is positively anal ABOUT that House, even as He was about Tent-of-Meeting specs with Moses!*
- Upon which Temple The Christ, a later son of Nathan -- played, in John 14: *I go to Build a House for you. House of Sons. HE WHO HAD NO DESCENDANTS WILL BIRTH ALL*, Isaiah 53:8, 12, 54:1!

The wit never ends, in God's Word. How can you not fall in love with it? *With Him??*

But until He came, how to depict Him? Since Bible was serially formed? Architecture, baby. Jacob's sons were construction slaves under Pharaoh (not agricultural slaves, duh). *400 years of building prowess, now used.*

*So, pending completion of Canon in writing, you learned the same material by the densely-packed metaphors in each article and ritual of the Temple and its worship. Temple stood for **Temple to Come in the Flesh**, as a result of Whom you'd have the Law written in your hearts, Jeremiah 3:16 compared to Jer31:31-34. Because, until He Took on Humanity, there was No Soul To be The CopyBook. [Petrine term hupogrammos (1Pet2:21), a tablet kids used to learn how to write letters.] *You couldn't yet become a COPY of Him.**

Meanwhile, Temple and its allied activities were like daily life; you'd recall the sacred meanings, while you did your secular duties. So you'd 'copy' those meanings in your head, thus finally enjoying the day's banalities and frustrations. Yeah, God uses *low things*, like flying ovens, TO MAKE COVENANTS! [Genesis 15:17. Just imagine, the next time Abraham used an oven or peed, he'd recall what God meant! My pastor reminded us of that, often.]

Book of Hebrews shows how this Temple To Come, Finished His Task; so now His Thinking can be built in you, just as promised. That theme elaborates on what Paul says, here. So let's notice:

- **Temple** depicts the Body of Christ *en toto*. Every feature.
- **Lampstands** symbolize the Doctrine (Light) in Him, the Holy Spirit enabling Him.
- **Sacrifices** memorialize what HE would do to please Father and thus pay for our sins.
- **So the Temple Shewbread signify Him 'harvested'**; and at the same time, believers 'harvested' due to Him. **Bread of the Presence.** Wheat was grown, harvested, PREPARED; and now, baked for God to 'eat'. It takes THINKING, to make bread. Our sins were Paid by the Bread of Heaven THINKING on the Cross, Isaiah 53:11.
- So, *He had to be Prepared. So, you have to prepare FOR Him. PREPARATION, Greek paraskeu , comes from 'container', Greek word skenos.* In classical Greek, it denotes the advance work often related to a major public event. So it came to have a sacred-function meaning; and in Jesus' day, was a nickname for how you 'prepared' for the sabbath; especially, the Passover sabbath.

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- **For the Preparation is Christ** [Matt. 27:62; Mk. 15:42; Lk. 23:54; Jn. 19:14, 31, 42]. Preparation for Life With God.
- **Passover-eve readiness; sabbath-eve readiness. Temple Bread prepared DAILY 'from sabbath to sabbath', Lev 24:8, so there was a PLAN to make it, bake it, present it fresh and hot.** [Bread is a fragile nightmare; that's why flatbread became popular, and noodles. Shewbread was raised, not flat; Leviticus 23:9-21, hence 24:5-7 injunction. It must be grown, ground, leavened just right. Takes all day, as you WAIT for the yeast to raise the dough. Talmudic rabbis err to claim it weekly flatbread; for it = THE LIVING (warm) BOUGHT BY CHRIST. Just like morning and evening offerings. You baked it even on the SABBATH, when normally it wasn't legal to bake.]
- **Sacrifices and Bread and Light were SET BEFORE (proetheto) in TEMPLE, an Offering for FATHER to 'eat', as it were. Idea of Living for His Pleasure. So prothesis, Shewbread = Nature, Spiritual Life of Christ-to-Come, how the 'smell' of His Thinking Pleases Father, Isaiah 53:11; resulting, in our own 'presentation' before Father. Forever.**

Third clause, tou ta panta. Paul plays with that phrase, here: **The All Things: Him. The Everything.** So I added, 'Through Whom' to make that dual entendre, clearer. Christ is THE TEMPLE SHEWBREAD. We are to be made into Him. Get the pun? [Check out the awesome Greek double-entendres in these verses: Rom. 8:32; 11:36; 1 Co. 2:15; 8:6; 12:6, 19; 15:27f; Gal. 3:22; Eph. 1:10f, 23; 3:9; 4:10, 15; Phil. 3:8, 21; Col. 1:16f, 20; 3:8, 11; 1 Tim. 6:13. So I privately call Him Ta Panta. Sometimes I forget myself in videos and say Ta Panta, too!]

Fourth Clause

last 'bookend' in the **eudokian portfolio**
The Delight of His Will and Purpose,
ten boulen tou thelematos autou:
FATHER ORDAINS CHURCH TO COMPLETE TIME,
MAKE HER INTO THE VERY GLORY OF CHRIST

We got a three-way anaphoric nest going on here; it all began back in verse 5, in the '91' depicting Father's Eternity-Past Decree about Christ, updated with the clauses Father ordained for Church. **Because, CHRIST is The Election: we are only elected IN Him, not of ourselves.** [Maybe one day Calvinists will learn how to read prepositions in Ephesians 1:4, etc.]

Gist: The Good Will and Pleasure of Father is to make us sons in Christ ([verse 5](#)), Who is the 77th Son, dying at age 33; Who thereby became the Asset Portfolio we can 'eat', now that He is revealed ([verse 9](#)); as a result of which we become Temple Shewbread and Firstfruits, like Him ([verses 11+12](#)). **The summed eudokian meter is 231 syllables = Daniel 9:24-27, God's Reply to Daniel.** So this anaphora updates that reply with God's Will and Purpose for Church, as 'inside' what God told Daniel: hence the witty hidden-from-eternity-past *musterion* language of *Pleromatos Pregnant Time*, a theme Paul loves repeating in Romans 8, Galatians 4, and of course in Ephesians.

This is the final *eudokian* anaphoric bookend. Paul now completes his reference to Isaiah 53:11, LXX, which uses *bouletai*, twice: first *re* Father, second *re* Son. **Paul ropes both prior 'bookends' into one concatenated unity, here: Purpose Completed, Isa54:1, and Chapter 55, fulfilled.** [The anaphora began with [3rd+4th clauses in v.5](#); next 'bookend' was [2nd+3rd clauses in v.9](#).]

The purpose of the eudokian anaphora is to classify the 'paragraphs' of our ASSETS IN CHRIST. By using anaphora, especially in a NEST, Paul vividly illustrates **how our assets are related** to the other anaphora he nested in this passage.

So let's look at them. This eudokian anaphora is the first of three sets of anaphoric constructions. It starts first. The other two begin *inside* this one; they both terminate, *outside* it. **BIRTH.**

Meter of the *eudokian* 'nest', starting at its verse 5, the 106th syllable: 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 12 = 215, but

1st 'pair' of bookends are between (years)
 syllables 105 and 231 = 126, sum of 70+56, 18 sevens or 42 threes!
 2nd 'pair', **overlapping** between syllables 215 and 231, ending at 320, 15 sevens, 35 threes!
33 sevens! The Lord's Age when He died!
 Centered on, the middle 'bookend' in verse 9! Yeah, double-delight, of Father and Son!
 77 threes! 70 x 7 x 3 fulfilled from first David to Last!
 Same **231** syllables, as in Daniel 9:24-27! (See <http://www.brainout.net/Dan924HebParsed.pdf>)

Verse 11 Note, continued

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Assets in this nested triune anaphora are bulleted by prepositional or articular 'heralds': Asset 'paragraphs' of Sonship.

Greek asset titles are shaded:

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ¹³³
 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν ¹⁵⁷
 δια' .. τὴν ἄφεσιν τῶν παραπτωμάτων ¹⁷⁵
 ἐν πάσῃ σοφίᾳ καὶ φρονήσει ²⁰⁵
 γνωρίσας ἡμῖν τὸ μυστήριον ²¹⁵
 ἦν προέθετο ἐν αὐτῷ ²³⁸
 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ²⁵²
 ἐν ᾧ καὶ ἐκληρώθημεν ²⁹¹ προορισθέντες κατὰ πρόθεσιν ³⁰¹

1. **First Asset Class, v.6's eis epainon doxzes tes charitos autou. So the SONSHIP** (second clause verse 5, which kicks off the epainon anaphora) .. **is to Glorify the Son.**

The Trinity epainon (see [Outline](#)) begins another, nested anaphora benchmarked in [v.6](#); next, in first clause in [v.12](#); finally, in last (hushed drama?) clause in [v.14](#), by the Spirit Who does it all. So this is a nest within a nest, **overlapping again, in the middle!** Meter of epainon anaphora: **334-133, 67 threes; 434-320, 38 threes, = 105 threes or 45 sevens**, = syllables in [Daniel 9:14](#) through [19](#). (See Note F in <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF>.) The **38 threes** also = God's Meter in [Daniel 9:25-26](#).

Now the plot thickens. **105 threes** = [Daniel 9:14-19](#), WITH an elided **7**; OR **365** syllables, WITH elided **57**. Alone, it runs **308 syllables**. So Paul's epainon 'replies' to [Daniel 9:14-19](#) on all three levels: **THIS LIFE IS LIKE AN ARK. PREGNANCY.**

- o **Eph1:6 starts the epainon**; to translate it 'praise of His Glory', is fuzzy. Phrase means **His Glory is REFLECTED IN whatever or whomever IS that praise**. An angel is glorious by nature: reflecting, Angel of the Lord. But we are to be *Higher than angels*, Hebrews 2. *Like Him*, 1John2:26-3:2, Eph4:13. *Sea of glass*, Rev 4 and 1Cor13:12.
- o **In Eph1:12**, the next epainon use, **we learn that 'praise', is US**. Meaning, we will REFLECT CHRIST (prior bullet).
- o **In Eph1:14** the epainon anaphora completes, and we learn **the Holy Spirit makes us INTO His Glory. THE Glory. Shekinah Glory**, 10th priestly course name, 2nd week of Chislev, which in some years = the Lord's Birthday on Chanukah aka Christmas (especially since Pope Gregory cut 10 days out of the Julian calendar).
- o **Now tie back to Daniel and Temple**. He prayed Temple be rebuilt. It was. But **Temple=Christ was Rejected when He came**, *Man of Sorrows still By His Hand Succeeding at the Cross, paying for I'rabbim, the people*. So would the Temple Get His Promised Time, or would Time END? **62nd week hadn't yet completed!**
- o **Enter, Church. Paul's metrical theme is 4 'quarters' of 91 each**: # of sabbatical years in 490 + # of Jubilees in 1050, *inter alia*. **Sets up 2-walls analogy in Eph2**. [See p.15 of <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>.] Thus Paul ties epainon to Daniel at **365 syllables**, by leaving 50 (rather than 57) in ellipsis, for Harvesting the Gentiles. **Ties to, Flood's 'Year'**. Precedence: 57 days after his birthday, God told Noah to leave, Gen 8:13-14.
- o **Next, with a 7 ellipsis, Daniel 9:14-19 = 315 syllables = the epainon, with no ellipsis. Idea: Church is PREGNANT with the Tribulation owed the Jews**. Again, idea that if Church doesn't give birth to Time's completion (Romans 8:11ff, Eph1:10, Hebrews 11:39-40, Gal4:4, 19), Time will ABORT. Scholars know Paul loves pregnancy analogies; this is another one, via meter.
- o **Finally, sans ellipsis, Dan9:14-19 runs 308 syllables**, # days Noah was in Ark until age 601 (LXX text, not Hebrew). Equals the epainon WITH **7** in ellipsis (315-7). *Church is not in the Trib, see*. And the **7 syllables @301-308** in Eph 1:11, textually tie to Rom 8:28, another pregnancy chapter: *God working all things together*. So we LEAVE the Ark (Rapture, end Romans 8) so Trib can be delivered. Typical Bible wit; here, in the meter!

So just as Daniel's prayer completed Time so Church could be born from HE WHO HAD NO DESCENDANTS, Church Bride Body of Christ will complete its 'Year' so that Israel can be reborn in Ezekiel 37, at the Second Advent. (Nerd note: Ezekiel 37 graphically depicts resurrection of the PEOPLE of Israel, including all OT believers. So it never refers to a current political entity.)

Verse 11 Note, continued

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2. **Second Asset Class**, v.7's *ten apolutrwsin*, a continuing thing, not merely salvation: see [verse 7's note on apolutrwsin](#).
3. **Third Asset Class**, v.7's *ten aphenin*, so you CAN name your sins to God. No more animals, 2Peter 1:9 (in Greek, translators forgot to translate *labwn*, lol); Hebrews 10. **Idea? Forgiveness In Time --so you can GROW UP spiritually, not merely be saved as a newborn -- is FUNDED.** See [verse 7's Note on aphenin](#).
4. **Fourth Asset Class**, v.8's *sophia kai phronesei*. (No articles, so hyphenated, *hendiadys*). See [verse 8's Note](#).
5. **Fifth Asset Class**, v.9's *to musterion*. See [Verse 9's Note](#).

The 'eat', Temple Shewbread, and Firstfruits are themselves a **third anaphora**, a **Temple Trio** of *proetheto* (v.9), *prothesin* (here in v.11, covered in the [Second Clause](#), above); and *proelpikotas* (v.12). *Proetheto* begins just after the second *eudokian* clause ended. So we begin its 'count', at syllable 231.

- o From *proetheto* to *prothesin*, 301-231 = **70** syllables. **VOTING!**
- o From *prothesin* to *proelpikotas*, 343-301, **42** syllables. **GENERATION BUILDING!**
- o Note how text matches the meter meaning. **Sum is 112 = 56 x 2**, aka **16** sevens. [Isaiah paired 56's in Isaiah 53:1+2, 5+6 to cover Manasseh and TEMPLE DOWN, see 2Kings 24; Daniel tracks Isaiah's chronology, so paired 58's (to stress lateness), Dan9:11+12 (on time of Manasseh, reason for TEMPLE DOWN). God paired 57's to show timeline of 2nd Temple going down, Dan9:25+26. So Paul uses paired 56's! Of course that means Church will go down, too. But at that point, it will still be completed, DUE TO the *proelpikotas* being completed!]
- o **So the Trio 'replies' to Daniel 9:25+26 = 114 syllables**, since your 57th year begins piggybacked on your 56th birthday: *Time won't complete to Millennium if Church isn't made into Shewbread from THE Shewbread, as that's the Plan*. This is the point of Paul's meter, why he first datelines with 56 and why verses 3 through 14 sum at 434 syllables, same as Daniel 9:4-13.
- o **Continuity of VOTE CRITICAL**. And, that Church Vote will always be short. Hence the few, the *proelpikotas*, will be what completes Church. The bulk of Christians will quit the spiritual life, just as Israel quit hers. History has sure borne that out. We thump Bible, and never learn it. Not in the first century, nor in this one.
- o **Flipside: YOUR VOTE COUNTS**. Just like Noah's. **Vote well, the world depends on it**. Just like for Noah.

Hence Isaiah 53:10 realized, end verse 14: due to Him, we are birthed; we thus become *prothesin*; so, we are *proelpikotas*, ourselves made an ASSET IN CHRIST, birthed by the Holy Spirit.

The next two asset classes are related to the Angelic Conflict, wrapping up all history.

6. **Sixth Asset Class**, v.10's *eis oikonomian*. See [verse 10's note](#). God's Good Pleasure was to stick Church in the middle of Daniel 9:26 (62nd week, Paul's metrical theme) so to complete the Estate Management of Time (Eph1:10's text, which is in the middle of the 2nd and 3rd *eudokian* clause -- the last one substitutes *boulen*, else same *thelematos autou*). No wonder it's 14 syllables, and stands alone!
7. **Seventh Asset Class**, v.11's *en oi kai eklerothemen.. prothesin* -- **NOTA BENE**, context is the TRIAL WRAP UP, not just a salvation inheritance! Then comes the close of this nest, concatenated as ***kata ten boulen tou thelematos autou***. Paul switches to *boulen*, to tie in the eternity-past contract between Father and Son, Isaiah 53:10. Thus wrapping up, **ALL TIME**.

At which point, WE BECOME AN ASSET OF CHRIST, *proelpikotas*, verse 12. So now you know why verse 12 only has two clauses, both of which are bookends: the final, unbelievably dramatic *epainon* of His Very Own Glory; and hence, *proelpikotas*: **FIRST IN LINE, FIRST IN TIME, WITNESSES OF HIM..** in the Trial.

Notice this reverse order:

Daniel 9:4-13 is 'answered' by Temple Trio.

Daniel 9:14-19 is 'answered' by the epainon anaphora,

Daniel 9:24-27 is 'answered' by the eudokian anaphora.

Verse Notes, continued

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Verse 12

[\(back to verse 12\)](#)**First Clause:** This is the second 'bookend' in [the epainon anaphora](#).First bookend in first clause of v.6, was
Now, the text is:*eis epainon doxzes **tes charitos** autou.*
***eis to einai hemas** eis epainon doxzes autou.*

Now, if you said 'Give me Christ or give me death', you replaced 'liberty' with Christ; you would make someone smile, if they knew the original Patrick Henry quote. Paul makes this same 'substitution' (to make a witty and important point). The bolded words (**tes charitos**) are SUBSTITUTED, EXCHANGED, with **eis to einai hemas**. *The exchange denotes how the replaced words are fulfilled.* By what God does TO us. Notice carefully that Paul FRONTS the epainon phrase, this time. That sets you up for **proelpikotas**, in the second clause!

This expression is very strong, as there's no 'tes' fronting 'doxzes'. It means Divine-Level Glory. Same as God's Own. **It literally says we are being made into His OWN Glory. Christ's.** Totally shocking. We first met this anaphora back in [verse 6](#), so you might want to review the Note there, as well as the above link. Next stop will be [verse 14](#).

Second Clause

FIRST IN LINE, FIRST IN TIME, LAST IS FIRST,
proelpikotasthe final keyword in our *third nested anaphora*,
TempleTrio.

Second Clause: this is the final and climactic bookend in the [Temple Trio anaphora](#). Greek **proelpikotas** is a distinct reference to **FirstFruits**. Sum of preposition 'pro', meaning BEFORE, EARLY, PRIOR, FIRST; + 'elpikotas', from 'elpizw', meaning TO HOPE.

So it comes to mean the first group to believe in Christ post-Incarnation and Cross; but the larger wordplay is on those who advance to the front lines in this Angelic Trial. Root idea here is that some crops mature early. So, they are 'first', but of course maturation can rot, too. So 'first' doesn't have our sin-nature preening baggage, in it. True, some of us are more mature, or mature earlier or more than others. But ALL the crop is to be harvested, and anyone can rot quickly. Just do a bit of vegetable gardening, and you'll know that fact, well.

The first 'crop' has smaller mature fruits, too. So the first crop of itself, isn't valuable for itself, but for what comes AFTER itself; and that's Paul's stress, in [verse 14](#). So he knew the Rapture wasn't gonna happen soon. Could and should, but people wouldn't finish the course. God said, you dedicate the first year's crops, to Him. Thus they grow much bigger, year aka generation, five and six. [Compare Lev 19:23-25, 25:3-4, 21-22. Verse 19:24 uses *ainetos*, cognate of *ainos*, from which comes *epainos*.] In other words, YOU DON'T WORK. God does. You study. HE makes the fruit. Then the harvest is BIGGER than if you tilled the soil, yourself.

So **proelpikotas** is FIRST IN TIME, FIRST IN LINE -- but at the end, not necessarily better: though the first, thus had more privilege and responsibility. *The generation which saw Him in the Flesh has more blame, if it says 'no' to Him.* The believer who advances to the front lines has more responsibility if he fails, than the spiritual brats still wailing behind with the combat-baggage train.

Proelpikotas is the third Temple keyword Paul uses, articular participle. First was **proetheto**, [verse 9's note](#); then, **prothesin**, [verse 11's note](#). Paul uses them like bookends. See the flow, [how Isaiah 53:12 gets done](#):

- o Spiritual Assets set forth like a Meal from Christ (*proetheto*)
- o which constitute God's Temple Shewbread Plan (*prothesin*),
- o resulting in us as Firstfruits (*proelpikotas*).

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Hebrew Firstfruits is usually misunderstood. Harvest time began on Firstfruits (Deut 16:9), so your first handful of harvest was waved before the Lord as an acknowledgement, to commemorate entry into the Land of Promise, Lev 23:9-21. It was also tax time, so you gathered your harvest, paid your taxes; on the 50th day following (counting from LAST day of Passover, not the first one, Numbers 28:26, Exo 23:16), you'd enjoy a day off, on God (Leviticus 23:15). **This harvest celebration reminded Israel of Messiah's Advent.. the Second Time, after Harvesting the Gentiles** (converting them to Judaism).

So now we Church, living in the *shoulda-woulda-coulda* 50-year period during which we were supposed to become Jews (the gap period in Daniel 9:26) -- **we are instead the Harvesters**; Jews alive and believing in Christ between Pentecost 30AD and Rapture, *become part of us*. **Returning the Favor, for if the Jews hadn't rejected Christ, you and I would never exist!** That's Paul's analogy, playing on Romans 9-11. I wrote about that irony at length, here: <http://www.brainout.net/PassPlot.htm#Sum>.

The Romans of Paul's day were notoriously anti-semitic. So when Paul pens Romans, he chides them for it, *sotto-voce*. First he sets up the value of the Law versus the *goyim*, to get the Jews nodding at how bad the *goyim* were; then (Romans 2) he accuses the legalists (Jews) of not realizing the PURPOSE of the Law, TO SEE CHRIST. Then he turns on the *goyim* who prided themselves on replacing the Jews. (Beginning in Romans 9. Replacement Theology has a pre-Catholic origin, in Rome.) All the while, Paul advances our Position in Christ, versus our position in the Law, or our position without the Law. Very deft weaving. [Took my pastor four years to exegete and teach Romans, daily.]

So Paul takes advantage of their knowledge back then (which we don't have now), **of the Scheduled Millennium** due under the Law, predicted ever since Psalm 90,

- o circa 'our' 94AD.
- o Okay, then 1000 years later, it ENDS.
- o Next, tack on the final Jubilee, 50 years, and you have
- o ALL TIME ENDING in 1144AD.

Um, it's now 2011. We shouldn't be here. Yet we have the same preening problem as Israel's when she displaced the *goyim*, prompting Moses to warn them in Deuteronomy 6, 9, 30 (passim): *don't get fat-headed just because you displace people in the Land God gave you. He will displace YOU just as fast.* Paul too warns, threaded in Romans 9-11: *God will not abandon the Jews.* It's God's Promise, so God will keep it. *Don't get fat-headed since you got grafted in.*

So of course when the **Rapture** didn't occur by 94 AD, Christians became disgruntled, having never paid attention to what Paul meant, here: **CHURCH MUST MATURE FIRST**. So, we didn't. So, we've been fat-headed for 2000 years; our anti-semitic, preterist and replacement theology taught and believed, by 90% of Christendom. No wonder the Rapture hasn't happened, yet.

No one who believes an anti-semitic doctrine, ever matures. Even if he doesn't think of himself as anti-semitic. So all those 'Church Fathers' and Calvinists never grew up. They made good peasants, sometimes. But they never learned to Think like Christ, since they rejected the very Promise To Christ that is Jewish. So, in effect they lived their lives rejecting Him, and fancied that they honored Him. Surely they meant well. But sincerity can't buy a cup of coffee. Only Divine Money, can buy divine maturation. And any doctrine against the Jews, is never Divine.

Even so, we are to be the FirstFruits graft through which a Harvested Israel gets in, during Church. It's the Wifely thing to do.

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Verse 13

[\(back to verse 13\)](#)

First Clause: xxx

Second Clause: xxx

Third Clause: xxx

Fourth Clause: xxx

Fifth Clause: xxx

Sixth Clause: xxx

draft

Verse 14

([back to verse 14](#))

First Clause: xxx

Second Clause: xxx

Third Clause: *eis* is a preposition of destination. So you are 'going' somewhere, legally. INTO Redemption. In other words, you have a *legal status* that at the moment, is not realized. This is like getting a notice that you were *bequeathed* a huge parcel of extremely valuable *foreign* real estate, but you haven't yet traveled to it, to register the property. It's yours, you can't lose it, no one else can get it, either; but you've not yet gone there. So Redemption is something you have, but it's in the Universal Bank of Heaven, and you have to die before you collect ALL that money.

So that's why the First Clause said 'ho estin arrabon': you get a DOWNPAYMENT on that account while living yet in this body, and the Spirit is that Surety. Real assets you really live on, and all your life is based on what you are IN CHRIST. But, not all the wealth is useable immediately. That's the point.

So Greek *eis* comes to mean purpose or result, cause or effect. Sometimes in Scripture, instead of the typical *en tou kuriou*, or *epi ton kurion*, it says *eis ton kurion* – the latter construction stresses an end-of-the-journey, destination-of-life, meaning. It stresses even more, your position in Christ as a result: shorthand for eternal security.

[That's the meaning here: if you are PUT into 'Christ', how can you get out? You didn't put yourself into Him, did you? So how can you get out? Can you fly up to heaven – assuming you could even FIND it – then find your 'location' in Christ, in order to leave it? See how nifty a preposition, *eis* is? INTO but no OUT OF. You not only didn't put yourself 'into Christ'.. you can't even find His location, and you sure as heck can't GO there!]

When chained, *eis* denotes the relationship between purpose and result, cause and effect. So here it should be translated '**resulting from**', not '**into**'. But I lacked meter 'space'. Paul frequently uses *eis* chaining to track results FROM something then resulting IN something, as in Romans 10:10. [[See the last 3 of my Romans 10:10 'eis chaining' videos in Youtube](#), which display *eis* chaining in the NT. Those videos show Romans 10:10 is misused by Christendom to claim you must SAY ALOUD you believe in Christ to be saved. *Au contraire*, the first *eis* is the CAUSE of your salvation, believing; so as a RESULT, you SAY you believe.]

***Eis* chaining is a major feature of this passage, the *eis* clauses divide his meter.** Sometimes Paul chains *eis* clauses in reverse, but typically he does it chronologically, as here. So, *Resulting FROM Christ paying, then resulting IN Spirit Glorifying Him*, in this context. Double-entendre of the Spirit being Glorified by means of Glorifying Christ. However, verses 6, 12 and 14 stress the Glorification of Christ, first.

Really important to notice that, here. Father isn't glorifying Christ to glorify Himself, but to answer John 17. Christ prayed that Father glorify Him, since Christ wanted to glorify Father. Spirit glorifies Christ. That They are Each glorified Themselves as a consequence, is important juridically (God should not be cheated), but it's of secondary interest to Them. Of Primary Interest, is the Other One: Father to Son, Son; Spirit to Son, Son. Son to Father, Father. Son to Spirit, Spirit.

Many denominations get tangled up over how to regard the Trinity. Bible stresses the Son. Because, Bible's ordained by FATHER, and SPIRIT runs it in your head. So THEY focus on Christ. So we should also. Now, here's the irony: once you focus on Christ, everything becomes 'for Father, or forget it.' Because, that's how He thinks. So, that's how you'll think.. eventually. [We humans deem respect and worship by means of shallow observances, protocols, etc. But when you really love someone, you don't think that way. The person is just 'there' in your mind, all the time: First Commandment (smile here). So that's true worship, John 4:23-24. Then, any observances you adopt, become truly spiritual. Else, they are motions absent meaning, and frankly become derogatory.]

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We saw back in verse 6,

*eis epainon doxzes **tes charitos** autou.*

The bold text exchanged in verse 12:

***eis to einai hemas** eis epainon doxzes autou.*

Now, here we see it changed to

*eis epainon **tes** doxzes autou.*This third exchange -- replacing **eis to einai hemas** in verse 12 with **tes doxzes** -- completes the definition of 'Glory'.

- o Verse 6, defined as 'Grace'.
- o Verse 12, exchanged with Us -- which obviously can only happen as an Act of Divine Grace. So
- o Verse 14, The Holy Spirit makes us into **THE = tes Glory**. As in, Shekinah Glory. Which, the Holy Spirit was and remains, Isaiah 63:10-14. Get the pun?

Kill me now.

PS: I have to retranslate this clause to take into account the double-entendre mentioned above. I don't know how best to do that, yet.

End Notes

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a Paul also uses 10- and 11-syllable clauses characteristic of classical Greek epic/heroic verse, so it was easy to divide the clauses. I've not yet analyzed further what Greek versification he uses. Like the later writer in Hebrews 11, Eph 1:3-14 is a mix of Hebrew meter and Greek epic style. LXX of Isaiah 53 employs a similar style. So maybe the writer of Hebrews, who frequently points back to this passage, chose to ape its meter in Hebrews 11:1, since the passage here is *also* about VOTING as the Trial Matter that completes Church (Eph 1:10). Whole books of Ephesians and Hebrews are on the same topic, written about 10 years apart.

b **Participle. Can be translated as a finite verb.** For *eulogesas* in verse 3, and *gnorisas* in verse 6, I chose a hybrid translation, to show the progressive stress of the participle. Verbal aspect in Greek often gives rise to a different English translated tense. Here, aorist in Greek gives rise to present tense in English, for both pre-Time but also *normative and constantly occurring*; compare with present participle *energountos* in verse 11, last clause; I translated it as a simple present. Better to translate *energountos* as progressive also, as Paul links by **repeating the same form of a verb, same preposition, etc**; but I didn't have enough meter 'space', in verse 11. Paul reminds the reader of Romans 8:28. Stresses that what was purposed pre-Time, comes to pass and remain, IN Time. See also Isaiah 55.

By contrast, *proorisas* in verse 5, an aorist participle, I translated as pluperfect. Participle heads (as here) often denote a past action upon which a present state depends. Idea of cause. A participle often fronts a verse; but for stress might end it. Here, since *en agapei* is an enjambment, and given the fact it refers to God's Attribute of Love as well as a moniker for Christ, the FOUNDING idea inherent in *proorisas* would best be shown as a pluperfect, not a mere perfect tense; especially, since the actual tense is aorist, point-of-time-divorced-from-time; namely, eternity past.

c **'Enjambment':** Attic rhetorical device that appends the *beginning of the next line at the end of the previous line* of verse, to stress the appended word/phrase. Bible translators recognized it when they assigned *en agapei* to the end of verse 4; syntactically it begins verse 5. This piggybacking is a central characteristic of Mosaic Law teaching that one thing begins backed on another's end: stresses that things have interlinked purpose and consequences.

d Greek *echw* means TO GRASP, so comes to mean HOLD and therefore HAVE. It's a progressive idea. **Something you keep on holding, having, as your own possession, so you have the rights to USE it.** So too, Greek *apolutrwsin* is always progressive, idea of receiving payment made on your behalf. Redemption is first a price paid to God for your salvation, by Christ. But after that, what does Father do with the money? He spends it on you to glorify Christ.

So Redemption is an asset you USE, because Father made you yourself, an asset of Christ, the 'booty' clause in Isaiah 53:12.

See especially how Paul links *apolutrwsin* in verses 7 and 14, to show these are PRIVILEGES to use post-salvation, due to the fact that we ARE redeemed now, as a DOWNPAYMENT (*arrabon*, see End Notes [L](#) and [M](#)). Eternal security, baby.

Yeah, but we're still down here. So notice: when you get an inheritance, you don't necessarily get it all at once. You might get some immediately, and the rest is conditioned upon certain events. Example: a trust fund is set up giving you \$10,000 now, and if you're disabled, \$20,000. Then, when certain other events occur, you can draw on the funds. So that's what our salvation is: certain funds are upfront, money provided to USE, and in the event of certain contingencies, we get other funds. One of these, concerns the forgiveness of sins aka 'debt cancellation'.

Sin is something you still do post-salvation, and it incurs a debt of punishment, even though your sins were paid; for the child of God must be punished, to grow into the use of his inheritance, theme of Hebrews 12:5ff. Okay, that money is on deposit via the Cross. But if you don't use 1John1:9, you don't get the benefit of a) debt cancellation, and b) the remedial 'cost' of repairing the damage done to your own soul by that sin. My pastor spent months explaining this, in his "Law of Double Punishment" series, how **not using 1John 1:9 "is worse than sin."** **Why? Because you're refusing REPAIR by the Holy Spirit.** So, you'll get worse, and maybe die like Ananias (Acts 5), called 'the sin face to face with death', in 1John5:16. *Hell sounds better!*

So notice: redemption is progressive. There's always some loss to redeem, always some expense involved in growing, and Christ paid it all IN ADVANCE. But it won't be used on you, unless the right conditions apply, i.e., if you're in a state of sin the spiritual assets stay locked away, since only the Holy Spirit can build you, and He won't fill a defiled Temple (your soul, when in a state of sin). Hence the need to use one of the other assets you have, the *sine qua non* of spiritual growth, 1John1:9.

People constantly tell me how smart I am. Well, 1John1:9 is the reason. My pastor harped on it so much, I even use it in my dreams.

So we keep on having Christ's payment, in order to USE it. So, Yes You Name Your Sins To God Like John Did, Like David Did, else the assets Christ PAID lie fallow, hidden under your self-righteous 'napkin'!

End Notes, continued

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e Close to my pastor's translation from L.293 of his '85 Ephesians, p.638 of Book B notes. Greek *oikonomia* means *estate management*, or someone with that office; *pleroma* is a culturally-loaded, Greek myth & drama term for a container (i.e., a ship, woman) *filled up* with things (or people). Paul uses it as a moniker for Church, as 'Body' of Christ (wordplay on Bride and Pregnancy).

f Usually translated 'plan', Greek *prothesin* really means **Temple shewbread**: idea that you had to PLAN baking and presentation, as you'll see explained in any lexicon (i.e., Thayer's, BDAG). So it should be translated more clearly as 'shewbread' so you know what kind of 'plan' is in view. **For this is a reference to Firstfruits Presentation**, see Numbers 28, Lev23:15. **Christ is Firstfruits, we are part of Him: so it's God's Plan, to make us INTO Him.** See Verse Notes [9](#), [11](#), and [12](#).

Greek prothesin is the key to understanding Ephesians' Two Walls, and why Paul invokes Daniel 9's prayer, which Paul actually prays in [response](#) to this doxology, Eph 1:15-23. My pastor calls that 'the unfinished prayer', as it is open-ended (*Temple=Body not finished*, pending Eph4:13's completion which triggers the Rapture); compared to, the *per-individual* prayer in Eph 3:15-19, which he finished. *Daniel was praying before he got an answer. Paul is praying after the answer. For The Answer To Daniel, Is Christ; and Paul is After 'The Answer', Answered History.*

g Greek *musterion* means information known inside a group that is unknown outside of it. So the English word 'mystery' is an unfortunate translation. God is not mysterious. God's Will is not mysterious. God's Word is not hard to know, either. Bring your willingness to learn. God will enable you to undergo the discipline of learning. So: you don't know Him or His Will -- and you MUST know, it's an imperative, Romans 12:1-3 -- you won't *dokimazw* His Will if you don't know His Word. [Romans 12:1-3 is mistranslated. See <http://www.brainout.net/Rom12-3.htm>.]

Hence Paul's point here in v.9, God Makes Known. Thus anyone piously calling God inscrutable, refuses to learn Him. Anyone who says 'His Mysterious Will', a favorite phrase of John Calvin's -- well, God's Will IS a mystery to THEM, because THEY won't study Him. They study their own self-righteous appearance, their holy language, their pious behavior -- and of course the behavior of others is picked apart. Minutely. But they don't study God. For as Paul says right here -- echoed in Hebrews 11:6, James1, many places -- *God makes known* -- but not, to the self-righteous. To them, He will always be inscrutable. They ASSume knowing God, is arrogance. They imagine they are holy if they call God too 'deep' to know. *Really? Then how can you obey Him?* And since Christ knew God better than anyone, guess what arrogance *really* is?

h First occurrence of *eudokian* is followed by a consonantal sound. The second time, it's followed immediately and in the same clause, by *autou*. So in the latter instance, the *ia* diphthong would be individually sounded, whereas the first time, it would be a 'yan' sound, in order to ready the mouth to pronounce the next consonant after the n (*tau*). So elision occurs in the first instance in verse 5, but not in the second instance, verse 9. The acute accent isn't really stress, but a quick up-voice like the second tone in Mandarin Chinese.

K **Wordplay: Spirit rebirths you**, so you get a human spirit, Titus 3:5, and are thus **KAINÉ KTSIS**, 2Cor5:17. Notice how it's a result of BELIEVING, immediate. Notice also that 398 is *almost* 57 sevens. Paul returns to this theme in Eph 5. 'Seal' in the ancient world: *finger-ring on hot wax 'sealed' a scroll attesting ownership of property listed on the scroll, or commitment to whatever contractual obligations were in that scroll.* Related: Revelation 4 Ownership of the World Scroll Opening Ceremony (see also next note).

L 'Redemption of The Possession' is our technical status. Christ is The Owner, not us. So due to the Christ inheriting us, we 'share' in Him: *only in that sense are we 'elected'*. Hence Paul's continual use of *en* and *eis*. In Him, into Him, into a destination, resulting in an inheritance due TO being IN Him. We are the Possession Of Christ, Isaiah 53:12; so His **LEGACY** to us, is His Own Spiritual Asset Portfolio, theme of Book of Hebrews.

[My pastor spent seven whopping years exegeting Ephesians 7x per week, redoing the exegesis of Chapter 1 three times during the first year he re-taught it (in 1985, starting with the "Protocol Plan of God" series, the *segue* into 1985 Ephesians) -- to keep on making this point about spiritual assets. *This is what distinguishes Church, and makes her covenant higher than all the others before or after Church*, he'd frequently say, when reminding us of the lexeme in Eph 3:21. It was the main theme of his teaching for those seven years, and he was so impressed by Ephesians 1, he wanted to throw out all he taught prior. So he afterwards stressed the "portfolio of invisible assets" for long as he lived.]

So **CHRIST ALONE is the Elected One**, and "we share in all He is and has" as a result. [Quote is my pastor's. I don't recall that he tied it to Isaiah 53, but notice Greek verb *merizw* in Isaiah 53:12 LXX (compare to *yehalleq shalah* in Hebrew). Paul uses this verb and its cognate noun *meros* to show we thus inherit Christ's THINKING in Ephesians 4:16 and Romans 12:1-3. I wrote webpages on both passages, [Eph41216.htm](#) and [Rom121-3.htm](#) .]

Precedence: Israel was grafted in through David. We are grafted in through the Last David due to His own Pre-Cross election of Church, Matt16:18, John 17, Romans 11. He is the SEED, Galatians 3:16, tying to Isaiah 53:10. So we are never elected based on ourselves, but based on HIM. Calvin never grasped this, hence the weird Calvinist definition of UNCONDITIONAL ELECTION has plagued Christianity for centuries, *Calvin removing both free will and God's Foreknowledge; all this, just to remove any claim of merit*. Ergo, Calvinism's lapsarianism is hopelessly anthropocentric, convoluted; so you don't see the Primacy of Christ. Bible bluntly says no one BUT Christ was ever elected, hence the NT catchphrase "in Him", here in Eph1: see Romans 6 and 8, *how we are all baptised into Him on the Cross*, just as Isaiah 52:13-15, 53:10-11 promised. So yes, we are elected -- but **In In In In In .. Him**.

M Because we are HIS Possession, the Redemption MONEY (so to speak) gets spent on us. Notice this spending glorifies Christ (verse 12). So if you don't use your Redemption assets (i.e., you instead do works), the money won't be spent on you, and the talent you instead hid away in a napkin (not using Divine Assets but rather your own) -- will be given to someone else at the 1Cor3 Bema.

N Greek article is masculine singular, and the referent masculine singular is 'in Whom', clause ending at syllable 379. So 'Who' means Christ, but *validated* by the Holy Spirit; the Agent in verses 13-14 changed. Notice the intertwined equating:

- o Verses 3-6, Father, ending with Father's Glorification which HE accomplishes via Church (syllable 1-133);
- o Verses 6-12, Christ, ending with Christ's Glorification which HE accomplishes via Church (syllable 134-343);
- o Verses 13-14, the Spirit, ending with Spirit's Glorification, which HE accomplishes via Church (syllable 343-434, how clever).

The 91 for the Spirit does NOT factor until '91', signifying that no voting counts unless HE makes it work. So much for man's idea that his own works count for anything!

Wordplay, again, on the Inheritor becoming *our* inheritance -- and hence the Earnest [Money] of it -- because we are *in* Him. Further, Greek *arrabon* is also masculine singular, so the article is also pointing forward, and *arrabon* is anarthrous, so English 'THE' is used to signify it's Him, the First Fruits. (See also Rom8:23; 11:16; 1 Cor15:20, 23; 16:15; 2Thess2:13; 2Tim2:6; Jas1:18; 3:17; Rev14:4. Book of Hebrews will stress *FirstFruits downpayment as Christ*, Heb 6:20, 9:11-16, 10:9,14, 12:23 as a running subtheme.) Cf 'the Lord is my portion' Ps16:5; 119:57; 142:5; Lam3:24. Paul's invoking these well-established-in-Mosaic-Law definitions.

Meter Notes

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Meter deliberately conveys symbolism to enhance one's doctrinal grasp of explicit text. Bible Hebrew Meter is crafted in a pattern of sevens. The syllables of each 'paragraph' will be divisible by seven, and will be doctrinally significant. Yet meter is also used

- as the author's **dateline** (when a passage is written);
- to provide **chronologies** (i.e., of Israel's past or future);
- to **'tag'** (cross-reference) another Bible passage of **similar meter**;
- to **'tag'** and then 'talk back to', interpret **a specific syllable location** in the other passage(s).
- **'Tag' multiple passages at once in the SAME PLACE**, so is a very deft concordance mechanism.
- We know Bible writers do that with keywords. We don't know they do that with METER.
- **So here, you'll get a taste of how Paul does it with meter.**
- In the [Ps90Isa53Dan9Eph1.doc](#) link at the top of page 1, you have an extensive listing of how **Daniel** did it in his prayer.
- So compare this document with that one's Footnote E (which runs over a dozen pages), to see this rhetorical meter style is rather well formulated, being as Paul lived in the first century AD, but Daniel, 600 years prior.
- **Isaiah** does the same thing in his **Chapter 53** playing on Moses' **Psalm 90**, see my Psalm 90 Playlist: <http://www.youtube.com/playlist?p=PLFF2856603C945631>.
- **Upshot: if these Bible 'stars' play thus with meter, there must be hundreds of passages using it. Detecting such passages would be invaluable to hermeneutics and textual criticism.**
- And it's not hard to do. Painstaking, maybe: but even a brainout can do it. So what follows will seem dry, a listing of tagged verses relative to the symbolic numbers.
- **To see the 'tagging' function, compare same syllable or metered 'paragraph' content of the verses listed with the content in the parallel Ephesians verse.** This document notes many examples, *passim*. The style is antiphonal, witty and precise. Very shocking.

Ready? Take a deep breath...

A 56 = central # (70-14) in Psalm 90 (v7-9, 9-10,13-15, 16-17) & Isa53 (v1-2, 5-6, sum of v.9 & 11).

- **56** is Paul's Anno Domini **dateline**, see [verse 4's note](#). It's really the Christ's **57th** birthday, or just before, after. (Your birthday occurs when your old age has *elapsed*). [If Paul wrote just after imprisonment in Jerusalem, **56 fits**; Tychicus could bring it *later*, the *postscript* ending Ephesians, written *then*. See [Roman Chronology problems](#). Eventually, this note will be replaced by a full reconciliation.]
- Paul picked that dateline also due to the pan-Bible significance of **56**, to wit:
- 57 was the number of days Noah waited before entering and exiting the Ark (LXX's date-text, which Paul uses here, see also <http://www.brainout.net/FloodChronoREVISED.doc>); so that became precedence for the Mosaic Law.
- So 57 is # of days from start of Passover to Pentecost, see Num28:26.
- **Between them is 56. The between-ness is stressed, idea that the final outcome CAN CHANGE.** *It ain't over till it's over*, Hebrews 4:6-10.
- Same # of days from Pentecost to 9th Av, per Bible's (not Judaism's) calendar.
- Also = **missed sabbatical years from Rehoboam onward (49, not 70) + sabbatical years due ON them (7)**. Next page will cover this accounting in more detail.
- **Ergo Daniel waits until the start of the 49th year to pray**, in Daniel 9. He records this in his meter. (V.4 is 49 syllables, so 48 had elapsed. *You're IN your 49th year, first day of it, on your 48th birthday.*)

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- o Ergo 49 (not 56) is refunded in Daniel 9:25. 49 thus has **dual meaning** Paul adroitly uses, from 2nd clause in verse 10, to end verse 11 = 49 syllables. The double meaning? **49 years from Jubilee to Jubilee**, which always meant Harvesting the Gentiles, End of History. But also, 49 is the # of missed sabbatical years, signifies Israel's apostasy, Diaspora.

See, if Israel obeyed her sabbatical years, that 49 wouldn't exist. But she didn't, so seven extra sabbatical years were owed 'on' it, yet couldn't be paid. That led to '56', the meter of Warning Bill Robinson, Trouble Ahead.

So how does the 49 or even 56, become 70? For a full accounting, see <http://www.brainout.net/brainoutFAQ.htm#6a> and #9 (p.15) in <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>. When you load the FAQ page, search on "Master Accountant", for how the 49, became 70. #9 in *TenWays*, explains the relationship between 70 and 50.

Root concept: in the Mosaic Law, you have 'restitution' or 'redemption' as a DOUBLING, a MIRRORING. **To repay a negative, two positives are needed.** Israel incurred *negative* time. She didn't use her years as stipulated; she was to STUDY during sabbatical years, that's why she got *whole years of vacation*, while the goyim in other countries, sweated.

But the goyim in Israel, rested. So you can just imagine how many of them, voted *with their feet!* For the command was *for the Land and everything on it, animals included, to rest every seventh year, and every Jubilee year.* You realize, of course, that year 49 is a seventh, and after that Jubilee, so for TWO WHOPPING YEARS no one did any work. Atop that, you could only harvest maybe every three years, which required a miraculous preservation of food.

See: it was a blatant advertisement that Israel's God, was the Real One. *Only God can keep the Land producing when man does nothing, just like in the Garden of Eden.*

So to keep working, in effect denied God's Provision: a witness failure. So that failure, must be made up. However, to make up time requires more time, so more sabbatical years are due on the newly-elapsing time, as well.

So here, the 49 years do get made up, but not the seven extra years due on them. So the Tribulation, must occur. It can't be made up during Israel's time, yet must be debited FROM her time. That's why Daniel 9:27 is after Messiah, after the 50 years (in ellipsis) symbolized by Jubilee, the 'time' to Harvest the Gentiles (elided from Daniel 9 tally, not part of the Jewish 490). Ergo, Christ updated to 'times' (plural) of the Gentiles (Luke 21:24). For the 'time' of Church, now intervenes.

So now notice: had there been no Church, the 50th year would KICK OFF the Tribulation. So the only difference WITH Church, is that the '50th year' is no longer the deadline. Now, as we'll see in Ephesians 4:13, the deadline becomes our Corporate Maturation. We can't even say how mature we each are. How much less, can we say when Church Corporate, fully reflects Christ's Own Maturation? It's impossible!

See: 'Rapture' is not a date, but a CONDITION. Ripeness of the FIRSTFRUITS. So those trying to date the Rapture -- drooling over events that always reflect Daniel 9:26c time-bubble, Eph1:3-14 -- those date-setters are ignorant of Bible. So, ignore them.

Now do you get Paul's number pun, in verse 10? Look: he makes the first clause stand on its own, as a 14. Then he uses perhaps the longest word in Greek, requiring him to *begin a new clause, to keep meter.* He then makes that word 'head' a 49-syllable paragraph! [Paul's big on making 'head' wordplay. Look at 1Cor12:31 in Greek and laugh your head off as you read 1Cor13.]

So notice: the 49 links Jewish Diaspora to Harvesting the Gentiles, the juridical impetus for Matt16:18 and hence, Church. Is that clever, or what? That's why the third '91' = 49 + 7 + 35 (see Note E). The metrical composition underscores his verse 10 text that via Church, TIME WILL BE COMPLETED. That's what meter is supposed to do: *cadence adds meaning to words, to form a fitted whole.* Look: 91 - 7, is Moses' 84 syllables (Note C, below). Divine Decree. **The '7', is the extra hanging-chad of the Tribulation, as Israel had used UP her Time; ergo, Messiah had to come first to RESTORE Time.**

POINT: Church completion 'buys' the juridical justification for the Tribulation to occur, precisely because we ARE in Christ. Hebrews 11:39-40 will stress that.

See: the meter adds meaning to the text, and is part of it. So miss the meter, and you miss the meaning.

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B 77 = Hebrew syllables in Isa52:13-15, Ps90:8-10, 10-13, 13-16; Luke 3, Christ is 77th Son. 77 is also David's death age, 1Kings 6:1 (but 'scholars' ignore it in favor of Josephus). Isa53's total years (syllables) w/ ellipsis = $154 \times 7 = 77 \times 2 \times 7$; **252** years are elided between 52:15 & 53:1; **364**, between 53:10 & 53:11. **252** = years between David's death & when Isaiah was called by God, same meter as Isaiah 1:1. **364** = Temple standing time. Daniel tags both elisions in petition, Dan9:15-19, ergo '62 weeks' is granted (364 reimbursed, + Daniel 9:2 '70'). Daniel balances at '490' just as Moses and Isaiah, yet Daniel won't use 77. Paul however does: [see verse 4's note](#) and [Pregnant Expectations section](#), for the tallies.

C 84 = Hebrew syllables in Psalm 90:1-4's Opening Decree; also sum of 90:4, 8, 9, 16, & 11-15. Isaiah 53 splits it, two **42**-syllable sections as bookends. Daniel does the same, in Daniel 9:14 and 17. **The bookend function is designed to stress that all the words between the bookends, are related directly to God's Decree.** Paul uses the 84 explicitly in the last clause of Eph 1:4, but nowhere else. He parcels out the 84 as 21's, instead, each 21 within a 91.

D 21 = Hebrew syllables in Ps90:4, 8, 9, 16; Isa53:7 on Christ led to the slaughter (1st 21 syllables, embedded). Temple building.

E 28 = Hebrew syllables of Isaiah 53:9, 11; Ps90:11-13 (palindrome). **133** is endpoint in Isa53:2 & Ps90:7. **175** is endpoint in Ps90:9. Isaiah debited 28 syllables from Chap. 53's syllable total, to show a shortfall in Israel's voting that only could be fulfilled IN Christ. Paul's use of 28 also plays on that. The 28 = 21 + 7, number of years *en toto* to build 2nd Temple, plus the 'hanging chad' of 7, which became the Tribulation to 'reimburse' the Lord's then-upcoming, Passion Week. That week being fulfilled by the Lord, the Tribulation is now due next; but it can't play until Church completes, Hebrews 11:39-40. Thus the 28 remains a shortfall, to be fulfilled by Father FOR Christ, via Church (see Eph 1:15-23, esp. verse 23).

35 is a derivative of 28, one half of **70**. Idea that the voting during the **70** 'buys time' for the Harvesting of the Gentiles. So if the vote is short (indicated by 28), the Gentiles won't be harvested, and Time won't complete. Notice how the extra seven signifies completeness. Moses uses it in Psalm 90: 10 for the completeness of the Flood; in verse 17, as a prayer that the voting will complete during what would become the 2nd Temple's and Jerusalem's (re)construction. Isaiah used it in Isaiah 53:3 and 4, showing that the vote 'completed' Temple downfall; but in Isaiah 52:15 and 53:10, the payment for the *goyim* is paralleled as part of the total 'contract' between Father and *His Hands*, the Son: again, the idea of Completing Time. The Psalm 90 counterparts are only two: Psalm 90:10 and :17.

It's a running meter theme in Psalm 90, Isaiah 53 and here in Paul, Eph 1:12's last clause. Notice how Paul links *believing in Christ*, with the *Voting To Complete Time* that 35 signifies. There's no way to show that, unless you METER the translation! (35 is pointedly missing from Daniel 9, since he's tallying up the indictment of Israel being SHORT.)

F 63 = Hebrew syllables in Isa53:10-11 or 9-10, & Ps90:1-3, 10-12, 14-16. Also = **147-84**, Eph 1:5-6. **238** is endpoint in Ps90:12.

G 14 = Hebrew syllables in Psalm 90:11: two Trib 7's of bad votes against God. Also, **252** is an endpoint in Psalm 90:13. $490 - (70-14) = 490 - 56 = 434 =$ Daniel 9:25's 62 weeks. Psalm 90, Isa53, Dan9:25 and Eph1:3-14 all 'explain' that two Trib 7's have yet to play. *Mene mene tekel upharsin*. It's THE reason why Rapture is Pre-Trib: Israel didn't finish her 'time' before going negative. **So '14' stands for an open, yet incomplete, Juridical Issue to be resolved.** Paul asserts in Eph1:6's second and third clause, that it will be resolved to Glorify Father. In verse 10, he asserts it will wrap up history, and thus glorify Christ.

H Direct reference to Isaiah 53:10's *bouletai* (*haphetz* in Hebrew), repeated twice in LXX first for Father, then Son. This is the climactic third in another meter-nested anaphora in verses **5**, **9**, and **11**. See their Verse Notes, especially **11**'s.

I Verses 5, 6, 11 and 14, **direct reference to Isaiah 53:12a, Christ INHERITS us.** These verses point with inheritance keywords, and are metered apart by groups of seven. I don't yet know why. Text shows He inherits us, so we have inheritance IN Him. So 'obtain' is a bad translation; *klerow* is aorist passive, means to inherit by LOT: as a beneficiary class, or due to a law or rule (i.e., someone's will, see Hebrews 9). HE is elected Heir, so we receive Election IN Him. Bible says Only Christ Was Elected, i.e., 'in Christ' refrain in Ephesians and *passim*; Isaiah 52:13 and 53:12, Colossians 1:16-18; so we are elected only IN Him, Isa53:6, 10; we are His booty, Isa53:12. *You inherit a house. So it 'inherits' your care, if you keep it.*

Meter Note JGo to: [ChronoChart](#) [Doc of Time](#) [PaulChrono](#) [Preface](#) [Pregnancy 1](#) [2](#) [14](#) [Title Page](#)Go to: [End Notes](#) [Meter Notes](#) [Outline](#) [Pregnant](#) [Verse Notes](#) [a](#) [b](#) [c](#) [d](#) [e](#) [f](#) [g](#) [h](#) [A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) Verse [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#)**J = JESUS = JOINED** is Paul's Theme.**CHURCH BUYS TIME: for Her KING OF KINGS, Sanctified Time.**

Hence Paul adroitly employs a **91** meter: the sum of Israel's Sabbatical Voting years in a 560.
Their voting BOUGHT the 50-year 'goyim' voting period.*

Now watch this: **91 x 4** equals what? **364!**And what's left over? **70**, to equal Daniel 9:26's **434** aka **62** weeks!And what's after that? **56!**To complete what? TIME, signified by **490!**And what is **56+91+56+91?****294**, the Human Gestation Period, **280+ 14!****Meaning? Pregnancy and Birth,**

Paul's favorite theme in all his epistles!

So Paul neatly apes Psalm 90's one-and-four by making the **70** (representing the Millennium) 'enclose' the first paired **91**'s.

- o Those **first two 91**'s are **Christ's Own 'Pregnancy'**, Decreed in Eternity Past (verses 3-6); then, Our Sins In Him in Time -- on the Cross (verses 7-9); we'll call that pair, **Pregnancy 1**.
- o The **second two 91**'s are **Church Born and Constructed to Bridge Time** (verses 10b-14). We'll call that pair, **Pregnancy 2**.

Joining these two Pregnancies is Verse 10, 14 syllables: the summing-up-of-Trial-matters, Church as the Fullness-of-Times (lit.) **Dispensation**. Greek *pleroma* means 'fullness' in the sense of a 'container' (ship, woman) 'filled up' with cargo. Divine Wit, for Paul models Ephesians after Euripides' play *Ion*, long-famous to his Greek audience as the story of their *founding!*

Let's examine Paul's four **91**'s, as '**the Year of Church**'. *Four Dimensions of a Building, too. This Time Bridge Role has precedents: Noah in the Ark, the Exodus Plagues and First Temple Standing*. For, they each had the same AMOUNT of time:

- o **Noah** was in the boat one year. But he comes out on the 365th day, so you can rightly say that *Noah was only IN the boat for 364 days*. (Paul uses LXX text for the count, not BHS.)
- o Same period as the **Exodus** plagues would last.
- o Same NUMBER as the **First Temple** stood, 364 years.
- o Same NUMBER OF SEVENS, **between Flood and pre-Church Schedule of Millennium's start**, minus the hiatus (presaging His Arrest, Lamb Set Aside) in the Flood account, Genesis 8:12. [$364*7 = 2548, - 3 = 4200 - 1655$ when Flood began. 4200 and 1655 are Years from Adam's Fall. The initial 57 dovetails with the 54 'credit' which both Noah and Abraham 'earned' by maturing early. So I have to do more analysis. Meanwhile, see <http://www.brainout.net/GeneYrs.xls> on timeline, <http://www.brainout.net/FloodChronoREVISED.doc>, for Flood. Again, Paul uses LXX not BHS, in Genesis 7-8. Recall that Day begins piggybacked on the Evening of the Day Prior, so in math you must add or subtract one.]
- o **Noah VOTED** during the 70-year voting period from 1540-1610 from Adam's fall (ending 2496 BC). So, his 70 was reimbursed. (As part of Noah's Time covenant, the 490-year award which bought Time to Abraham, exactly.)
- o **Moses VOTED** during the 70-year period ending 2660 from Adam's Fall (1446 BC); that's why there could BE an Exodus.
- o When Temple was rebuilt, its 70-year downtime (Daniel 9:2, Jeremiah 25:11) was reimbursed as part of the 62 weeks that **Daniel VOTED**, via his own metered prayer. (Dan9:1-13's sum is 434 syllables. He asks for Temple Return in v.16 = 62 syllables.)

So what do Noah, Exodus and Temple have in common, besides the 364 number?**All Time Future Depended On Their Successful Conclusion.**

- o **Noah** 'carried' the whole human race in his family, so to speak.
- o **Exodus** 'carried' the progenitor nation of Messiah, through Whom the whole human race would derive not just eternal blessing, but the justification for even being born, on earth (since Christ would pay for ALL sins);
- o **Temple** depicted that Messiah-to-Come, and if it weren't standing, Time Would End. That's what Daniel 9 is all about.
- o **So by analogy, the 'Year of Church' means All Time hinges on our Completion, just as Hebrews 11:39-40 says.** Our 'year' ends with the Rapture; so like Noah, Exodus, Temple (in reverse) -- the day of exit ends our 'year.' Whenever that is.

*[Math proof is in page 15 of [TenWaysThisTimelineDiffers.doc](#). Root Precedence: 91 = believer voting period (70) + number of 50's, in a 1050.]

So now what's the relationship of the 70, to the '364' of Church?

- o Notice the Lord's age 56 (really His 57th birthday, end of the 56th year) at the time Paul writes, **standing outside the 91's**,
- o even as the pivotal Eph 1:10's 14 for the Summation of the Trial.
- o Sum? 70! **The Lord VOTED, and as a result, we can.** For we are the 'goyim' bought by His Voting, get it?

Pregnant Expectations,
Isaiah 53:10-11's *m'amal naph'sho*
Joining Application to Church
([Click here for Meter-map doc links to Psalm 90 etc.](#))

Pregnancy 1a, Ephesians 1:3-6,

Meter sum 147 = 21 sevens,

TEMPLE BUILDING for Father

(first 'Glory' paragraph, see [Outline](#).)

Meter Pattern for verses 3-6 = 56 + 21 + 7 + 21 + 28 + 14

- o **The Lord being in with of God** in eternity past, parallel to the Trinity statement in John 1, verse 3. (Information John wrote was long known prior. God had him write it out, for posterity.)
- o But as we saw in verse 4 ([click here for its Note](#)), beginning with its second clause, a '91' is nested, with the result that there are 77 syllables through the end of verse 6.
- o So the palindromic pattern is: 56 + 21 = 77, yet also 56 + (21 + 7 + 21 + 28 = 77) + 14.
- o Notice how between the 56 and the 14, is 77 syllables -- the 77th Son, at His own hypothetical age 77, originally scheduled to die in the 1077th anniversary of David's death at his own age 77! [See Note [B](#) on the 77 used in Moses, Isaiah, Daniel.]
- o So the 77 palindrome 'hinges' at the first 21, the archetypal number of TEMPLE BUILDING, which itself is preceded on Jacob's years in Haran; and before that, Noah's Thrice-Sent Dove. [See Note [D](#) on the 21 used in Moses, Isaiah, Daniel.]
- o The number of 50's in a 1050, is 21. So '21' is also shorthand for a whole 1050 'house' of Time.
- o Even more evocative, 21 is the number of sabbatical years in the 50-year 'goyim' period that Israel BOUGHT, by keeping her sabbatical years.
- o So 21 also means **Buying Time for unbelievers, To Vote.** [Math proof is in page 15 of [TenWaysThisTimelineDiffers.doc](#).]
- o Double-77's is a clever way to show He was in David and David in Him.
- o **The Pregnancy Precedence, Isa53:11 -- He is in Father; the human race is in Him, The-Ark-The-Mercy-Seat-Depicted; so humanity's survival depends on how HE VOTES** (the 56 'outside' the 77, the 14 also 'outside' 77; 56 + 14 = 70, the standard voting period).
- o Notice how **verse 6** ends with a '14' clause. *Contingency: maybe His Vote would complete, maybe not. He was free to reject, just like any human.* [Theme of the later Hebrews 2 and last half of 4.]
- o **Then, He being birthed as Human** (Heb 10:5), **VOTED**; hence PREPAID for [Pregnancy 2](#), us as **Body of Christ**.

So now let's examine why Paul cross-references these meters.

- o The 56 (one-half = 28), is the most-stressed meter (see also End Notes [A](#) and [E](#)). Meaning? **VOTE CRITICAL, VOTE CRUCIAL, VOTE THAT CONTINUES OR STOPS, TIME ITSELF.** The Lord is THE Reason for Time, Hebrews 1:2 in Greek. [English 'worlds' is a mistranslation, it should read 'Ages', aka TIME, DISPENSATIONS.] **Since Ephesians 1:3-14 are on God's Design for Church, and since that Design is to MAKE CHURCH FOR CHRIST, Our Voting is as Critical to Time Continuing, as His was. The Body Has The Same Job, As Its Head.** Paul already introduced The Head in 1Cor12:31, with 1Cor13 a witty way to explain what's in HIS Head, should be in ours via Canon Completion, Paul's theme for the book since 1Cor1:5 (again, in Greek; it's mistranslated).

- **Daniel 9 uses the 56 inversely, by omission (ellipsis), except in Dan 9:9-10.** His total is 57 in that verse pair. Meter period covers the bad phase of Asa (who had a good run, prior) through Joash, the latter being the guy who ordered Zechariah killed (son of high priest Jehoaida, who RAISED Joash). All of them started out well, but ended badly; so they flunked 57, got 56'd, *mene mene tekel upharsin* (57 days from Passover to Pentecost; 56 days between Pentecost and 9th Av). Whoops. [Paul sets up his own vote with verses 3-14 as background; in verses 15-23, Paul votes the model prayer we should also pray; thus he plays on Daniel's prayer content, to show the import of CHURCH VOTING.]

Idea that *Israel's shortfall is now history*, hence Daniel prays; so '56' is left to *bosheth* silence. So, he talks around 56, but not on 56. Example: Dan9:1-13's syllables total 434 = 490-56, aka '62 weeks'; Daniel 9:16 uses 62 syllables, for the same reason: verse content asks God to restore the Temple and Israel. So God also responds in meter and explicitly, with '62'. (In translation, the 62 'comes from nowhere'.)

Daniel also uses 49 as a stand-in for 56 (see also End Note A), in Dan9:4, 13 as bookended datelines, with '49' as the Year-from-Temple-Down, when he prays; then, after he ends a *metrical* round-robin history of Israel's kings, he stops at 607 BC when **he** was taken hostage, Dan9:14, his Time Track 2. Yet in his Time Track 3, he tagged his syllables' *difference-between-sevened-paragraphs*, to Isaiah 53's kings' chronology, then comes back to the date he prays, in Daniel 9:13. Syllable count? 434! Thus Daniel admits Isaiah's prophecy on that future history, came to pass. How Daniel 9 and Isaiah 53 further relate, follows below under Isaiah's 56 meter usage. [Footnote E of <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc> has a full accounting of Daniel's meter with matching Kings and Chronicles passages.]

Daniel also uses 49, as he knows the *seven extra sabbatical years will elapse ON the 49, while the Temple is Down*. (See also End Note A.) That extra seven **cannot** be made up during Israel's time; so, Daniel's prayer ends 56 years short of the entire Divine Plan of Time, his third 'silent' use of the 56.

- **Psalm 90 uses the 56 meter** in its own verses 7 through 9 (sum is 57, but recall that your 57th year begins on your 56th birthday). Also, the 56 is in verses 9+10, 13 through 15, 16+17. So Moses piggybacks verse 9, mirrors 9+10 with 16+17. He nests 13 through 15. All the same doctrinal meaning, VOTING CRISIS or VOTING CRUCIAL: 56 is the *upcoming, prophetic shortfall* (49+7, years owed due to Temple Down).
- In my Psalm 90 videos (<http://www.youtube.com/playlist?p=PLFF2856603C945631>), I went though **Moses' meter structure**. 84, the DECREE containing the Millennium; 70, the ADAMIC 1050, verses 5-8; 70, the NOAHIC 1050, verses 9-11; 70, the MOSAIC 1050, verses 12-15, with Moses writing autobiographically of his own vote during that 70. Finally, the 56 in verses 16+17, a THEN-FUTURE 1050 FOR ISRAEL -- relative to the Flood; for Moses pens Psalm 90 in the 1050th anniversary of the Flood -- to parallel the Coming of Messiah at its end (and He did come then). [Nerd note: Moses writes 1400BC, the 1050th anniversary of the Flood. His meter totals 350 syllables = 350 years, which will become 'our' 1050 BC, once that 'future calendar' completed. At that point, Messiah was to arrive/be born 1050 years later. We moderns won't exactly tally to that number owing to calendar problems cutting out 3 years when we converted to BC/AD accounting, based on Rome's. See [Roman Chronology problems](#). Three extra years inserted offset by 3 years excluded, is self-canceling: so some dates coincide.]
- **All these periods demand, VOTE FOR GOD: else Time Ends.** Accordingly, Daniel Votes for the '490' to be Restored; its *prophetic use is secondary; for its prophecy was long set in Psalm 90, and Mosaic Law*. Instead, **Dan 9 is about Justice ACCOUNTING**. For TIME IS LOANED in units of 490+70+790=1050; with the 70 as the Mass Believer Voting Period, ever since Adam's fall. **That 70 came EARLY, due to Temple Down**. So that's why Daniel Votes. Him, Jeremiah, Ezekiel, a few others.. *their votes, SAVED TIME*.
- **Next Psalm 90 item: Moses creates a 56 piggybacking** two Voting Periods in two 1050 units; Psalm 90:8 belongs to the Adamic 1050, but verse 9, to the Noahic. Get the point? *Noah wouldn't have existed to vote, had those before him, not voted for God*.
- See why the 56 is piggybacked? So **Psalm 90:9+10 exist** because verses 7 through 9 existed first; so then **verses 16+17 will exist** -- 467-397 BC, the then-future scheduled 70-year Voting Window -- **because verses 13 through 15** (Mosaic period) **existed**. Clever, huh.

- **So then the FUTURE of Psalm 90:16+17 will NOT exist, if Israel Doesn't Complete Her Vote.** That's Why Daniel Votes, 70 years before the voting period depicted by Psalm 90:16-17, begins. Why Daniel metrically records his vote tying back to Psalm 90, in Daniel 9:5.

[Second dateline use of meter – verse 4 was 49 syllables, meter dateline of Years-From-Temple Down, syllable 252 in Isaiah 53's meter, covered below. So Dang:5's second dateline, is a cumulative meter of 73 sevens = 511 years prior to 538 BC, = 1050 BC, where Moses left off, in Psalm 90:17. Notice that the sum 538 + 511 = 1049, tells you Daniel prays at or near the START of 538BC. Which we know, since Cyrus conquered Babylon at the end of 539BC (10-11 Marchesvan, per ISBE). Daniel also makes another dateline emphasizing he's 70 years from the absolute historical (official) next voting window, by using 69 as his meter in Dang:18. (Again, remember an anniversary is 1 less than the beginning of the new year.) He actually closes his prayer with two datelines, just as he opened his prayer with two. Second ending dateline: Daniel's prayer total syllables are 742; 742 sevens, is 5194; all history was to last 5250 years, per Psalm 90; so Daniel closes on the pregnant 56 (5250-5194=56), and THAT is why Paul opens AND closes with a 56, as well. Awesome stuff, when you realize Daniel and also Paul, merely talk out loud. This tells you how far God can develop one's thinking, far exceeding our limitations!]

- **Next, why Psalm 90:13-15, are nested.** This period covers Moses' own vote, the 70-year Voting Window ending 1446 BC, six years pre-Exodus [row 83 in <http://www.brainout.net/GeneYrs.xls>]. The nesting stresses how his vote bought Time (which God stressed as ENTIRELY DUE TO MOSES, Numbers 14:12 and Exodus 32:10). So MOSES metrically shows how he himself could not have voted, and thus Israel could not have existed, had Noah not voted (i.e., Genesis 6:8).
- **Isaiah 53 thus uses the 56, to continue the same stress as Moses,** in effect elaborating on the 56 cliffhanger at the end of Psalm 90:16+17. That's where Isaiah picks up his Time Accounting.
 - **So Isaiah 53 mirrors 56-syllable 'paragraphs'** in Isaiah 53:1+2, 5+6 and 9+11. Moses had used four 56's, but Isaiah only uses three. **Why?** Because TIME HAS ELAPSED.

Here, we must review **Isaiah's structure for Chapter 53.**

- **42** sevens (294 years) after Moses ended Psalm 90, and **42** years after Azariah (aka Uzziah, to distinguish him from the high priest of the same name) began his reign, Isaiah is called by God (same meter as in Isaiah 1:1). So he begins Chapter 53 (52:13-14 in Hebrew) with that dateline paragraph.
- **Isaiah's metered chronology, though, picks up** where Moses leaves off, **when human kings begin** due to Israel rejecting God (1050 BC);
- So Isaiah **starts at David's birth** (1040 BC, skipping Saul), as his meter theme is **First David to Last David**, running sotto-voce beneath and related to, the actual text. [Daniel will do the same, but he begins at David's Hebron Kingship, in Dang:6, first time he mentions 'rulers' (m'lakeynu).]
- **Isaiah thus structures Chapter 53 to run 1078 syllables = the 1077th anniversary of David's death = scheduled death of Messiah,** at the end of Chapter 53. **For Messiah must die no later than the 1000th anniversary of David's death, or Time Must End.**

This balances to Moses' Psalm 90 structure of 5250 years Allotted for History, assuming Israel accepted Christ when He came. Its last 57 years were represented by Jubilee and Tribulation; by Passover plus Pentecost, and *David had been dead 1000 years* (maybe to the day) when 4200 - 57 would occur.

- **In Isaiah 53, there are two periods in ellipsis:**
 - **252** years between Isaiah 52:15 and 53:1, where Isaiah begins to track to Hezekiah et seq., going into the present and future.
 - Second ellipsis is **364** years between Isa53:10 and 53:11, to promise refund of 1st Temple Time.
- For Isaiah writes Chapter 53, **126** years prior to the Temple's fall, at which point the Temple will be **SHORT** 126 years of its own 490-year Time Grant. [Hence Daniel 9:2 +v.25, tally 70+49+7; the 62 weeks is new time, in response to Daniel's 434-syllable and 62-syllable request, in Daniel 9:1-13, plus verse 16.]

- So Isaiah's 56's are three, to represent three SHORTFALLS in voting, all of them then-future:
 - **First shortfall, Manasseh's**, born 14 years after Isaiah datelines Isaiah 53:1. **Daniel will tie to this '56' by pregnantly using a 58** in his metered chronology, at Daniel 9:12 (end of the verse). He uses 58, because Manasseh did finally come to love the Lord, but late (2Chron33:13, 2Kings 23:6, 24:3). *Too late, for God's Vote to Destroy the Temple and Jerusalem, to be rescinded.*

You've just got to see Daniel's number wit, here:

- 57 days from Passover beginning to Pentecost;
- 57 days from Pentecost to 9th Av, which will become the day the Temple goes down, TWICE;
- 56 days, between each of those dates.
- 57 years before the End of Time when Millennium was to begin, Messiah was scheduled to die.
- That was represented by Jubilee and Jacob's Trouble,
- by Passover and Pentecost, and initially,
- **by the number of days Noah was over his birthday**, when he both entered AND exited, the Ark (Genesis 7:11 in LXX and 8:14, respectively). Notice the parallels? The precedents?
- So '58', shows Manasseh's repentance was TOO LATE TO STOP TEMPLE DOWNFALL. Deadline signified by the '56' in Isaiah 53:1-2, was MISSED. Just as Isaiah predicted it would be.

2Kings 21:11-15 records God's Vote, due to Manasseh's negativity and hence Israel's (for kings always symbolize their people's attitudes): as per the 1Kings 9 contract with Solomon when the Temple was dedicated, it and Jerusalem, Will Go Down. So **Daniel** invokes that Vote, when praying Dang:13 and 16. (Daniel's meter date at verse 13's beginning is Manasseh's birth, representing his life. See 2 Chron 33 for a more detailed account. Notice how Manasseh's reign is also short of 56. Ouch.)

- **2nd shortfall, Temple Down**, 1Kings 9 contract for its restoration; so Daniel prays at the start of the last missed sabbatical year, syllable **252** in Isaiah 53. [712 - (252-77) = 538. Beginning of 538, so 537 in the math. See also End Note G.] Dang:13 tags Isaiah via summed meter differences between the sevened paragraphs ending Dang:12, + Dang:13, which itself runs 49 syllables, same as Dang:4. Get the pun? 14 sevens (49, bookended)! **So this shortfall was 'saved' by Daniel.**
- **That's another reason why Paul will use '56' as his beginning and elliptical ending.** How do we know? Paul climactically tags his own syllable **252** as well, to end Ephesians 1:10! Saving All Time!
- Why? Well, behold Psalm 90:13, ending with its own syllable **252**: "Return, Oh God! How long?! Feel sorry for your servants." So, Daniel invokes it! So, Paul also tags it! **What accounting genius!** [I bet your head is swimming now, since mine is. Go get coffee or milk, yell and scream, then return.]
- Do you get the pun yet? Psalm 90:13 is Moses' vote, while he was in the wilderness. *God seemed far away, Israel still in slavery; yet God told Moses, Go Away; so he did.* Note the parallel: *Temple Down, God seems far away; Daniel 'votes' the 252.* So Paul, capitalizing on his readers' oral familiarity with Scripture and hence syllable counts, pegs his own syllable **252**, to CHURCH-FULFILLS-TIME-BY-DIVINE DESIGN, Ephesians 1:10!

[**Nerd Note:** Moses' voting to Leave Egypt due to Voting For God, is in Exodus 2:15, Acts 7:29, Hebrews 11:27. The Exo passage was his initial reaction, but God ordered him to leave, too. Then ordered him back, Exo 4:19; which is bookended in structure, so from it you know God ordered that Moses flee, initially. Same parallel idea is used in Matt2, with Joseph. Problem with Hebrew yare and Greek phobew is that the verbs mean both FEAR and RESPECT, so it's sometimes hard to tell the difference. We know from Hebrews 11:27 that it wasn't Pharaoh whom Moses feared, but a Different King.]

- **Third shortfall is yet future from Daniel**, and the reason for his prayer: the PROMISE that if the votes complete, Temple will be restored and MESSIAH can be born and complete. This promise Daniel metrically invokes, in his prayer (again, in verses 1-13, and verse 16), giving rise to God's explicit reply of '62 weeks' in Daniel 9:25 (364 reimbursement plus a new 70). Here's a 2-minute summary of Isaiah's pattern: <http://www.youtube.com/watch?v=dJr9PZhlJg>.
- **The fourth 56 is Christ.** For Isaiah 53:11-12 sum 70 syllables, **not 56**. Meaning? *The Vote Will Complete.* See why Moses put 14 syllables inside Psalm 90:1-4, omitting them from the end? Note how Isaiah 53:9+11 (56 syllables!) 'reply' to Psalm 90:17 –which is about HANDS? Stated TWICE? *Yeah, God-Man, Two Natures in One Person; God Adds Hands And Prospers* (Isa53:10b, Son becomes The Christ), *delivers His People!*
- **So Paul keys off that fourth 56, by datelining his own Eph1:3-14, with a first-sevended paragraph of '56'** (Christ's 57th birthday, really). AND, his syllable sum ending verse 14, is **434!**

Isn't it amazing what a little syllable-counting can do, to reveal Bible meaning? And just think: in Paul's day, that's what everyone did! *Memorize aurally, count syllables to test memory, while thrashing wheat, on foot to Jerusalem or Ephesus, waiting in line to pay the tax farmer...* So imagine how enjoyable it was, to recall Bible in metered, doctrinally-significant sections!

Isn't it sad, how today we think God must be boring to be majestic, how we consign Bible learning in the original-language texts to 'the scholars', though once upon a time every kid in Israel learned it by heart – so we're stuck with churchy and snoozy translations, so ambiguous that anyone can 'make' them imply whatever they want them to mean? *End Commercial Message.*

- Next, **14**. (See also End Note G.) Double 7's. Evokes **77, 70 x 7, 490**. **In Bible, it's a nexus. Or a prelude:** first two dove-sendings by Noah, Gen8:8, 10, 12. Third time, she didn't return, *just as Christ didn't return from His Arrest*, as shown by three sevens in **Isaiah 53:7**. Which Arrest, Noah's third dove-sending, depicted. [See my [FloodChronoREVISED.doc](#). LXX text and Exodus 12 combine to show there's a four-day hiatus between the third sending, and Noah's Birthday. This period needs no mention, as it stands for the Lamb Set Aside Date.]
- **NEXUS. First seven ENDS something. Second 7 BEGINS something. Sometimes they're reversed.** That's the pattern of '14', pan-Bible, *Seven fat and lean years*. Before that, *the doubled-sevens Jacob had to work to get Rachel*. Before that, *Noah's 7-day warning to get in da boat*, and his waiting the first seven days to send the dove, as distinct from the other two dove-sendings. So doubled sevens, aren't inevitably contiguous: *7 year civil war fronted David's becoming king; he lived seven years after retiring*.
- You see the pattern. **That Is How Paul Uses Ephesians 1:10**. Same structure as Moses used for Psalm 90's first four and last two verses, except that Christ is 'in the middle'. *Get the wit:* Moses 'encased' the 14 inside God's 84-syllable Decree, Psalm 90:1-4. Christ is God. So Paul 'encases' the first two 91's representing the Decree to Create Christ and His Life down here (subject of Isaiah 52:13-15), inside a 56 + 14, with Christ being AGE 56 when Paul writes! *Is that Divine Wit, or what?* More on this [Pregnant 14](#), will follow later.
- **Psalm 90: 11-13 uses 14, three times. Noahic vote, verse 11:** *Who knows Your Anger? Just as Your Respect* [for Your Righteousness], *even so.. Your Wrath!* Double-entendre, that. We don't know His anger, for He spent it on His Son – *on the Cross!* We also don't know His Anger, since we don't care to know – Him.

Followed by, Psalm 90:12, now Moses' own vote: *Teach us to number our days*. Then his famous **90:13**, *Return, Oh Lord! How Long?!* The three 14's = 42, one half of 84. Hence Matthew 2's genealogy adopts the 42, shows 42 legitimate generations of kings culminating in Messiah (leaving out Athaliah's kids). Matthew apes Isaiah's 42 syllables in Isa52:13-14, *Decree to Create The Last David Who Saves Israel*. Of course, *He saved the Gentiles too*, so Luke 3 adds Isa52:15's syllables (35), to create his narrative of 77 generations.

77th Son.
 The Two Sevens of History.
 The Nexus.
 Made Fat with Divine Truth,
 Delights Himself in fatness, Isaiah 55:2,
 deixzai autoi, phws, LXX Isa53:11.
 Yeah, because all Fat is the Lord's, Lev 3:16.
 "I am the Way, the Truth and the Life."
 Made Lean on the Cross,
 Fattened up with our sins.

- o Daniel 9 treats the 14 with ashamed silence. Or reverence. By Daniel 9:14, when he ends the legal basis for his petition (beginning in verse 15), his syllable sum is $490-14=476$. SHORTFALL. Total prayer including petition, runs 742 syllables: should have been 750, the SEVENS OF ALLOTTED TIME. But short, 56. Because, Allotted Time was 14 short, when he prayed. So to get it back, **Christ would have to come First.**
- o And, He would. **That leads to the next factor, 77.** As we just saw, **the 77th Son would be Born on Time.** So to play on both 14 and 77 at the same time, Paul uses 14's as bookends: as you'll soon see below, in **Pregnancy 2.**
- o All History waited for that 77th Son, Romans 8:11 in Greek (pregnancy analogy, Paul never tires of using it). David died at age 77 due to his Greater Son.
- o Moses also pegged the Last Adam's birth to the First Adam's 1050 and the Noahic 1050, with a 77-syllable cluster nested in **Psalm 90:8-10.**
 - **Verse 8**, was the last part of the Adamic period vote (the content reflecting what believers thought), *Our sins are illuminated before You -- yeah, Messiah would turn our darkness into His Light on the Cross, LXX of Isaiah 53:11, deixzai autoi, phws.*
 - **Verse 9**, now Noahic content, *For all of our days turn in your anger; all our years, end with a groaning sigh.*
 - Then **verse 10**: *Our days run 70 years, or if in good health even 80 years, we live; but at the end, whoosh! we fly up.* Just like James would later say, *our lives are nothing but a vapor trail in the sky.*

[James 4:14, but he built it on a quote of Psalm 90:5-6, in James 1:10-11. So he has Ps90:10 in mind, in 4:14, look at his context. **Nerd note on Psalm 90:10.** Noah would know the future life expectancy, and this passage seems a real play on numbers. For just as Moses is doing in Psalm 90, the number 70 depicted a 490 (70 x 7) or even a 1050, since there was only one such unit in a 1050. The 80, depicted the 560, since there are 10 sevens in a 70. So think: when Noah was born, life expectancy was roughly 1050 years, as illustrated by Methusaleh. *But he himself, was alive 500 years when he voted during the voting window.* Cute, huh.]
- o **Isaiah 53 uses the 77 as a sum in Isa52:13-15, David's age at death.** Played on by Luke, *Last David is the 77th Son.* Idea that both of them Live And Die On Time. Saving, Time. David got six Time Grants keyed to his death, and kingship dates (both beginning and ending). History was greatly impacted by their deadlines:
 - **Temple reconstruction** was deadlined by the 490th anniversary of his Hebron kingship, which **Daniel 9** uses as its start point, in the *Marching Meleks* of 9:5 et seq. That deadline was 520 BC; and we know from Haggai 2, that Temple reconstruction re-commenced without stopping, in 521 BC. [I trace that out in <http://www.brainout.net/PassPlot.htm#Purim>. That section is long, so next search on '537' to go straight to the Rebuilding. Extensive Bible quotes are linked, there.]
 - **Temple completion** was deadlined by the 490th anniversary of David's retirement, 513 BC. So God made the 70 years end 3 years prior, $586-70=516$.
 - **Purim** was deadlined by the 490th anniversary of David's death, 473 BC. Ironically, that was the year Haman had 'divined' for the death of the Jews. [You'll find these deadlines compared to the events, in rows 138-144, highlighted in royal blue, in <http://www.brainout.net/GeneYrs.xls>.]

Meter Note J Pregnancy 1, continuedGo to: [ChronoChart](#) [Doc of Time](#) [PaulChrono](#) [Preface Pregnancy 1](#) [2](#) [14](#) [Title Page](#)Go to: [End Notes](#) [Meter Notes](#) [Outline](#) [Pregnant](#) [Verse Notes](#) [a](#) [b](#) [c](#) [d](#) [e](#) [f](#) [g](#) [h](#) [A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) Verse [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#)

- The other three **Time Grants were 1000's**, and again History was impacted:
 - **The 77th Son had to be born** by the 1000th anniversary of David's consolidated kingship, else that 1000-year promise (and time grant) would expire;
 - **He would have to die** no later than the 1000th anniversary of David's death, *which was 57 years before the Millennium was to begin*, long encoded in the Mosaic Law.
 - **In the event, He died on the 1000th anniversary of David's retirement.** ['Scholars' claim David died at age 70, dismiss 1Kings 6:1 as an error, since it's the 11th year of Solomon. They don't READ 1Kings1 - 2:39, which covers to END OF 3rd YEAR AFTER DAVID DIED. So '4th year of Solomon', is post-David; so you KNOW FROM BIBLE he was 77 when he died!]
- As with **14, Daniel 9** is silent on **77**. He balances to 490, but no verses sum 77 syllables. How sad.
- **But the 77th Son, was Born on Time. For God answered Daniel, with a '77'**. Because, Daniel Voted On Time. That's why Paul could be born, write about Him Who Was Born to Die and Save, thus generating...

Pregnancy 1b, Ephesians 1:7-9,Meter sum **91 = 13** sevens,but **+56 = 147** same as **Pregnancy 1a****Son's TEMPLE VOTING**(2nd 'Glory' paragraph, Father Glorifying Son: see [Outline](#)).Meter Pattern for verses 7-9 = **28 + 56 + 7**

- **This Pregnancy 1b, is still His Own; but Church is His Body, get it?** Of course, that's exactly what verses 7-9, say. Our Childless Savior (Isa53:8), Pregnant with Her. On the Cross, Isaiah 53:11. In order to make sons, Isaiah 53:10. *So the Sterile Bears Kids, Isaiah 54:1!* And we 'kids' weren't even born yet; He contracted for our birth in *advance* per Father's Discretion, Matt 16:18, John 17:17-23, based on Isa53:10! So what's the metrical pregnancy nesting?
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 56's, *VOTE CRUCIAL*)
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 63's, *VOTE SHORT*)
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 70's, *VOTE COMPLETE*)
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 77's, *DEATH SUCCESSFUL*)
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 77's)
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 84's, *DECREE COMPLETE*)
 - **56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14** (nested 91's, *DECREE COMPLETE, LOSS MADE UP*)
- **Verses 7-9, syllables: 91 = 28 + 56 + 7.** [See Note **E** on **28**, and Note **F** on **63**, and Note **C** on **84**.]
 - **Isaiah 53:9 or 11 = 28; 53:9+10 or 53:10+11 = 63; 52:15 to 53:2 or 53:9 to 11 or 53:4 to 6 = 91.**
 - **Psalm 90's 63's** are: sum at its verse 3, any trio among verses 4, 8, 9, 16; sum of verses 14 to 16.
 - **Psalm 90's 28** sum is in its verses 11-13 (palindrome of three 14's).
 - **Psalm 90's 84 + 7 = 91** sum is in its verses 4-8, 8-11, 12-16. **Note 70-year voting periods precede or follow 21's, to stress Voting Causes Time to Exist. Paul thus patterns his 91's chiefly on Psalm 90.** For Israel's Negative Vote is the legal basis for the Rapture: hence Matt16:18, 'Esther' is sought, as Vashti refused to come, Matt22.
- **Daniel 9 doesn't use the factors directly. Dan 9:13+14 = 91.** Text is poignant, on negative voting. Verse 13, *Just as written in the Law of Moses, all this evil has come upon us* [Daniel thinks of Lev 26 and Deut 28 when he talks]; *and even so, we STILL aren't heartbroken enough to turn back to The Lord Our God, turn away from our sins, (re)turn to Wisdom within Your Truth.* Daniel next says in verse 14, *So God sent us evil; for Our God is Righteous in all His Acts that He does; for we did not listen, to His Voice.*

Dang:7, 91 x 2 = 182, cumulative syllable count, equals the DIFFERENCE between his last sevened paragraph, verse 4 @49 syllables, and verse 7, @182. The difference is **133**, which ties to Isaiah 53:2's end +Psalm 90:7's end. Both passages are on man's anger/disrespect of God, resulting in God's 'anger' in reply. By contrast, Paul antiphonally pegs the same syllable **133** with Doxology to **Son's** Glory (Eph1:6). All four passages admit God is righteous; with our happy chorus, at the end.

Pregnancy 2, Ephesians 1:10b-14,Meter sum **91+91 = 13+13** sevens,but +**56 = 147+147**, same as **Pregnancy 1a** and **1b****CHURCH TEMPLE VOTING** for Son and**CHURCH TEMPLE CONSTRUCTION** by Spirit(last half of 2nd and all of third 'Glory' paragraphs, see [Outline](#).)Meter Pattern for verses 10b-14 = **49 + 7 + 35 + 91**

- o **Verses 10b-12, another 91 syllables** with factors: **49 + 7 + 35**. [See Note **A** on **49**, Note **E** on **35**.]
- o The **49** plays a dateline function in **Dan9:4** and **13**, for he prays at the start of the 49th year; Paul blatantly ties to that with *prothesis*, in Eph 1:11. It's climactic (so always mistranslated, of course).
- o Next, **Psalm 90:5 to 7**, its verses **10 to 11**, both use **49**.
- o There's no 49 in Isaiah 53.
- o Both **Psalm 90** passages are during Gentile 'times'. Both are Flood-related. Idea of the world being close to ending. Same theme, in **Daniel**. Thus we have a clearer sense that although 49 is the number of years between Jubilees in the Law, historically it represents negative votes. Which surely we know from Israel's *Temple Down*, however much we mistake the **49** missed sabbatical years, for **70**. [Eusebius carelessly back-slapped 70 onto 586BC, and for centuries no one asked, *Why Did God Let Them Return In Year 49?* Read his own miscalculation for yourself, here: http://www.tertullian.org/fathers/eusebius_chronicon_01_text.htm -- search on '432 years', then read to '502' years. Then, groan.]
- o Now we come to **35**. **Psalm 90** uses it in **verses 10 and 17**. Here, interplay among the four passages is extremely deft. [To know why, see My video on Isaiah 53's meter-as-chronology: <http://www.youtube.com/watch?v=fOXuVeUthq4>.]
- o Isaiah back-tags Moses' **35**, in **Isa52:15, 53:10** (bookends), and **53:3, 4**, (mirror). In **Isaiah's** metered chronology usage,
 - o End **Isaiah 53:4, Temple Down, 586 BC**, syllable **203**, is the end of a '**35**'.
 - o **Dan9:12** tags **Isa53:4**, pegging to Manasseh's birth. (He's the reason for *Temple Down*, 2Kings 21:11-15, 23:26, 24:3, Jer15:4).
 - o **7th** syllable into the *last clause* of **Isa53:6**, began the *last missed* sabbatical year, @Isaiah's syllable **252**.
 - o **Psalm 90:13's** syllable **252** had poignantly cried, "Return, Oh Lord! How Long?!"
- o **Daniel** doubly tags both prior chapters in his 9:13, via *cumulative differences* in his own meter to 'sum' at **252** (same method used to 'tag' syllables **133** and **203**). For **Daniel**, Isaiah 53:6's syllable **252** (*hiph'gia*) stood for the Year To Invoke 1 Kings 9 Contract, Pray For Temple Return (early 538BC); Cyrus dies by the end **Isa 53:6** (=530BC).
- o **Paul tags Ephesians 1:10** to that **same** syllable **252**, thus mapping to **all three** prior writers at the **same** place. Paul also does this Daniel-style (via differences), as well as directly, for syllable **133**. He also does it at syllables **77** (Isaiah) and **84** (Moses), **175** (Moses) and **238** (Moses), but not **203** (Isaiah 53:4). Guess why.
- o **Daniel's** meter is a *day-late-and-dollar-short* chronological pattern; he recounts the kings' years from David forward, dividing where they became good (for awhile) or went bad. So there are no 70's, and no 35's.
- o **7** is the base; as a standalone, Paul repeats it thrice, Eph 1:4d, 9d, 11c; *severally* matches **Isaiah 53:7's** first 3 clauses.
- o **Isaiah 53:7** reads *niggas wa hu na'ane⁷, wa lo yiph'tach piu⁷ ka seh latevah yuval⁷* – *Future Temple's carried off to His Execution sans protest*. So compare Paul's *antiphonal* verse 4d, *katenwpion autou*; then, 9d, *proetheto en autwi*, then 11c, *tou ta panta energountos*. Yeah, He dies and goes where? TO FATHER! Having What? Been the *Willing Substitute* for Sin! And what happens as a result of His being slaughtered for our sins? Father works all things IN HIM!
- o Neither Psalm 90 nor Daniel use standalone sevens.
- o **Verses 13-14, another 91 syllables**. No subfactors. Indivisible. With Liberty and Justice for All. It looks intentional:
 - o **Isaiah 52:15-53:2** or **53:9-11 (91), 53:4-6 (91)**.
 - o **Psalm 90's 84 + 7 = 91** sum is in verses 4-8, 8-11, 12-16. **Notice how the 70-year voting periods precede or follow 21's, to stress Voting Causes Time to Exist**. **Paul patterns his 91's chiefly on Psalm 90**. For Israel's Negative Vote is the legal basis for the Rapture: hence Matt16:18, '*Esther*' is sought, as *Vashti* refused to come, Matt22.
- o **Daniel9:13+14 = 91**. Daniel 9:7, **91 x 2 = 182**, cumulative syllable count.

Now look at the Ephesians 1:3-14 palindromes, heavily piggybacked, like Moses and Isaiah did.
Here we have the meter of the whole passage, sum of Pregnancy 1 and 2:

56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91

- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 56's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 42's and 63's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 49's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 70's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 84's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 91's)

Again we see concurrently, only Pregnancy 1, at 'left' of the first '14' (=verse 10):

- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 (nested 56's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 42's and 63's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 (nested 70's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 (nested 77's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 (nested 77's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 84's)
- 56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 (nested 91's)

Look at the meaning:

Paul takes ALL the meters in Psalm 90, Isaiah 53, and Daniel 9, fits them together in CHURCH. For CHURCH is in CHRIST. This underscores the point he makes in Eph1:10, that we are the summing-up of all Trial matters (Angelic Conflict). No way to misread that verse, when you see the meter. No way to conclude preterism valid, now.

Preterism recognizes that Church is a culmination, and higher. But it doesn't recognize that the time owed the Jews, VESTED IN CHRIST, which Moses, Isaiah and Daniel have long explained. So the Trib and Mill must be paid, and we as Bride are the Bridge Back to the Time Owed Christ. And to be fair, most Dispies don't understand that, either. But the meter makes it plain.

Meter has doctrinal meaning, as we've seen now, 50+ pages worth, attested in Scripture anywhere you want to look, the following individual or group factors. Maybe you'll find additional meanings, but here's what I can prove, so far:

- 7 is the basic Divine Building Block.
- 14 is repeat, fat and lean years, creature failure to meet Divine Deadline. Conversely, means God-Man. Ps90:11,12,13.
- 21 is Temple Building, half a 42, Noah's thrice-sent dove, Jacob's time outside the Land, Ps90:4,8,9,16.
- 28 is failure (?) at Temple Building, half a 56 (= 14 x 2, two positives must offset -- so try again). Isa 53:9,11, Ps90:11+12, 12+13, 13+14.
- 35 is half-a-vote (or one party of two, voting; with the other party yet to vote). Isa 52:15, 53:3,4,10.
- 42 is generation-building, Ps90:8+9, Isa53:13+14, Dan 9:14, 17.
- 49 is generation building problem; or, on the verge of completion. Daniel 9:4, 13; Ps90:5+6+7.
- 56 is Vote Critical, Isa53:1+2, 5+6. Psalm 16+17, 13+14+15, 9+10.
- 63 is Vote Short, Isaiah 53:10-11 (they kill Him 7 years early); Ps90:14+15+16.
- 70 is Vote Completed. Mimics Isaiah 53:3+4, 7+8.
- 77 is Winning Death, mimics 70 x 7 = 490. Mimics, Isaiah 52:13-15.
- 84 is Decree Completed. Mimics Psalm 90:1-4.
- 91 is Decree Completed with Loss Made Up. 91 = 28 + 56+7=63, Isaiah; = 70 + 21, Moses.

This is deliberate. Handy too; for while you threshed wheat or walked to town, you could easily recall and mull over Scripture, thus obeying Deut 6:5-12.

Look again at the Ephesians 1:3-14 palindromes, heavily piggybacked, like Moses and Isaiah did.

Here we have the meter of the whole passage, sum of Pregnancy 1 and 2:

- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 49's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 56's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 42's and 63's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 70's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 91's)

Again we see concurrently, only Pregnancy 1, at 'left' of the ending '14' (=in verse 10):

- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 49's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 56's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 42's and 63's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 70's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 77's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 77's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 84's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 91's)

Now Look at the Sequence:

- o You see Messiah's extra 7 years owed His Life, cut out since He was rejected seven years EARLY, is symbolized the tally contiguous with His 'time in Father', 56+ Pregnancy 1 (the sequence $21+7+21+28+14$). Him in eternity past as the text says, verses 3-6, with focus on second clause in verse 4, through verse 6. First Quarter of 'Time', as it were. Time when we too were only 'alive', in His Head as GOD (all those 'before I formed you I knew you' verses in the OT).
- o So the first seven, Daniel 9's 62nd 'week', was part of His life Decreed from eternity past, 'inside' Eph 1:4. It didn't end up playing out, as He was rejected. Paul all at once targets the 7th Hebrew syllable of Isa53:2 AND its LXX enantion autou. Greek preposition enantion connotes being before someone in a TRIAL. The stronger katenwpion autou denotes Successful Trial Outcome, meeting the Judge's Standard. Ergo Good Report (epainon) aka 'praise' of Eph1:6 eternity-past purpose, again relates to Isaiah 53:1. So despite being cut short, He will Meet The Standard. God's.
- o That ties to Isaiah 52:13-15, so Paul's total is also 77 syllables; for Isaiah 52:13-15, is the Decree to Create Christ. Paul parallels Isaiah's 42 then 35 syllables. Paul makes it 56 and 21 syllables. Ergo the metric shorthand: Isaiah, 42=generation-building, 35=One Party (God) voting. Christ's eternity-past 'reply' is 56=Vote Critical, 21=Temple-Building. And of course the sum = Successful Death, not merely completed vote. All of which was Decreed in Mutual Contract, Isaiah 53:10.
- o Mosaic 84 in Psalm 90's Decree=Christ and the Millennium owed Him, is here shown as a 77, like Isaiah's truncation of 84 to 77 in Isa52:13-15. Notice the $28+56$, and how the second 7 is to the right, again stressing He Met the Standard despite dying 7 years early, this time with the sum $28+56+7=91$, showing how His early Death nonetheless made up for the loss. Conclusion? This time is owed CHRIST as a prerequisite for His Second Advent to be 'delivered', since He paid for it.
- o So $56+21=77$ repeats with two added, nested 77's; with a 'pregnant' 70 between them, $+7+21+28+14$. Note the first 14 closes verse 6. Two Trib sevens, now funded, yet to play. Mimicking, Moses 'housing' the 14, inside Psalm 90:4. In other words, the foreknown rejection still was allowed to occur; GOD WON'T COMPROMISE FREEDOM. So the extra 7's, are real and owed Christ. Cleverly attested by the words Paul chooses, in that last clause of Eph1:6: "within, the Beloved". No way to miss that meaning, if you know the meter. And of course, Paul's audience did know it, that's why Paul used it.
- o Next, notice the first 14 is last in the sequence. A 'left' bookend.
- o Now to the right of that first 14, another 91, factored as $28+56+7$. Which factors, are exactly what Isaiah 53:9-11, says. In both meter AND plain text. This meter thingy makes it easier to "apprehend the exact thought of the writer", huh.

Still on Ephesians 1:3-14 palindromes, heavily piggybacked, like Moses and Isaiah did.

Here we have the meter of the whole passage, sum of Pregnancy 1 and 2:

- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 49's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 56's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 42's and 63's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 70's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 91's)

Still we see concurrently, only Pregnancy 1, at 'left' of the ending '14' (=in verse 10):

- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 49's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 56's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 42's and 63's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 70's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 77's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 77's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91$ (nested 84's)
- $56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14$ (nested 91's)

Still on the Sequence:

- o **Verses 7-9, now, portraying Him on earth.** Still Pregnancy 1, but just as verses 7-9 say, now it's Hebrews 10:5ff time, **Him Being Made into The Copybook, creating the Asset Base** from which our inheritance is derived, his John 14 discourse on *making a House for us*, Eph 1:7-9. [Remember that the NT is serially written, but the information was known long prior. So the fact John's Gospel didn't come out until the mid-90's AD, *doesn't mean* the material was unknown, prior.]
- o **So Pregnancy 1 is the SUM of eternity past as God** (and all the foreknowledge of what He'd become, as Human), **plus what He actually became:** verses 4-6, starting at the **second clause** of verse 4 (eternity past), **plus** verses 7-9 (His Time Down Here). Moreover, Paul's meter tells us what Bible passages to cross-reference; even as, his explicit text. Great economy of concordance.
- o **Pregnancy 1 Is Our Precedence. Not, Israel.** Again legally, verses 3-14 are one sentence. Nothing outside it, 'counts'.
- o So now look at what's **to the right of** the second 14 (verse 10a), notice that the 56+7 and 49+7 are attached to it, Summing Up the Trial. So what does that tell you? *If we don't VOTE, verse 10 won't finish.* Just as Hebrews 11:39-40 will say.
- o **Pregnancy 2: + 49 + 7 + 35 + 91.**
- o Note these numbers include a separate 7. No longer two, but only one. The one we Bridge to. Yet future.
- o So by using 91's twice on the other side of Ephesians 1:10a, **Paul metrically depicts our BRIDGING role**, just as the explicit text of Eph1:10, says.
- o Just as with verse 4, the **second clause** of verse 10, begins another 91.
- o Both the first clause in verse 4 and the first clause in verse 10, are Decrees.
- o Verse 4, our POSITION in Him. Verse 10, our FUNCTION in Him. Between, our ASSETS IN HIM on earth, now IN HIM in heaven; so INTO US is the SHEWBREAD PLAN, **second clause in verse 11**. So *en* HIM, to *eis* us to *eis* Him, *eis* to *einai* Heis as He prayed, in John 17.
- o **That's GOD's vote:** last clause verse 11 through verse 12, is factored at 35. One Party Voted, just like Paul said in Galatians 3:20.
- o **And where's our vote?** Oh, we have the same problem as Israel did! 49. 7. We will be SHORT. We won't use Time to study Bible, even as she didn't use her sabbatical years to study. 2000 years later, and it's still true.
- o **People forget, 'Rapture' is not a happy thing. It means, no one is believing, anymore. Just like the Flood.** So here, Paul tells us a time will come when **we believers will NOT VOTE FOR GOD anymore.** *Just as Moses and Isaiah warned Israel.* [We don't have sabbatical years, but we do vote. Again, Israel is outside the sentence. Voting was a rule pre-Israel, as I hope you've seen by now.]
- o **So Who will make sure Father's Decree will be met,** since we too have our own 56 (49+7) problem? **The Spirit.** Shown by, a non-factored 91, closing the passage. Cute, huh. So now do you see why Paul finishes his verse sum, at 434?

So a Pregnant 14 Juridically Caused Pregnancy 1 and Pregnancy 2.

- o **Israel's rejection is our *raison d'etre*. That 14 is pretty pregnant, huh. Shortage** predicted and tracked ever since Psalm 90, signifying Israel would vote negative. **Daniel 9, Two Trib Sevens**, one 'embedded' *within the 62nd week*. [Which preterist scholars count as only ONE that 'played' in 64-70AD, as they ASSume Bible uses lunar years (490 lunar years = 483 solar, so the extra 7 is **overlooked**).]
- o **Israel in effect used that extra seven to reject Christ rather than accept Him. That's the parallel Paul draws, for Church.** So let's review its significance.

Had Israel accepted Him, He'd have lived to age 40, so would have been king as long as David; after the Cross, the 50 years would instantly start, followed by the Trib, just as the Mosaic Law always said.

So that seven was a *hanging chad*, since if she had accepted Him, He'd have died On Time.

However, she rejected Him; so that extra seven, played AGAINST her. At the time Paul writes, everyone was aware this seven had to play out within 40 years after the Crucifixion, since that's what Daniel 9:26 says would happen: *Messiah Down, then Temple Down*. Since Israel rejected Him, '50' no longer was the ellipsis 'number' applicable to the situation; *but rather the owed '40', since Israel was 40 years late getting into the Land* (wandering in the wilderness, as Paul explained in Acts 13:26ff). So the 'Land' would be 'repaid' for being 'shorted' Temple Time. So the *Gentiles would be 'paid' the '40' owed their 'time' due to Abraham maturing 54 years too early*. The 14, of course, was *time already spent* rebuilding the Temple (21 years to build, including slack time, rather than the standard of 7).

So, they expected Temple Down and Rapture, from 'our' 64-70AD. That's why Paul wrote, benchmarking the first 94 syllables for the date-setters. **To remind them it was about VOTING in Daniel's day, and is STILL about Voting.** For what did Daniel 9:14 say when he finished the indictment portion of his prayer? *WE DID NOT LISTEN TO YOUR VOICE, SO ALL THIS EVIL HAS COME UPON US*. And at Dan9:14's end, how many syllables? **476. 14 short!**

- o **Accordingly, now there is only ONE seven, the Tribulation. And just as it was a hanging chad for Israel, it remains one for us. If we reject Christ too, history stops.** Just because God predicts the outcome, doesn't mean it's forced. *TIME CAN END*. It almost did many times before, pattern of the Flood. God foreknew Israel would vote negative; He foreknows Church will complete, but **individually, each of us can harm the world by not voting properly**. So *TEMPLE DOWN* is a real issue for us, just as it was for Israel.

DOWN, is what we in Christendom have been. For 2000 years, we don't know this meter? Which any CHILD learns to count? Not known, when Christ was born and died? Can't count to 3 *DAYS AND 3 NIGHTS*? Not known, that hello God is *HOLY*, so *YES All Sins Of All Humanity Were PAID On The Cross*, just as Isa53:10's *asham*, says! For 2000 years we've argued baby theologies, Hebrews 6:1-6 our sad biography. No wonder history is brutish. *It's our fault, Leviticus 26 and Deut 28! No preterist or Replacement-Theology believer has EVER matured. You can't mature by rejecting Time owed CHRIST, who is also King of the JEWS!*

I often hear people complain, 'oh, you should just try to get along', *in the name of Christian fellowship*, of course. Yeah, that was Israel's compromising history, too. 2John9-11 orders shunning, see also Titus 3:10, 2Tim2:26-3:5, many other passages.

- o **So now notice: Paul shows the 'summation of Trial matters' via Church, verse 10a – via standalone '14'; same style as in Psalm 90.** Examine Psalm 90:11-13, three 14's. That was Noah and Moses' vote. God will fulfill it. *But we'll be PUNISHED*.
- o **Paul thus shows Church has the same VOTING ROLE as Israel who Spurned Her Husband When He Came.** So God's Promises won't be fulfilled until Church Vote Completes, Heb11:39-40. Scary stuff, *To Carry Time* (Deut 32:8). Paul stresses our role of 'Bridge' Back to Time, just as Daniel functioned as a bridge during the Diaspora. For Israel is in Diaspora *again*.
- o **So notice how Pregnancy 2 started out as Him being Pregnant with Us, now leads to Us being Pregnant with Him, Gal 4:19. And thus, Deliver Time.** Clever play on Chronos, Gal 4:4. Just as Noah was 'pregnant' with the human race while still in the Ark, here we are 'pregnant' with the Future Deliverance of Promises To Israel and the World: in Our Ark, aka The Lord Jesus Christ. *It's the Wifely Thing to Do*.

- o **Quad 91's, four dimensions of a 'building', John 14:2's *monai* (with bloodline wordplay) and John 17's oneness, all due to Christ's Successful Vote Which Rebirthed Time!** Now you know why Paul says what he did, in Gal 4:4; why he prays as he does in Eph1:15-23, 3:15-19; why he uses a lexeme, in Eph 3:21; most importantly, now you know why Ephesians 2 reads as it does. OT+Trib+Mill=one wall; Church=Other Wall.

Israel Is Not Church. Church is not Israel, either. God Never Reneges On His Promises. Cut out the Jews, and you cut out your own inheritance. Saved, still – but forever naked, dependent on someone who didn't do that, for your welfare. Happy forever, but .. like the baby you insisted on remaining, playing with your diaper theology, down here.

Sorry, but bluntness is needed: if we don't acquaint the preterists and Replacement-Theology believers of the awesome Divine Discipline going with those doctrines, they won't grow up and we will be to blame, Ezekiel 3:16-21. Strong words are needed, as those people are completely full of themselves, and hence DEAF. Maybe better to just bypass them, INSTEAD giving the warning to those willing to hear it. So the warning still goes out as it should, but YOU don't waste your time giving such pearls, directly to the pigs that'll trample and waste your time with their sterile, deaf arguments. 2000 YEARS, and they still don't get it.

- o So Paul pointedly stops the meter at **434**, evocative of Israel's **62** sevens in Daniel 9:26c, to make obvious **we are in a Time Bubble; to show it's Church's responsibility to vote, and that we will have a history of NOT VOTING PROPERLY; so it's a real threat, that Time ends.** For us, that ending IS the Rapture.

Again, those who don't believe in the Rapture will never mature, but the Completion of Church Only Depends On Those Maturing, really. We already have enough BABIES. We don't have enough KINGS. Doesn't require many kings, to complete Church, as God is not a bureaucrat. Even with a heavenly population of 100 billion, 1000 kings should suffice. [A guess I derive from various estimates in <http://www.brainout.net/LvS4b.htm>; search on 'calculate these' after you load the page, to go to that section.]

Well, we've not gotten that far. What a sad thing. This is not to imply you mature if you believe in the Rapture, either. It's one of many doctrines one must mature IN, to mature at all. Maturation has two distinct sides: knowing the Doctrine properly, and living it out, properly. Can't live out what you disbelieve or don't know; can't mature until you live it out, either. Knowledge AND *pram* (practice), not just one or the other. And of course, practice +knowledge without Love, means nothing, 1Cor13:3. The goal of knowing, IS loving. This motivates practice, 2Cor5:14, 20. So this is the holy trinity of maturation. That's why Paul prays Eph 3:15-19!

- o **So Rapture can occur, tomorrow.** There are enough people in any generation since the Cross who properly know the Rapture doctrine and believe in it. And the rest will be Raptured up as well, Body Complete: NO rewards.
- o Paul stopping at **434**, as we saw in verse 4, also stresses when he writes, dated in terms of Years from The King Who Renewed Time, Jesus the Christ, via Years Remaining in the 490 (434=490-56). It's the same Equidistant Style as Moses, Isaiah, and Daniel used for their own datelines, see page 3 of my <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>.
- o One 'Year' of Time, **364**. Plus, Voting, **70**. Just like the Time Grant to Daniel.
- o **One 'Year'** is also the sum of **280** days, typical estimate of the **normal gestation period** for humans, plus what? **84**. And **84** is what, besides the Decree portion of **Psalms 90:1-4**, which **Isaiah 53** split into halves, which **Matthew 1** used for his genealogy rhetoric, which **Daniel** bookended in Dan9:14, 17, but which **Paul** split into four 21's, such that **42** is on the 'left' side of Ephesians 1:10, and **42** is on the 'right' side? Well, here's what **84** is: **70+** what? **14!**
- o When Noah was in *das Boot*, what was the length of time between the rain (Inundation, lit. Hebrew, beginning-point), and when he sent out the *carrion-eating* raven? **280** days, LXX 40+110+93+40=283. And what happens when the Lord Returns? The birds feast on Israel's enemies, Rev 19:17ff. So what's in between? CHURCH PREGNANT, Rom 8:11ff.

[Nerd Note: The LXX Noahic time benchmarks are bookended thus: 7+40+110+93+40+7, with the latter 40, when he sends the raven. That last seven, is the first sending of the dove. The first seven is the warning, and the first 40, how many days it rained. So: 40+110+93+40=283, still within the pregnancy gestation period today's physicians consider typical, measured from the onset of the last menstruation. In between the two 40's, are 203. Ring a bell? As in, the 203rd syllable of Isaiah 53=586BC, Temple Down? Benchmarked by Daniel?]

Meter Note J Paul's Chronology Meter

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Paul's Chronology of Future Church History

Related sections, prior: first section of [Meter Notes](#), [Meter Tagging Styles](#), [Videos](#) on the topic.

We've only seen thus far: a) Paul's use of **56** as a dateline, Ephesians 1:4; and b) how Paul benchmarked expected [Rapture](#) dates for syllables **66**, **73**, **77** and **84**. What about the rest of the passage? Surely he intends an ongoing chronology:

- o **Daniel** used *three* consecutive chronologies via his selfsame meter;
- o **Isaiah** focused one track, and
- o **Moses** used two, in Psalm 90.
- o These Time Tracks were charted in my <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, starting on page 3. (If you prefer pdf, just change 'doc' to pdf.) Footnote E there, also shows Daniel's chronological uses **line by line**. You'll need that text handy, to grasp this section's flow; use its green-linked maps, as well. (pdf links here: [Daniel Isaiah Moses](#)). [Isa53 and Ps90 line-by-line uses are shown live from the BHS text in Psalm 90 and 10GGs videos, links [on page 5](#). Later on, all the Daniel and Ephesians sections will be on video, too.]

So how does Paul use meter chronologically? Proving a rhetorical style means accounting for **all** of its function, testing the meanwhile for consistency of pattern. So let's do that, now. Maybe watch the 10 GGS videos [starting with Episode 11a](#); for I go through this chronology in those videos. Or, download my <http://www.brainout.net/GeneYrs.xls> history worksheet, then scroll down to year 4143 from Adam (middle yellow column), and follow the history along. You'll always have a three-year variance, I can't yet fix that. But it will be close enough. [Usage tip: use Views, Custom Views in Excel: lots of 'snapshots' to different times in history, easier navigation. Be sure to put your mouse on the red triangles, when you see them.]

Paul started the WHAT-IF-THE [RAPTURE](#) scenario, in syllable 66. Here, he keeps *epic* Greek meter of 10 or 11, a *threaded* constant common in the NT, Hebrew meter mixed with Greek: to show the *Uniting Nature Of Our Church 'Time'* (i.e., Jews are included).

Paul then does a very clever thing, at syllable 66. Look: 66 x 7 is 462, same number of syllables as Isaiah 53.

- o **Isaiah** had also subdivided his Chapter 53, into bookends of **133**: left bookend was Isaiah 52:13 through 53:2; the right bookend, was Isaiah 53:9-12. Shown here near the end, in a two-minute video (also linked back in [Pregnancy 1](#), Third Shortfall): <http://www.youtube.com/watch?v=dJr9PZhlJg>.

Symbolically, the left **133** represented God's Decree, which we know from the text. *God decrees, Messiah arrives, we don't want Him*. Textually, Isa53:3 begins an *antiphonal parenthesis*, Isaiah responding to what he has just depicted as a live movie, quoting what people will then say, *wa lo hadar, wa lo mareh*. So his commentary (or God telling him to make it), goes from Isaiah 53:3, until Isaiah 53:8.

The right **133** bookend then began in Isa53:9; God's Own Antiphonal Decree Response resumes, *this time about the Death and its aftermath*. [LXX resumes verse 9 in 1st person, just as Isa52:13. That antiphonal style is common in all the OT prophets, with many a scholar commenting on it. You should be able to Google on *Hebrew +antiphony*, to find it.]

- o So **Daniel** makes this very ACCOUNTING point as his *ending* petition in Dan 9:19, constructed from the *difference* between that verse's syllables, and where he *began* the petition in verse 15.
- o Summing up, at **266** syllables. 2 x **133**! He's asking God to complete the right bookend!
- o The aggregate syllable count of Daniel's prayer is **742**, which is 8 sevens SHORT of the total **5250** period allotted (including the Millennium), signifying again Israel is SHORT. So Time is SHORT. That same **14**, spawned by the **49**, which generated *seven extra sabbatical years that can't be redeemed*, ended up being a '**56**' issue. Hence the Tribulation.
- o Moreover, Daniel terminated his aggregate indictment of Israel with two metrical benchmarks, **434** and **476**, in Daniel 9:13 and 14, respectively. The **434**, closed his Time Track 2, ending full circle to the date he prays. The **476** was his Time Track 1 of the kings, closing at 607 BC, when he was taken hostage.
- o **Paul thus plays on both Daniel and Isaiah**; Paul starts and ends his own meter when his own **490**, had **434** years left. That sum was 28 less than Isaiah's. Isaiah subdivided 28 into 21+7, for Temple Rebuilding time.
- o So Paul mixes both writers' metrical styles. Like them, he'll track time; and especially like Daniel, Paul will use meter to account how OUR VOTING continues or stops, Time itself.

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- o So Paul picks up where Daniel 9 leaves off, for Church. Using 91, to show UNITY of 70 representing both the Jews and the voting period in force since Adam; and, 21, which Jewish observance of those 70 years per 490, 'bought' for Gentiles.
- o At the same time Paul subdivides his paragraphs to play off Isaiah, in each '91'.
- o Daniel leaves off, at the 62nd week. *Okay, but Church goes on, now.*
- o So Paul also goes on, after his own syllable 94, in Eph1:5a,
- o which 94, tracked *what-if-the-Rapture UP TO the pre-Church expected date of the Millennium* under Daniel's metered accounting (our 94 or even 97AD):
- o **forecast, ever since Moses. For 5250 from Adam's Fall, is 94AD.** [Again, we've that 3-year discrepancy in our BC/AD calendars that I can't simply fix by slapping on 3 years to AD. I'd have to move the entire timeline from Adam forward 3 years, and then you couldn't vet the BC dates I use, in scholarly sources. I did the entire timeline ONLY using Bible, first. Then, got the BC/AD derivation, from Temple Fall, which nearly every scholar dates at 586BC (with rounding problems); Bible concords with that 'fit', and so does Paul, using '94 sevens' as his anaphora sum (green highlights). The resulting other BC/AD dates fit with conventional scholarship from 50 years ago. There has been much Bible dating incompetence in the last 50 years. So I use BC/AD chronology you can track in tomes from 50-150 years ago, when scholars were less constrained to be politically-correct. See [Roman Chronology problems](#), too. *Three extra years offset by 3 years excluded, is self-canceling: so some dates coincide.*]

Here's how Paul traces the future chronologically, after syllable 94. We must review the nesting we just saw, to distinguish his clever benchmarking. Again, here's the entire meter pattern of Ephesians 1:3-14, focusing on the 91 'nests'. The corresponding cumulative syllable numbers are in blue. (I hope this looks aligned, on your computer!)

56 + 21+ 7+ 21+ 28+ 14+ 28+ 56+ 7+ 14+ 49+ 7+ 35+ 91 (nested 91's)
 56 77 84 105 133 147 175 231 238 252 301 308 343 434

Notice that the first nested 91 started at the first 21. Now notice the text at the end of that 21: *we are pronounced to be holy and blameless.* We saw that was a clever play on 77, so it's apt to say that at the end of the 77, the [Rapture](#) could have occurred. **So for us, a new '91' would have begun. Eternally.**

At the 77, we're still *within the original Millennial schedule*, so Paul next benchmarks to 84, tying to Psalm 90:4, as shown earlier. 84 also = 50 years after Christ's actual death (beginning of the 51st year, technically); under the Daniel timeline, that period (in ellipsis) would have played next, had Israel accepted Christ. She didn't, and He died 7 years early; so 84 was still a potential benchmark based on when He did die. So in Paul's accounting here, *between Christ's 84th and 91st year (get the pun on 91) -- the Rapture would have been within the original deadline, even including Church.*

Of course, if we didn't mature (and we didn't), then the [Rapture](#) wouldn't occur, and **the ENTIRE '91' would have a different meaning, a new voting time, 21+70 as shorthand for the new 1050.** (So it looks like we should subtract 3 from our AD dates, rather than add 3, but that doesn't work rightly, either. I don't yet know how to fix the problem.)

So we start over with a new 21, maybe 'get it right this time'. Therefore, Paul's 21 still means **Temple Building**, but now like Israel's rebuilding, ours got delayed. So our next stop is **syllable 94**, the outside expected date, per the old Schedule. That is, if **Church Matured On Time**. And if she didn't by 94, then maybe by 105, which completes **another 21**, still stressing **TEMPLE BUILDING**.

This next 21 is really a 28 (7+21), if Church continues; for the prior 7 which *should have been* the Tribulation, presumably fails. **For scheduled Gentile time pre-Church, was 50;** again, 33+50=83, so beginning year 84 Anno Domini, was the ideal year of Church completion, per old schedule. So if 84 fails, Church has another shot at 21; but now it sums 28 (7+21), sign of previous flunk.

Notice how in each clause, the text ties to a Rapture occurrence, *severally*. Each clause can stand on its own, poetically.

After syllable 105, is the first *eudokian* clause, end **verse 5**. **If Church lasted that long, she flunked Temple Building twice.** So instead of a 21, the preceding flunk requires 28, after the 105 mark. Same accounting as Isaiah's, debiting 28 from his 490 tally in Isaiah 53. And, had we Matured instead, look: first epainon beginning verse 6: *we'd praise the Glory of His Grace. In Person.*

Now notice that **first epainon** phrasing in **verse 6** -- closing the paragraph at 28 and 133, respectively -- is **generic**, no stress on us AS the Glory of His Grace, like verse 12. **Paul knows Rapture won't likely happen then. That's his point.** See, the Rapture is a **BODY COUNT** criterion, as Paul will explain, in Ephesians 4:12-16. Depends on Church maturation to reflect Christ's own maturity, Eph4:13. **So if Church went on that much longer, there would be far more babies (Eph 4:14), than developed kings.** Three more generations, to be precise. So as John would write in 96AD, Paul knew [Rapture](#) wouldn't happen on the old schedule.

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So note this well: the OPPORTUNITY COST of all that delay, got much bigger. A kingdom isn't perfect, if its society is imbalanced with too many kiddies. So time must continue much longer. Thus Paul sets up his first *eudokian* bookend, on how God will profit His Son, despite delay. Again, Paul wants to stop date-setters from drooling -- they slobbered over *Temple Down* -- and instead, get them to focus on CHRIST. *Same problem as we have today.* It's okay to smile, now. *The whole point of Paul's meter is to remind believers that Rapture means GROW UP NOW, not drool like the Left Behind nutters.*

You are to live every day as if Rapture can happen, since it can; you have no idea how many more kings are needed to complete Church -- and what if YOU are to be one of them? What if the Rapture happens because YOU mature? You don't know if you're the LAST king to mature, do you. **For God intended every believer to have the wealth of the King, Ephesians 1:3d, en pasei eulogiai pneumatikei.** So you should focus on growing.

At the same time you don't fret over Rapture, as the Thessalonians. The problem continued for them, as it does for us. About 11 years later, Peter encountered similar tension with believers, 2Peter3:9, so reprimanded them that *the Lord is NOT slow on His Promise.* Peter wrote 1 and 2 Peter from Babylon to Paul's audience (end 1Peter), which was under the control of Parthia; Peter wrote due to and just after Paul's 66-syllable mark here, had ended; for Paul had just been executed by Nero, so Peter knew he soon would die. [Rome had just defeated Parthia, with the latter constrained to tow the line. So Christian persecution stepped up in the wake of Burning Rome, for which Christians were blamed. Paul was a casualty of the ensuing persecution, in 'our' 68 or very early 69AD, kicking off the Year of the Four Emperors.]

John, of course, had no end of problems with believer defections, since when he wrote, the Temple had been destroyed for a generation; the final *pre-Church Millennial '94'* deadline came, yet no **Rapture**: expected, at least seven years prior. Ergo John writes, in 1John 2; and of course above all, in 2 John and the sad biography of the seven representative churches, in Revelation 1-3. Thus new information was provided re eschatology, with the double-door **Rapture** event itself in Revelation 4:1, *undated*; followed by, the Tribulation and Millennial sequences, completing the Book -- told in Greek drama style, especially via trendy choruses and mimes of Domitian's day (Rev 9, 11, 12, 13). *Mimes, which burlesqued Christians.*

The defectors, became today's preterists and Replacement-theology believers. Truly easy to trace that changeover in the so-called 'Church Father' writings, which are anti-semitic, bilious. So apostate, one hopes that the actual writers *weren't the people named as the authors* (and of course many scholars think the writers are much later). Just read their self-righteous vocabulary, akin to goofball fake gospel of Peter, etc. Bring Pepto-Bismol.

Paul anticipated all of this. Satan did, too. Some demon incited the Jews to petition Hadrian to rebuild the Temple. Hadrian refused, and that spawned what we call the Bar Kochba rebellion, starting in 132AD. By 140 AD, Jerusalem will be razed, rebuilt as a pagan Aelia Capitolina, *replete with pig temple standing over the Holy of Holies. Abomination, anyone?*

So beginning with the first eudokian clause at the end of verse 5, and the first epainon clause in verse 6, Paul keeps up an annual tracking, but now shifts to focus on the assets. For a Greek reader would know by those clauses, that Paul bids him disregard Rapture drooling, in favor of.. *eis epainon*. For a reader who cares about God, wants a 'good report' when he reaches the Bema, which of course happens *immediately upon* the Rapture. So here's the pattern again, picking up now at syllable 147.

56 + 21+ 7 + 21+ 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 91's)
56 77 84 105 133 147 175 231 238 252 301 308 343 434

At syllable 147, we've gone another 14 syllables=years, in the conventional metric style. **Now we end the first '91'.** That's shorthand in Mosaic style, for both an **annual** chronology (from 56-after-Christ), but also, shorthand for a **whole** 1050. For Moses used 70's as sabbatical shorthand for 1050; **but now that the Gentiles are grafted in, and evocative of the total number of years Israel's sabbatical observance BOUGHT for the Gentiles, Paul updates the 70, to 91.** Clever, huh.

So Paul in effect says, *even if the Rapture happens 1050 years from when he writes, we are still in the Beloved, and graced out, even while down here.* The 14, stresses NEXUS -- for Christ is the NEXUS of History; the '91' ends with Him, and of course his own 14 ended IN Him -- seven years owed on His Own Life, and the other seven as the Tribulation -- hence Paul's clever **verse 6** close, *en toi agapemenoi*. And had Church raptured up by then, it would be poetically timely, for that 91 is +70 after, 77 (56+21). Vote Successful.

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56 + 21+ 7 + 21+ 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 91's)
 56 77 84 105 133 147 175 231 238 252 301 308 343 434

Our next stop is 28 syllables later, at the 175 total; here Paul benchmarks Moses again. Notice first, that Paul repeated the 28, since its theme is, REPEAT THE TIME FLUNKED. Paul first benchmarked Moses, Isaiah and Daniel at their own syllable 133's, which closed the first 28 paragraph, of Paul's own meter. Here's what those passages said:

- o **Daniel 9:7**, technically ending at syllable 182, but Daniel uses *differences between*, to tag Isaiah 53:2's ending; so the difference is 133. Daniel 9:7 essentially reads, *To You, God, all Righteousness; but to us, shame-of-face this day: to all Israel, wherever she is, near or far, living in Jerusalem or scattered around the world as you'd sent her for her disobedience.*
- o **Isaiah 53:2's** similarly reads, *No Sight of Him, will we desire*, ending at his own syllable 133.
- o **Psalm 90:7, is an Adamic-period testimony.** It reads, *For we end in Your Anger; in your wrath, we are apoplectic*; again ending at his own syllable 133.
- o Paul's syllable 133 thus antiphonally reads, *eis epainon doxzes tes charitos autou*. Redemption of the Judgment: thus answers all prior text in each of the three OT passages, all the way back to Adam. Meaning? Romans 8:28, God will make it work to Glorify His Son. Covering both the Jews, and the Gentiles. Both near and far, wherever they were or are, God Works Out Everything, and Glorifies His Son. Clever use of meter, huh. Tells you concurrently the trend of future history (same ol' same ol'), as well as what God does (hooray). Just as Daniel recited, too.
- o So now, in syllable 175, we have the same style of play, but only Moses is tagged. (The 175's in Daniel or Isaiah are on the very same topic, but their clauses don't end at that point; leaving some of the sin, 'outside'. So, they are not tagged, here.)
- o **Psalm 90:9 is the Noahic testimony.** It reads, *For all our days turn in your fury* (play on 'Hebrew' = "overflow", which Dan 9:11 plays on: *we hebrewed away from your Torah*) -- *all our years, with a groaning sigh*. Yeah, ending at syllable 175.
- o So notice how Paul's syllable 175 clause, 'responds', end **Ephesians 1:7**: *ten aphasin twn paraptwmatwn*. Is that clever, or what! So we're still groaning, alright, but sighing with RELIEF! *Ahhhh, forgiven! Flooded, still.. with Forgiveness! Instead of killing waters, Living Waters!* The world's story, meanwhile, hasn't changed since the Flood.
- o **Notice that started a new 91, in Ephesians 1:7, and this new paragraph ends with aphasin, the third clause of the verse.** So Paul's 175 marker, completes a 28, not a 21, again making up for the previous flunk. And, had the Rapture then occurred, how apt: for we'd be in our new perfect natures, holy and blameless. *The Ultimate Forgiveness, applied*. In other words, *believer, forget date-setting; concentrate instead on growing up; so YOU can get this relief, don't end your own years, groaning!* Believers in Paul's day, knew this syllable-counting technique. Paul has already made many tagging references, so believers are tracking to all three passages. So they'd get this doctrinal message, loud and clear.

Now we're in the last clause of Ephesians 1:7, and instead of repeating a 28 again, Paul doubles it to the famous 56. *Warning Bill Robinson, Trouble Ahead*. Yeah, no kidding. Commodus would soon come to power, ending the Antonines. Within a generation later, what we call the RCC would form. Church would then have lived for *double the initially-scheduled 50 years* for the goyim pre-Church, plus the failed-to-occur, **Rapture** (84*2+7). So if we flunked the 28 yet again, the 'price' of delay, goes far higher. The 56, made even more pregnant by the fact the *initial 56* represented Christ; His own 56 completed with the 14 owed Him -- but us? *Um, it's not as if God didn't give us enough assets*. How depressing.

So Paul now ends Eph 1:7 -- kata to ploutos tes charitos autou -- reminding the reader of verse 5's *doxzes tes charitos autou*, stressing **RICHES**. **For again, the huge cost of all those added souls to be made Church, with too many of them babies, requires Church continue.** It's good news for the world, in a way. But the **SIZE of the cost! Christ had to pay on the Cross!** So the Asset He Became and thus BOUGHT, means.. *We are ever more apostate and hence expensive, each generation we live.*

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56 + 21+ 7 + 21+ 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 nested 91's
 56 77 84 105 133 147 175 231 238 252 301 308 343 434

Accordingly, verse 7 had listed the second and third *eutokian* assets, *apolutrwsin* and *aphesin*, Paul having kicked off the list with the most astonishing asset, *epainon*, back in verse 6. Note by the end of verse 5 with *eutokian*, he abandoned tracking to [Rapture](#) dates; they'd all been passed. So in verse 7, the reader's attention is on The Lord Jesus Christ.

So this next paragraph thus ends 56 syllables later in verse 9 at 231, with the second *eutokian* clause. Notice next that this paragraph is about what? *MUSTERION*. The Thinking of Christ was Hidden from history, prior, since He hadn't yet Come. So Paul tags no OT passages. Instead, he stresses **CHURCH HAS HIS THINKING**, though here in his timeline, **Church is in a state of VOTE SHORT**.

231: the Lord would have been 231 years old, 33 sevens. That's a poetic time for Rapture, right? Okay, so the next 7 syllables, ending verse 9 at 238 syllables, presume a Rapture at the beginning, and Trib over by the end. Here, he brings back the tie to the Jews.

First ponder the wry last clause of verse 9: if Raptured at that point, we'd have been *proetheto'd = set before Him*, even as **He was set before us**. Sea of Glass, later coded in Revelation 4, but first coded by Paul in 1Corinthians 13:12, 2Cor3:18. Of course, that was the face-shining update on end Numbers 6, Moses having to wear a veil because his own face shone from seeing God face-to-face. [Exod. 34:29f, 35; Matt. 17:2]

Since *proetheto* is a technical word -- offering food to God -- it evokes OT practice. Of course, if we had been Raptured up at that point, we'd see the OT people face-to-face, too. Real Temple observances, this time, Revelation 4. And there we are, PRESENTED BEFORE the Throne of His Grace, at the Bema, sea of glass getting our rewards or demotions.

Here Paul tags syllable 238 in Psalm 90:12, Moses' own testimony: *make us know how to number our days, and have hearts of wisdom*. It was a very famous line. Of course, the whole Psalm was on that subject, metered. Paul, using the same meter for the same panoramic purpose.. tags Psalm 90:12.

So if not raptured yet, we've got this PREVIEW OF COMING DISTRACTIONS, so we know **CHURCH IS GOING DOWN**. Paul counts the years, for us. So we know **WHEN** it goes down. *Starting, back when he doubled the 28's: when Commodus came to power*. For as soon as John was exiled, Roman apostates got busy -- they didn't even wait to see if he'd be released -- 1Clement made a bid to usurp the Corinthians, while John wrote Revelation. Starting then, entrenching about 100 years later, under Commodus. Interest in the Bible's Greek had declined; only religious 'elites', studied it. A translation was preferred.. or no Bible at all.

Yeah, count your syllables to count your days, with or without Rapture, for each day counts! But Christendom had settled into a comfortable anti-semitism. If there was any doctrine the Jews espoused -- like Hebrew meter, for example -- *it MUST be a lie*. So high the antipathy, Passover would be masked: *now you can't count three days and three nights*. So those folks weren't counting the meter here, or *they'd see themselves*. And repent.

And, were we Raptured then, we'd have those hearts of wisdom, *New Covenant realized for all of Church*. The Trib believers suffering below, will exactly know how to number Israel's days: start counting the days *when you see the Two Witnesses in Jerusalem* telling everyone the Trib has begun. Then day 1222-1267, if not before, you **GET OUT of Jerusalem**, difference between 1290 and 1335, in Daniel 12. *For the Witnesses will be killed on day 1260, Rev11*. That leaves a week for the aftermath of the earthquake; to compensate for loss-of-face, the government will swiftly *install a talking statue on the Holy of Holies*, Rev 13.

We are the Bridge to their Time and the Blessing By Association to their Time, since no Church will be on earth and no covenanted-Israel, either. 1Kings 9 is still in breach, until the Second Advent. So for them to be able to count their days, we'd better count ours, so we grow up and thus constitute a post-mortem blessing to them. (My pastor stressed that bold text, when teaching Ephesians.)

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56 + 21+ 7 + 21+ 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 nested 91's
 56 77 84 105 133 147 175 231 238 252 301 308 343 434

Of course, if the Rapture didn't even happen by now, well.. *what encore? Why should Time continue? How about, to Defeat Satan in the Trial via Church, using Her to Bridge Time?* So Paul launches into that, next. He'd hit the readers between the eyes with the first *eudokian* and *epainon* clauses back in *verses 5-6*. He'd then launched into the *epainon* asset, the *Redemption Asset*, the *Forgiveness Asset*, RICHES the strong theme, end verse 7; he continued it with the *all-wisdom-and-clear-thinking asset*, much *epainon'd* by Greeks, verse 8; then above all, the *Hidden Now Revealed to them, Christ*; so what need to drool over the Rapture, verse 9; so he'd appropriately closed verse 9 with the *second eudokian bookend*, and whapped them between the eyes with a hypothetical *proetheto* Rapture, end verse 9.

So their own eyes now, at the **beginning of verse 10**, envision Standing Before Him. Yikes. *With all those assets, did we grow UP?* Yeah. That's exactly how he wants them to think, for verse 10. **So now he hits them with Wrap up Estate Management of Time itself. Give Birth to Time.** Get drooling about that.

Verse 10 is 14 syllables, a NEXUS, ending at syllable **252** outside the 91's, as you can see above. *Time. All Time.* Parallel to the Lord's own **14**. We saw in *Pregnancy 1b*, that up to verse 10 Paul also depicted verses 7-9, AS CHRIST DOWN HERE, Himself Built Up in the very Assets Paul lists, with Forgiveness as His Attitude; not Him naming sins, but rather *forgiving them as they occurred, especially against Him*. So He was **The Nexus Of History**, so it's appropriate that His Body, Wrap Up Time.

And they better get drooling; for by using 14, Paul tells them that year 239-252 might be the End of Time. Church will be that low on votes. We look back now, *whew*. But whoever voted then, they were STARS. Maybe a washerwoman or a duke. Only one was needed: just one Abraham, Noah, Moses. Someone unknown, though; Satan won't let the mature, obtain first-class press. Only retards stumble on fame, in this world.

So what was going on, back then? For the Romans it was a time of great instability, as one general or senator after the next tried on the purple; typically helping to remove, the guy he replaced. So few Christians matured; **Lev 26 and Deut 28 say that when we grow, times are good. They weren't good. So we weren't growing.** Religion was entrenched in North Africa, the Mediterranean. Religion profits from instability: always childish, and run by children.

Have a peek at what Paul presaged by **14 = TIME MIGHT END HERE**, if your copy of Gibbon isn't handy: http://en.wikipedia.org/wiki/Crisis_of_the_Third_Century. Rehearsal for the Dark Ages.

Those are historical trends of a four-generation flunk (four 28's). Paul was the worst sinner in history per his own testimony to Timothy, 1Tim1:15. Yet he supermatured in 68-44AD, 24 years. Yet we don't. So, there's Housecleaning. It 'plays' as war, migration, invasion, disease, even prosperity; due to upheaval, people make money from the misery.

This Time Wrap-up Verse warrants OT tagging to accentuate meaning. After all, maybe God told Paul of apostate Christians claiming Dispensationalism a fabrication of the 19th centu-ray; claiming too, that some woman then invented 'Rapture'; never mind the Old Latin Bible translated 1Thess4:17 with *rpto* for Greek *harpazw*. The Big Rape. Snatch Up.

So, Paul tags syllable 252 in Daniel, Isaiah, Moses. Paul timed his syllables for just this purpose. For,

- o *Differential* syllable **252** in Daniel 9:13, represents the year he prays, which
- o Isaiah wrote and Daniel used as a stopwatch, seven syllables = years = *hifph'gi* into last clause of Isaiah 53:6 aka 538 BC since
- o Moses' syllable **252** was his own vote during his own voting period, Psalm 90:13: *Return, Oh Lord! How Long! Have Mercy on Your servants.*

So, He did. Each of these voters saved Time. Everyone knew that. So Paul pegs syllable 252, reminding his readers What Time it is. Time to Vote. Time Hangs On How You Vote. No Moses vote, no Exodus. No Isaiah vote, no Book of Isaiah to tell us What Time it is, so there'd be no Israel, post-Manasseh. No Daniel vote, no Temple, no Israel, no Messiah, and we'd never exist.

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56 + 21+ 7 + 21+ 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 (nested 91's)
 56 77 84 105 133 147 175 231 238 252 301 308 343 434

So when Paul writes verse 10 to match this climactic syllable 252 reference, *eis oikonomian tou pleromatos tw n kairwn* -- using culturally-evocative words of pregnancy and a cannibalistic Chronos -- the readers were probably stunned. Think about it:

- o You get all these assets developed in Christ Himself, now to be developed in you;
- o You get to know Him more intimately than any other believer in the past;
- o And as if that weren't enough, your own development will be used To Wrap Up Time. Bring it to Birth (*pleromatos*).

So if you were a fishmonger sitting in the congregation while the teacher read and explained the letter via his 'gift of knowledge' or 'faith' (both meaning OF CANON, BEFORE IT WAS ALL WRITTEN DOWN), your jaw would drop and everyone would smell your fish-breath. The senator (let's say) hosting the gathering would tear his toga as a gesture of humility, but more as a way to release his own shock; the veiled women would wail or cheer at the *pleroma* analogy, *see, you men can become pregnant, too*; and of course any of the huffy religious types in the audience -- which had to be large, this was a letter from PAUL -- well, the religious types would stomp off, freshly armed with new accusations against that heretical Jew formerly of their clan, hoping *G-d keep him in prison till he rots*. One thing you would not be, is neutral.

Obviously many questions would ensue. Paul anticipated them in the balance of **verse 10**, via an eight-syllable HEAD word; Paul next sweepingly classes the Trial issues Wrapped Up by Church Time. All of which are under the Head of the Body -- remember 1 Cor12, people! -- **EVERYTHING IN HEAVEN, EVERYTHING ON EARTH**. *Is that Trial Scope big enough, ya think? Enough to stop you from drooling over whether that new military coup in Rome, presages Rapture?* (Claudius had been poisoned; a young Nero now ruled.)

Notice that verse 10b commences a new 91. It runs a pregnant 49 syllables; it terminates, with the dramatic second of the **Temple Trio, prothesis**. By its end we're at syllable=year 301 from Christ's Birth. 43 sevens. Likelihood of Rapture at this point is almost zero -- or almost 100% -- because a Church lasting that long is way too full of babies devoured by false doctrine. Which we know from history, for this is the time of Empire fracture, tenuously held together by Diocletian; during 306-311 there were eight designated emperors, in a desperate bid to keep Roman armies and factions, united. The eventual winner, was Constantine. Persecution of Christians was at an all-time high. *Because, we weren't growing; so Satan got to mess with us*. We were quite numerous, enough to bug everyone with our piety. Enough apostate, for Constantine to use in a bid for political power, and thus create the Harlot of Revelation 17. So indeed, Time could End. The Temple Rebuilding gambit of Revelation 11 was just about to play again, once Constantine came to power; for Constantine apparently had some desire to rebuild it. That desire would recur in his successors. *Fake Church, Fake Temple, stage for Tribulation set. Satan had a good thing going*.

So Paul switches from 56, to 49. To remind readers of the Diaspora Israel incurred due to her apostasy, prompting Daniel's prayer in that 49th year, back at syllable 252, already tagged. **In short, Paul presumes Church will keep flunking**, ergo a new 91.

So syllable 301, is a bad report card. Church Flunk. Contrast between the High Purpose, and our bad report. Of course, history well corroborates this outcome. By the 4th century AD, Christianity had fixed into what we now call, 'catholic'. Paul treats Church in a Diaspora, herself. Hence 49. Accruing only a 7, here; since that 7 still stands for Trib, **Rapture is now depicted as due to believer failure**. In any failure period, a few spiritual giants always are created, viz., Daniel. **So indeed the right number of kings can still mature, at which point the balloon goes up and Trib begins**. [This is not to single out Catholicism as the lone apostasy. There were many forms of apostasy, which is Paul's point. Just so happens that the 'catholic' flavor won political dominance, and was the most anti-semitic.]

So Paul here creates a **BAD-CHURCH RAPTURE CAUSE** scenario, again setting up Ephesians 4:13 versus 4:14. Showing the two sides of 'Rapture', a) when we mature enough, and b) when we don't. The *prothesis* takes into account both a) and b) options. So in either event, the Rapture will happen; but it can happen due to Church maturing en masse, or due to the mass apostasy, *but the kings nonetheless mature*. Our Choice.

This is the flipside of our high position and assets. God will still work it out. The Body will still Complete. But each one of us as individuals, how will we Vote for God? With everlasting, post-salvation consequences. Paul thus reminds the readers of 1Cor3.

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$$56 + 21 + 7 + 21 + 28 + 14 + 28 + 56 + 7 + 14 + 49 + 7 + 35 + 91 \quad (\text{nested } 91\text{'s})$$

$$56 \quad 77 \quad 84 \quad 105 \quad 133 \quad 147 \quad 175 \quad 231 \quad 238 \quad 252 \quad 301 \quad 308 \quad 343 \quad 434$$

Are you surprised that Paul's next stop is syllable 308, verse 11c, God Works out all things, theme of Romans 8? 44 sevens? Pregnant number of testing? If the Rapture didn't happen at that point, well.. God voted. Notice that it will be followed by 35. Do you remember what 7+35 is? **GENERATION BUILDING**. Specifically, the 9th generation's beginning (count as a generation, each number over 21, or add two contiguous numbers to get 21+, like 14+28). What was it God said back in Leviticus, how you don't eat from the first four crop years but from the fifth, when you enter the Land, Leviticus 19:23ff, 23:10ff? *Back-ended harvest! Us!*

Switch now to 35= half of a vote, God's. It begins in verse 11d, kicked off by the last eudokian clause, which kicks off the second epainon clause, which kicks off the third Temple Trio. Triple-play! Yet Church is still in toilet-training, by Christ's 308th birthday. And still is, by his 343rd Birthday, the end of the 35, ending with *proelpikotas*.

Toilet Temple = Church is easily proven from history: look at the many fake Gospels pandered, silly practices, rituals, stories, visions, dreams, pictures, all doo-dooing in that horrible Constantinian era! People disdaining Bible, so stupid about what it says they even debate whether Christ is God, or God is Trinity???. Instead, killing each other in the Circus Maximus, sitting on poles or mountains like hermits (oooohhhhmmm here), starving themselves to 'suffer like Jesus', all manner of goofy observances.. and they called themselves holy! Who's worse? The Greek Orthodox brand of silliness, or the Roman? **The anti-semitism is dripping from Chrysostom**, soon to be born. He sure stayed a baby, too.

Look at the bilious writings of the Church Fathers or the Greek Orthodox mystics, *throw-up-here!* They quoted Bible as if it were diarrhea, and didn't seem to understand a word in it! Come on: *can't you guys count to THREE? Mary a perpetual virgin? James allegedly living inside the Temple, unwashed? John running screaming from a bathhouse at what had to be age 110 or later, because a heretic was bathing?* Bible never says he left Patmos, and he had to be nearly age 100 when there. The list of their silly fables goes on and on in the Patristics. *Yeah, fathers of doo-doo!*

I'm slowly making a Youtube playlist on these guys, but it's mostly audio, still; called PopeMyth (PopeM as moniker), which you can access on Youtube. Video descriptions have the audio as links. Better still, read the Church Fathers yourself, in their own chatty words, see what Scriptural dolts they were -- assuming they actually wrote the tripe pandered in their names. You can't praise those writings with a straight face or honesty. You must be a hypocrite, a liar or just plain stupid, to praise that junk. Religious people like it. They have no discernment.

The 'catholic' flavor, whether Eastern or Western, was by no means the only flavor of apostasy. By this meter, Paul shows why the Rapture *doesn't* happen; or if it *did* happen, that **CHRISTIAN FAILURE** would trigger it. Religiosity substitutes for Bible learning and living; frankly all the denominations are infected with it, not merely the 'catholic' brands. When Christians make a stink of their subgroup -- just as Paul warned back in 1 Corinthians 1:11-13 -- they manifestly become a demon nation; Christianity itself becomes a series of *competing football teams*. Learning is not pooled; theological advance stagnates; inter-Christian pogroms occur, instead. Thus has been our history. That's why Time continues. And, why it will end.

God will make it all work out anyway. GOD WILL KEEP VOTING, THOUGH CHURCH WILL NOT. That's the story Paul tells, at this point: the trends of Church history. So Revelation 1-3, is already proverbial to those familiar with Paul's meter. *But not, to us.* The few then get harvested, from this point forward; so Paul *also* switches -- in a **triple play of trebled or seven-metered anaphora** -- to the last of the Temple Trio by the end of that 35, *proelpikotas*. The few. In front. The early crop who matured. Individuals.

My pastor didn't know about this meter, but he harped constantly on the subject matter you've just read. He got it from the text, which of course, one can. **He kept on reminding us that ONLY THE KINGS need be developed for the Rapture to occur. All this, from Ephesians.** He called those maturing, 'spiritual atlases', and 'invisible heroes', and unlike anyone else I can find anywhere, he spent 12 whopping years developing the exact mechanics of the spiritual life you can live and use daily, and TEST HOW YOU'RE GROWING. [My 'Spiritual Maturation Process' videos summarize that 12-year material. Some folks who've heard it and are under the same pastor, claim it's accurate. But any summary is nothing like the original. Go get his 1992 Spiritual Dynamics, see for yourself.]

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56 + 21+ 7+ 21+ 28+ 14+ 28+ 56+ 7+ 14+ 49+ 7+ 35+ 91 (nested 91's)
 56 77 84 105 133 147 175 231 238 252 301 308 343 434

Have you noticed, Paul uses the same future-history meter tracking style as in Isaiah 53, yet Paul does not *individually* tag the OT syllables, anymore? He's always in the general 'vicinity' of the chronological-meter-use of TEMPLE DOWN, in each Daniel, Isaiah and Moses; but the syllable benchmarks don't match, now. Always one or two off. You can guess what that means, right? Church is off-track! Daniel did the same thing with his meter: always 1 or 2 away of being divisible by seven. Check it out, if you haven't already: <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.pdf>

So Paul now STOPS subdividing meter. God's '35' vote ends it: ends verse 12 at the 343 syllable mark, stressing that it's all about the *proelpikotas*, now. End of tagging, end of subdividing, end of the third 91. So all those hyping the era of Constantine, will be embarrassed at this BAD REPORT CARD from God. Scripture already defined itself as Canon, it didn't need human help. Still, that tells you how bad things were, that people had to argue over what IS Canon, too. And, they did take some care to preserve it, but I'm sorry, Constantine ordering 50 copies isn't nearly enough. The idea was to garner control, anyway. To say who was the 'official Christianity', and confiscate the opposition's texts, etc. It was not the salutary time we've been sold. So much for their unwarranted pride over that time. *It's disgusting, how we Christians laud what God condemns.*

The final, poignant 91, verses 13 and 14 inclusive, tell us Which God is Voting, too. The Spirit. So while Church Corporate repeats its babyhood theology generation after generation, revealing just HOW HIGH A SALVATION COST Christ must have paid on the Cross -- a cost we don't even know, since we think Matthew 16:18 is about popes! Is there a bigger insult to Christ, than that?

The Spirit meanwhile develops the few adults. Many more babies are born during this time, so more adults are needed; that's why Paul ends the passage at 434 syllables, Daniel's 62nd week. Because, we're still in it.

- o That's why Paul -- imitating Daniel -- begins praying, in verse 15.
- o Like Daniel, Paul first set up a metered section which is 56 syllables short, showing TIME CRITICAL;
- o like Daniel, Paul crafted nested legal paragraphs and a chronology via meter, which goes full-circle;
- o like Daniel, Paul's words on the surface sound all nice and churchy about how Good God is to us --
- o but as you can see by now, that summary of God's Grace is likewise an indictment.
- o *God Faithful, we Faithless.* Same theme as Daniel's.
- o Like Isaiah, Paul did a full annual chronology from start point to end point, and of course the end is a beginning.
- o Like Isaiah and Moses, Paul crafted his meter in palindromes, with more combinations than shown in this document (I always miss some); the palindromic nature of the meter, matches the palindromic nature of the text, in all three passages. In English, it seems too vague. But when you know the underlying meter TRACKS TO ACTUAL TIME, you see the dual-entendre, realize each clause is a STATEMENT ABOUT THAT TIME. Then you know, what time it is.
- o So like all of them, Paul tags back to another passage at its syllable count, whether symbolic number or actual number or aggregate number or differential number (the latter, done by Daniel) -- always balancing to what?
- o 490, since it's still true *someone must supermature, in order for Time to Continue.*
- o *And for Church, when the day comes that not even one believer will vote for God.. the Rapture happens.*
- o See: 'Rapture' is not a happy thing. It happens due to our apostasy. We should be properly afraid, and GROW UP.

Ephesians 1:15-23 are an open prayer, my pastor kept reminding us -- there's no 'Amen', until 3:19 -- so the Eph1 prayer either doesn't close at all.. or doesn't close until Ephesians 3:19. In between, are the Two Walls, the 'mystery', Paul's explanation of the changeover. Two Walls. Not one. Two Covenants. Meanwhile, 90% of Christianity claims we took over Israel, not reading Ephesians and Hebrews very well. Or maybe, not wanting to. People like their 'traditional' lies.

For as Paul proves here and the writer of Hebrews says in Hebrews 11:1 and :39-40, WE ARE THE TRIAL. WE ARE ON TRIAL. JUST AS CHRIST WAS. So Time is to be Bridged by Church. God the Holy Spirit will make it happen, and at the end He will Cause each of the *proelpikotas* in each generation to become The Very Glory of Him, verse 14, *eis epainon tes doxzes autou.*

Only then, in the final quarter of the YEAR OF CHURCH, however many years of quarters it takes -- in that '91', the *Rapture* will occur. Not until.

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Chronology Chart

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CHART NAVIGATION:

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[Appendix II](#) on Diocletian's Death Date

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Interpretation Notes

- ◆ **Period** is per Paul's own metered use of *Anno Domini* dates. Since Paul tracks to 'our' calendar so accurately -- same style as Daniel 9:4-13 benchmark Israel's kings --
- ◆ **Rulers or Events here are listed 'raw' from our common BC/AD dates for those same years, UNadjusted.** I should always get a 3-6 year swing versus Paul's numbers.. but don't. Why? Paul datelines his writing (verse 4, first clause) as near or on, Christ's 56th birthday; which means, the *beginning of his 57th year* the prior Chislev, or the following April (OT regnal years begin in Nisan). If Paul wrote just after imprisonment in Jerusalem, 56 fits; Tychicus could **bring** the letter *later*, the **postscript** ending Ephesians, written *then*. For here in Eph 1, all other years track to 'our' BC/AD, i.e., Caligula came to power in 'our' 37 AD. So I used 'our' dates. Finally, **Roman AUC problems** date back to the 300's BC. A 3-year error added by Romans, offset by 3-year error subtracted by Mom Church, is **self-canceling**: so some dates coincide.
- ◆ **Key Words and meter are classically used to wryly describe each period.** As in all OT prophecy, esp. Psalm 90, Isaiah 53, Daniel 9, even Roman and Greek drama, Paul too selects double-entendres, to link (i.e., future) history *beneath* words. TO GET THE WIT, INTERPRET: YOU MUST THOROUGHLY KNOW THE HISTORY.

Paul's wordplay bites, i.e., 'Father' also alludes to Augustus, Eph1:3. Augustus was deified, hence *kurios* (at syllable=year 14, when Augustus died). Some allusions are obscure, sarcastic play on Scripture. So **yellow highlights in the chart below, denote historical connections**: keywords form wry chapter titles for the period covered by a clause.

For Christians in Paul's day were long accustomed to wry allusions, so would have been alert to keywords for the 'future', as time passed. Such allusions were key features of all pagan oracles, too. So the style was well understood. Alas, Christians didn't long pass that alertness onto their progeny, so we Christians today are woefully ignorant. But Bible scholars well know its usage. They just don't realize it's a) tied to meter, and b) used *prophetically* in NT books other than Revelation. Even Revelation, they allegorize away: a sad sloppy precedence from Origen, forward.

Note well: in Greek, Paul's words could have been differently phrased, or presented in a different order, yet have the same meaning. **So the word order deliberately ties to future history**, after Paul wryly recaps the past. The recap sets tone and alerts the reader how to read the rest of the passage. Paul's wit is sarcastic and biting, just as in Mark, Luke, James, John and famous Greco-Roman plays. Bible text has always used such a style. Its purpose is instructive, even as drama has always been: stacks of meaning layers to show the interplay between heaven, and earth. Tells you how meanings FIT TOGETHER; omnidirectional linkages of doctrines.

The Play: How Salt-Of-The-Earth Church, Causes History For Better and Worse. Paul's theme: **PROGRESSIVELY WORSE**. So bad, that by Constantine's day only God Votes Positive. Thus Paul alerts Christians that Rapture won't happen for a long time, even though it can happen any day. John's Revelation talks back to this timeline, explains why **Rapture didn't** happen as expected by 91 or 'our' 94 AD, per the pre-Church schedule. (Rev 1:1-3 is dramatic prologue, metered. Verse 1 is 58 syllables, dated from Christ's age at death = 91. It's divisible by 7 @verse 2, 84 syllables = Psalm 90:4; Judaea had been a province for 84 years, in 91AD; the same year was 26 years after Florus became (the last) procurator = verse 2's syllables, alone. Rev 1:3 is also divisible by 7, @42. Total = 126, pregnant 70+56, playing off 'year': 365+126=490. 126=42 threes, or 18 sevens. Paul uses 18 sevens as first bookend of *eudokian* anaphora; John intercepts it. Paul's syllable 126 is *eis epainon* doxzes. The *epainon* phrase ends at 133, but since John is GIVING the Good Report, he cuts it at 126, to tie to Isaiah 53:1. He did the same tie, in 1John1:2,3,5. Isaiah used 42 as his dateline, in the meter of Isaiah 1:1 and 52:13+14, which begins Chapter 53 in Hebrew. Finally, 91+42=133, the end of Paul's 1st *epainon* anaphora, when the Bar Kochba rebellion would occur.)

Verse	Syllab	Cum Syllab	Key Word(s)	Period (AD)	Rulers or Events for that period (underlined text = hyperlinks)	Comments
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1:3	10	10	Worthy of Honor, Father!	1-10	Syllable 1 = 1 AD = Christ Age 1 (<u>Born very end 2BC</u>), and also: <ul style="list-style-type: none"> o <u>Octavian Augustus</u> power consolidation, tax reform. <i>Res Gestae</i>. o <u>Livy</u> was a contemporary historian. o <u>Herod dies</u>, in effect legates his property to Augustus. 	Opening, Greek Drama-style: Eulogy . Pax Romana as God's Setup so people could <u>easily travel to Israel</u> and learn Christ. SPQR <u>called</u> Caesar <u>Augustus</u> , a 'father'; Christ called God, Father; we do too, due to Christ.
1:3, cont.	10	20	Lord and Master	10-20	<u>Augustus is deified, at death</u> ; <u>Tiberius</u> becomes Caesar @ year 14.	Christ as Lord Himself, Masters Himself by adulthood. What SPQR called Augustus, now deified. What we call Christ.
1:3, cont.	7	27	Blessing (us)	20-27	<u>Tiberius</u> , cont.; at end <u>Pilate</u> becomes procurator of Judaea (26 or 27). Circa 23, <u>Tiberius goes bad</u> , due to <u>Sejanus</u> (Livia the Younger's alleged lover). <u>Philo on Jewish persecution</u> after Sejanus.	World is blessed due to Christ; world is blessed due to Rome's stability; Judaea's many factions are subdued by switch to Pilate.
1:3, cont.	10	37	every spiritual blessing	27-37	<u>Christ Announces Himself @30, pays for sins @33; @37, Jews accuse Pilate</u> of bad administration, so <u>Pilate leaves</u> for Rome to face charges; while on his way, <u>Tiberius dies</u> and the <u>charges are either dropped against Pilate or he doesn't get in much trouble</u> .	Christ's Ministry, Victory, Seated in the heavens. Church begins. Pilate even gets blessed. Paul converts the Year Christ died, and begins his own retraining, here.
1:3, cont.	10	47	with those living in the heavens	37-47	<u>Caligula begins reign</u> . Per <u>Philo XLII (334)</u> vs. <u>Josephus Antiiq. XVIII.8.1</u> , Agrippa stops <u>Caligula</u> from making himself a god in Jerusalem's Temple; Caligula murdered next, in 'our' 41 (Roman troops become kingmakers by assassination and acclamation). <u>Claudius</u> then becomes Caesar, <u>banishes Jews & Christians</u> from Rome. So in 47, <u>Claudius hosts Secular Games</u> 47 years early, for Rome's 800th birthday.	<u>Caligula wants to be a god in Jerusalem? Ok, the God OF Jerusalem gives him an apotheosis of hell</u> . Paul's ministry begins. Christianity caught on like wildfire, in the wake of the Crucifixion. <u>Rulers don't try to make themselves foreign temple idols or banish foreigners unless those foreigners' ideas are VERY popular with the locals</u> .
1:4	9	56	exzelexzeto: elected	47-56	<u>Claudius dies</u> in 54 (@end of link); <u>Nero</u> comes to power, <u>age 17</u> . He's the last 'Claudio-Julian'. <u>Seneca</u> is his advisor.	Claudius elects to banish Jews and Christians, so God elects to banish him, too.
1:4, cont.	10	66	kataboles; founding	56-66	<u>Paul released (62)</u> , but then <u>Fire of Rome (64)</u> ; but there had been many. <u>Nero blames Christians</u> , begins persecution. Same year, he has an amazing <u>victory</u> over Parthia, and forms a bond with its rulers. Parthia at that point controls Babylon, where Peter and many Diaspora Jews and Christians live. The persecution of Christians, eventually reaches Parthian territories.	<u>Nero re-founded all on himself, changed city names, calendar, etc. 66 is the earliest expected Rapture Date</u> : Christ would have been dead as long as alive; 7 years before the Temple would have stood 40 years post-Cross. Ties to the 33 and 7 divisions in David's Rulership. So, based on Daniel 9, both a siege by Rome and Temple's razing to its foundation, was expected, by 66.
1:4, cont.	7	73	hagios: holy	66-73	<u>Nero executes Paul and then himself, 68; Year of the 4 Emperors</u> , ending with <u>Vespasian, 69, replete with 'holy' claims he healed people</u> . <u>Temple destroyed, 70; rebellion</u> and Titus' siege of Jerusalem, <u>64-70 or 66-73 AD</u> . (Varies by how one counts AUC. Josephus versus Tacitus, on whether Titus meant to destroy the Temple.)	'founding' from previous clause still ties. For <u>Rome is shaken to her foundations, by the Year of the 4 Emperors</u> . For the <u>Rapture</u> was expected when Temple fell, long known to be 40 years post-Cross, <u>an excuse Josephus even used, to save his life before Vespasian</u> . [Chap.8, s.9.]

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1:4, cont.	4	77 ²¹	amwmous: blameless	73-77	Vespasian, still. 'Caesar' now means heir-apparent .	77 would have been 7 years prior to the 50th year after Christ's death, so Rapture was expected here, too.
1:4, cont.	7	84 ⁷	kata: Before Him, by His Standard	77-84	Vespasian dies in 79, Titus takes over, dies in 81, followed by Domitian , last of Flavians. Pliny is historian, mentor of Suetonius ; latter is nearly same age as Tacitus .	50 years after Christ's Death, Rapture expected to begin in 84 under old Daniel 9 timeline. So our 'standard' of how God ought to behave, wasn't met. So we get Domitian's. :)
1:5	10	94	proorisas: foreordained	84-94	Domitian , still. He banishes or restricts Christians due to expected Messiah , i.e., John, Rev 17:10: count from <i>after</i> Nero, when the last Bible books went out -- Galba, Otho, Vitellius, Vespasian, Titus = the prior 5.	Last expected Rapture date, should have been when the Millennium started, by 94. Christians turn anti-semitic . That's how apostate they had become.
1:5, cont.	11	105 ²¹	huiiothesian: Sonship	94-105	<ul style="list-style-type: none"> o Domitian exiles John to Patmos in 96, dies just afterwards. o Nerva takes over, adopts Trajan, dies in 98; o Trajan now as Caesar, finishes Dacian war; next, secures Nabatean Arabia. Golden Boy makes Golden Age. o Trajan defers to Senate; keeps Nerva's policy of taxing Jews, vs. persecution. Christians are exempt, so open to persecution. Trajan adopts don't ask don't tell policy. Pliny (Younger) is contemporary. 	<p>'Foreordained' still ties, now plus <i>huiiothesian</i>:</p> <ul style="list-style-type: none"> o The Adoptive Emperors. o Mass Christian disaffection, apostasy when Rapture per pre-Church timeline, doesn't occur. John writes Rev to say why. o RISE OF CHURCH FATHERS (of apostasy). As soon as John is exiled, Clement of Rome and self-praising Ignatius, claim a false doctrine of apostolic succession (violating 1Cor15:1-10). They have no conscience, even allege elderly John would flee a bathhouse, to avoid a heretic!
1:5, cont.	9	114	eis auton: into Him	105-114	<ul style="list-style-type: none"> o So what happens? Ignatius advertises himself AS Christian to GET martyred, ignoring Matt. 10:14; Mk. 6:11; Lk. 9:5. Christians father falsehoods, crusade against other Christians, Rome, military and civil service; so make Christianity, odious to Rome. Insightful article on years 105-133 re Trajan and Hadrian, why the anti-Jewish, anti-Christian policy. o From 114-117, Trajan wins to Persian Gulf, but is overextended (p.189). As he retreats, the new subjects (including Jews), rebel. o 1st εὐδοκίαν anaphora begins. 2nd is here. 3rd is here. 	<p><i>huiiothesian eis auton</i>:</p> <ul style="list-style-type: none"> o Emperors adopt sons into themselves, and God adopts sons into Christ. Appendix I shows its interplay. o Christians adopt nikw-laus, rulers-of-the-people -- rather than conquer/ overcome via Christ -- o ignoring His many warnings against all this. (Matt 20:25-26, 23:1-12, Mark 10:42-43; Luke 22:25-26; Rev 2:2, 6, 7, 9, 14-15, 17, 20, 24, 26, 3:5, 9, 12, 21; also Rev 17 . Compare to 1Cor15:1-10, Gal 3:6-9, 1John2:4, 9, 14, 18-19,22; 2John 1:7.) First-century summary and downloadable here; read between the lines, that biased but useful tracing, how Church apostatized, post-Cross. Its 2nd century summary.
1:5, cont.	7	121	thele (soundplay on He wills)	114-121	Trajan dies, 117, adopted Hadrian 3 days before; Dio claims heirship was posthumous . Here's a map of what Hadrian inherited. He gives up the Eastern lands Trajan won.	Trajan wills to persecute Christians and adopt Hadrian ; GOD wills for Trajan to die and adopt Hadrian , who maybe slacked off on persecuting Christians. Plague in Rome at this time .
1:6	12	133 ²⁸	epainon doxzes: praise of Glory	121-133	Hadrian , still. Ends with Bar Kochba and adoption of Antoninus Pius . Hadrian goes mad, orders Romans die, which Pius stops. They praise him for that, call his rule the <i>Glory Days of Rome</i> . This is the first επαυου benchmark . 2nd is here . 3rd is here .	Meanwhile, Rome praises herself, considers herself to be in her glory days. with these 'Four [or Five] Good Emperors'. God meanwhile builds Church via safety He grants Rome, and via Diaspora from Bar Kochba rebellion . For the Diaspora enables Bible mss. preservation and distribution .

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1:6, cont.	8	141	<i>echaritwsen:</i> graced (us) out	133-141	<ul style="list-style-type: none"> o Bar Kochba Rebellion (132-135); Hadrian seeks end to sedition. o Hadrian razes Jerusalem and puts pig temple on Holy of Holies. Rebuilt city is named Aelia Capitolina (140). o Hadrian dies in 138; o Antoninus Pius becomes Caesar, o as he also adopted Lucius Verus, Marcus Aurelius. 	<p>Diaspora for Jews and Church. God thus protects them against future persecution, since a disbursed group, is hard to find. Jews are barred from the City except on Tish B'Av. This helps protect them from catching the plague. Refugees move east or south. Christian anti-semitism is high, proving Christian love of Word, is zero.</p>
1:6, cont.	6	147 ¹⁴	within the Beloved	141-147	<p>Antoninus Pius, still. Golden Age of Rome, in him.</p>	<p>In the provinces or in Rome, Christians get some reprieve. But instead of explaining redemption to pagans, anti-semitic Christians like Justin Martyr are snotty in both discourse and print. They</p>
1:7	10	157	<i>apolutrwsin:</i> redemption.	147-157	<p>Antoninus Pius, still. Golden Age of Rome, continued. Pius 'redeems' Roman culture.</p>	<ul style="list-style-type: none"> ◆ mindlessly quote Scripture with verbal diarrhea and BLATANT power grabs; ◆ 'martyr' accounts are haughty and goofy, full of bloodlust. ◆ Apologies and 'teachings' reeking with anti-semitism and false doctrine like 'almsgiving frees from death'. Hmmm. <i>I thought Christ's PAYMENT on the Cross, did that?</i> ◆ They refuse military and civil office, yet agitate for rights to Caesar (not God); they denounce others who <i>also</i> twist Scripture, as heretics. Christians thus invite persecution, despite the tolerance policy of Pius.
	8	165	His Blood	157-165	<p>Antoninus Pius dies in 160; Marcus Aurelius and Lucius Verus jointly become Caesars (sets precedence). Church is divided, too; she greatly politicizes and fights within herself. Loves to exaggerate and bastardize Scripture, make up lies about Mark, Peter, Matthew, contradict Scripture regarding Mary, claim to be arbiters of Canon.</p>	
1:8, cont.	10	175 ²⁸	<i>aphiemi..</i> <i>paraptwmatwn:</i> debt cancellation for our sins	165-175	<p>Beginning 166, Commodus, then age 5 (maybe the same age as Dio Cassius), is named Caesar. Also, plague (maybe brought from Parthia by Verus' victorious legions), invasions and disasters in and outside Rome, result in Roman mobs spontaneously persecuting Christians. Commodus said he was a god to cancel the past, begin Time anew.</p>	<p>Of course we Christians were to blame, Leviticus 26! We weren't using our debt cancellation assets of 1John1:9! Instead, we reflect the pagans' own hypocrisy, and add new forms of our own, 'fathering' apostacy, further.</p>
1:8, cont.	11	186	<i>ploutos;</i> riches	175-186	<ul style="list-style-type: none"> o Commodus began co-ruling in 177, age 16. (The movie <i>Gladiator</i> is inaccurately based on Aurelius and Commodus.) o Marcus Aurelius dies in 180 at Vienna. o Commodus was there, and immediately takes over. o Commodus is famous for claiming his rule as the New age of prosperity, for squandering money. o He taxed the rich, gave to the poor. o Commodus believed himself a god of grace and protection. So he didn't much enforce the laws against Christians and Jews. 	<p>Marcus had 13 kids! So he wanted Commodus, versus the others. It's a common theme of child-kings to imagine themselves gods, throw money on games, the people, toys, make silly laws. (See the lives of Caligula, Nero, Caracalla, Heliogabalus.)</p> <p>We Christians squander our riches, too, not growing up in Christ; preferring magic and lies; Tertullian and Athenagoras appeal to Caesar, not God. So we impoverish the world, and accommodate a Herculean farce. [Page 757-8 of my hardback copy of M. Cary's <i>History of Rome</i> (XLIII) covers our disinterest in the Greek; so it's easy to see why Bible interest went to zero.]</p>

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1:8	9	195	<i>eperisseusen: superabounds</i>	186-195	<ul style="list-style-type: none"> ◆ Ecumenism begins at this time. There is still no pope; but rather, competing bishops, sects, factions. See 'Church Father' writings. ◆ Commodus murdered, 192. Prior to that, he superabounded in bankrupting SPQR for his own pleasures; and superabounded in persecuting civic leaders in and outside the Senate. Every office was for sale, as Commodus left daily affairs to his superaboundingly-greedy subordinates, then tossed them to the people for superabounding revenge, when those subordinates were caught in their corruption. So at last, his own sweetheart and his closest friends, murdered him (it took several tries). ◆ Army elects Pertinax, then murders him because he imposes sound fiscal policies and discipline, makes SPQR solvent again, 193. ◆ Army then elects highest-donative-bidder Didius Julianus, still 193; then murders him ◆ when a later (doubled) donative is bid by Septimius Severus' second wife, Julia Domna, still 193. Along the way, she similarly helps her husband beat his other rival, Piscennius Niger. ◆ Julia Domna and her female relatives, via their too-young sons, will dominate Imperial politics until 235, causing 'the Crisis of the Third Century!' (235-284), when Rome almost died. 	<p style="text-align: center;">Get the wit here, it's awesome:</p> <ul style="list-style-type: none"> ◆ As CHRISTIANS superabound in falsehood -- anti-military, anti-semitic, clueless re 1John1:9, legalistic, do as they accuse others, are goofy, legalistic, petty and superficial - the world gets a ◆ Commodus who superabounded in wasteful extravagance, as he's too young to know any better, ◆ is replaced by a superaboundingly-old pertinacious aka stingy man who gets Rome back on financial track in only three months; so he's superaboundingly murdered. ◆ Followed by a superabounding donative demand, didomi'd by (one of many) who bid the most -- ◆ until outdone by a woman who doubled the bid, ◆ whose superaboundingly-ambitious, superstitious and Severe husband picked her, sight unseen, based on her horoscope (and her money); ◆ who himself superabounded in setting Rome right again, albeit with superabounding Severity. ◆ Problem was, their two kids superabounded in hatred for each other, with the result that the older kills the younger while in his mother's arms, at his accession. ◆ So the women will superaboundingly control Roman politics (pregnantly, hidden) until 235, ◆ when their superaboundingly-wise-though-young Severus Alexander, will be superaboundingly murdered for yet more money, by his own troops.
1:8, cont.	10	205	<i>sophiai kai phronesei: wisdom and reasoned thought</i>	195-205	<p>Reign of Septimius Severus. He makes son Caracalla a Caesar in 195; co-emperor, in 198. To fragment competition, Severus multiplied army and jurisprudence, setting a precedent that ultimately split the Empire due to its weight. Historians acclaim this reign as famous for its wisdom and reasoned thought in Law, how it stabilized rule.</p>	<ul style="list-style-type: none"> ◆ Severus dies in 211; Caracalla soon murders his co-regent brother Geta; by 215, his intimates try to murder him. Under him, though, Severus' alleged proscription of Christianity is ignored; and in 212, everyone becomes a Roman citizen (so they can be taxed). So Christians can hide better. The Severan persecution was against holy-roller like activity (Montanism) by Christians claiming 'secret knowledge' or 'oracular utterance'; the local populace reacted.
1:9	10	215	<i>musterion; hidden knowledge</i>	205-215	<p>Severus dies in 211; Caracalla soon murders his co-regent brother Geta; by 215, his intimates try to murder him. Under him, though, Severus' alleged proscription of Christianity is ignored; and in 212, everyone becomes a Roman citizen (so they can be taxed). So Christians can hide better. The Severan persecution was against holy-roller like activity (Montanism) by Christians claiming 'secret knowledge' or 'oracular utterance'; the local populace reacted.</p>	<p>Church keyword <i>musterion</i> is a culturally-loaded term. It means something KNOWN only to those within a group. It's a play on pregnancy, too. Paul couples the term with <i>pleromatos</i> in verse 10's first clause. This wry stress on motherhood shows the times were pregnant, which is Paul's point, in verse 10. Christ pregnant with Church on Cross, makes Church the deliverance of history, Paul's same theme since Romans 8:11-28, and Galatians 4:19.</p>

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<p>ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121 V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283 V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:9, cont.	7	222	thele (soundplay on He Wills)	215-222	<ul style="list-style-type: none"> Hindu-like, the idea of God as one supreme Being, becomes suddenly popular among pagans; Christians expect the Rapture. In 217, they finally murder Caracalla, and Macrinus -- career military -- takes his place. "probablement en mai" 218 -- Macrinus designates his own son Diadumenianus as co-emperor, and both are promptly murdered by the Julia sisters' bribing connivance. For Macrinus didn't pay the troops as well. This buy-the-Army conspiracy results in adolescent grandson Heliogabalus made Emperor in 218, at age 15 (age of manhood); Sun-baby is murdered in 222; replacing him is another grandson, Severus Alexander, newly toga'd, who Sun-baby was constrained to adopt the previous year. So each seeks his own will and purpose; Julia sisters plotted to make Elagabalus look bad, to make Severus look good. 	<p>Suddenly, Julius Africanus invents a 'bishop list' claiming Peter in Rome, to help Demetrius disparage Origen in Rome; suddenly, the word 'catholic' is used to say 'my' (Roman) church (Callistus') is better than 'yours' (Hippolytus) . See Bishop Lists by Dr. Williams. Videos on his book, start here.</p> <p>2nd εὐδοκία anaphora benchmark begins; this is 'Crisis of the 3rd Century', when Rome almost dies. Appendix I covers secular interplay; click here for spiritual interplay. In 1st benchmark, Paul tied eudokian anaphora's 2nd e to death of Trajan, then. So too here: Macrinus dies. Stresses how succession REVERSES the deceased's WILL.</p> <p>Paul will do it again in 3rd (final) benchmark, for Diocletian's death at syllable=year 316.</p>
	9	231 ⁵⁶	eudokian: good will and purpose	222-231	<p>Severus Alexander's regents are grandma Julia Maesa & his mother J. Mamaea; she proves to be a capable administrator; she well trains her son for fit rule. (Sun-baby was the son of J. Soaemias.)</p>	Alexander was pagan, but pro-Christian; his Sun-god priestly mothers made him pious; so images of Abraham and Jesus, accompanied his private devotions.
1:9, cont.	7	238 ⁷	proetheto: set before, display, offer	231-238	<ul style="list-style-type: none"> In 231 Alexander's generals beat the Sassanids, in his presence. Another serve-up: Peter-suddenly-bishop promoting Hippolytus (who used the Bishop List in 217-220's to garner favor with Severan mothers), plus his bishop-designate Pantianus, are exiled; the latter is martyred. But next at Mainz, Alexander negotiated peace with the Germans. The Roman army there felt insulted. So they murder him, in 235; they acclaim their 62-year-old general Maximinus Thrax; next both Africa and the Senate revolt, together offer four usurpers, in 238. The first two die in battle and suicide; the remaining two Senatorial appointees -- unpopular at home -- are themselves dispatched by the Praetorian Guard there -- and another teenager, known as Gordian III, is acclaimed instead. So Max marches on Rome; meanwhile, his besieging army at Aquileia is starving. So when he arrives there to relieve them in June 238, they instead get fed by killing Max and his son. Since proetheto means to 'set a meal before someone' -- hence to 'make a public offering', especially to God -- we see Paul's wry wit: all dine on prostrate Rome, ignoring God's Offer of His Own Son. For Christians TWIST and mangle Scripture to express how much they hate Jews and everyone else, instead devouring each other in spiritual civil war; rather than, dine on CHRIST. So the 'Crisis of the Third Century' is OUR fault: we eat from the wrong table. For more proof, here's our Church Father Hall of Shame. Setup, for a Decius. For God must judge us when apostate, Leviticus 26, Deut 28. But again, a 13-year-old wins the Roman meal ticket, for a little while. 	

Verse	Syllab	Cum Syllab	Key Word(s)	Period (AD)	Rulers or Events for that period (underlined text = hyperlinks)	Comments
1:10	14	252 ¹⁴	<p><i>oikonomia</i>: estate management</p> <p><i>pleromatos</i>: pregnant with cargo, on verge of content delivery.</p> <p><i>kairwn</i>: lit., 'the times', meaning TIME itself.</p>	238-252	<ul style="list-style-type: none"> ◆ Beardless Gordianus III gets Imperial meat until he's 19, and then dies from illness or murder while on campaign contra Sassanids, in 244. ◆ Army acclaims Philip the Arab in his place, with longtime Imperial manager and brother Priscus, the likely orchestrator behind it all: the man who loved to tax Eastern cargo; a rector, hidden from the publicity of Rex. But he suddenly dies, unknown how. ◆ In 248, Rome celebrated its 1000th birthday, and there were usurpers, too. Gossips claimed Philip a Christian; under whom, Catholicism ecumenized=<i>oikonomia</i>'zed, enraptured with the lie she was to be an earthly power, too. ◆ In 249, to dispatch the usurpers, Philip sent Decius, a member of the unfriendly-to-Philip, Senate. The latter's army dispatched the usurpers, but then acclaimed Decius Emperor instead; so also dispatched Philip and his heir-appointed son. ◆ Decius begins the estate management of SPQR by courting the Senate, thus claiming to return to the glory days of Republican Rome. This included reviving the office of censor, given the much-respected Valerian in 251. Consequently, each person in the empire had to furnish written proof (<i>libelli</i>) that he sacrificed to the gods of Rome (same idea as the loyalty oath of Octavian). Since Christianity was an in-your-face, Let's-reject-Romans 11, hostile-to-Empire political movement with ZERO faith in God, Christians were targeted – if not by Decius, then by the locals who had to administer this law. For God was punishing us. ◆ It's now 251. Decius himself won't live long enough to see the effects of his attempt to TURN BACK TIME. He dies in battle or maybe murdered during battle on July 1: the Senate glorified him a tad too much, so you can't be sure of any grief. ◆ Tearfully, the army appointed another senator-general, Trebonianus Gallus in his place; of course the Senate confirmed it. ◆ The 40-something Gallus, still warring with the Goths, instead makes a too-quick-and-shameful peace, then rushes to Rome, which suffers from the plague. ◆ Meanwhile, the Roman charged with administering the treaty (Gallus made) to appease the Goths, Aemilianus aka Aemilian -- reneges. (Whether he instigated the breach or was prompted to it by Scythian aka Gothic hostility, is unclear.) He instead defeats the Goths; so his grateful troops proclaim Aemilian Emperor, instead. ◆ It's now 252. Persians attack Roman garrisons and defeat them. Stage set for another battle. 	
<p>ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121</p> <p>V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283</p> <p>V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:10, cont.	8	260	<p><i>anakephalews thasthai</i>: to sum up, bring under One Head</p>	252-260	<ul style="list-style-type: none"> ◆ It's now 253. The erstwhile censor Valerian was then in Rhaetia; Gallus ordered him back south to Rome to defend against Aemilian. August 253: Gallus' troops opt to kill him and his son Volusianus, and instead join Aemilianus. ◆ This prompts Valerian to march to Rome against Aemilian, and the troops under the latter, to switch allegiance and kill him. ◆ So Valerian comes to power in September of 253. ◆ Valerian then gets his son Gallienus ratified as Caesar, and assigns to him the West. This will change Roman history forever: the empire is now legally divided. Thus God delivers Time: for Gallienus in the West, <u>is not disposed</u> to persecuting Christians, or to giving the Catholic Church, sole voice. In the East, Rome lacks sufficient control; so Persia now makes nice with anyone who will ally against Rome. So this division PROTECTS BIBLE IN THE WEST despite a clergy ignorant of the Spirit, substituting Him with chastity and justifying anti-semitism even after Decius; thus justifying a 'whirlwind' named Diocletian. ◆ Valerian himself then goes off to even up the score with the Persians, but in 259-260 his troops are defeated by plague; hence he sues for peace; instead, he is humiliatingly killed by Persian king Shophur aka Sapor. SPQR is too weak to revenge him. So now divided SPQR, has only one Head. Sorta. 	

Verse	Syllab	Cum Syllab	Key Word(s)	Period (AD)	Rulers or Events for that period (underlined text = hyperlinks)	Comments
1:10, cont.	7	267	everything in Christ	260-267	<p>This period covers Gallienus' remaining rule. It's a tangled tale.</p> <ul style="list-style-type: none"> ◆ Rome breaks up into regions, each with its own self-declared ruler. ◆ The plague continues, too. ◆ So Gallienus is forced to innovate and operate on interior lines. ◆ He expands the freedom of commoners to hold higher military posts while curtailing that of the nobility to do the same; he reinforces this independence by creating smaller and swifter military units; ◆ he buttresses this with edicts granting more freedom of religion, versus his dad's policies. ◆ So he lets Gaul, go. ◆ He focuses on local popularity, and sponsors lavish entertainment. ◆ Militarily, he gets welcome help from Odenathus of Palmyra, thus easing threats against Gallienus from the East for the next five years. ◆ Odenathus is assassinated in 267, and his militarily-astute wife Zenobia takes over. ◆ As a result of all this fragmentation, Christianity is free to grow. But of course, Christians don't grow. But Bible gets preserved. 	
<p>ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121 V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283 V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:10, cont.	8	275	everything in the heavens	267-275	<ul style="list-style-type: none"> ◆ By 268, all these concessions by Gallienus prove too much for the Senate; so they help the Praetorian guard, kill him in Greece. One of the likely conspirators, Claudius II 'Gothicus', takes over. He will die of the plague while on campaign against the Goths, which he finally wins, dying in 270. ◆ His designated successor, was immediately contested. Soldiers replaced Claudius' brother Quintillus with Aurelian, probably with the latter's connivance. ◆ Barbarian incursions kept Aurelian busy in the field; other usurpers with their own armies, kept him campaigning as well. Through a combination of negotiation or military skill, he defeated rivals, ◆ but in the process reconstituted Dacia solely on the south bank of the Danube, in effect abandoning its northern territory. That rankled his troops. <i>Trajan fought (against Decebalus) more than five years for that territory, at much cost to Rome.</i> ◆ By contrast, in 272 Aurelian nobly bested Zenobia in the East; ◆ then in 274, Tetricus in the west -- chafing under a female leader -- defected to Aurelian. ◆ Both vanquished foe having betrayed their former allies, were rewarded with comfortable lives in Rome. ◆ Now Aurelian could focus attention on reforming the economic situation, having temporarily consolidated his territory. To this end he reforms coinage and worship to ONE god, Sol Invictus (introduced by Heliogabalus, for which cause the latter was evicted from life). Thus the heavens are claimed to be united, too. Sol's birthday is 25 December, which was likely Chanukah in 4 BC, when the Lord was born (Jewish calendar likely wasn't intercalated, as I explained in http://www.brainout.net/PassPlot.htm#HisBday). ◆ So that left him with a need to defeat the Persians. He was on his way to do that, when one of his secretaries who feared what the reform might reveal, successfully plotted with others to murder Aurelian, Fall 275. 	

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1:10, cont.	8	283	everything on earth	275-283	<ul style="list-style-type: none"> In rare orderly fashion, Tacitus was acclaimed and then affirmed by the Senate to replace Aurelian. Then Tacitus died of illness or murder, just after defeating the Goths again, in 276. After a brief contest, Probus becomes the next Emperor that summer. Through a series of either brilliant or at least plucky maneuvers, he manages to check the many barbarian incursions and usurpers during his six-year reign. The last usurper, however, won over Probus' own troops, who kill him in the Fall of 282. The last usurper's name? Carus. This latter immediately designates his two sons Numerian and Carinus as Caesars, <i>again keeping SPQR divided</i>, with Carinus taking the West. Under them, is a temperamental, charismatic, superstitious man; in his youth, a gypsy prophesied he'd become Emperor, once he killed a boar. <i>So this guy long dreamed he'd be Emperor. His name? At the time, Diocles, which in Greek sounds like steal, scoff, break in two. Or, if you want to mix misspelled Greek and Latin, God-called. But later? Diocletian.</i> Diocletian's big goal in life was to unite SPQR under himself. <i>Everything on earth. Click here to download an insightful 1876 analysis, from Google.</i> It's vital to grasp Diocles' mindset, as he forever stamped Rome, and is the archetype personality Daniel 11 depicts. <i>Click here for another great book</i> on the man and his times; or <i>click here</i>, for the videos on the book. Paul carefully words Eph1:10-11 to focus on this man's rule, so a) Christians know how to read Time and thus flee, plus b) so we can appreciate God's Own Detailed Inheritance Plan for our lives. Diocletian unwittingly represents the worst of Satan's plan for the Tribulation, and the Best of God's plan for our own free unity in Christ. It ends up a cyclical trend of history. So Diocletian personally dates his own accession based on Carus' death, which perhaps Diocletian helped cause, in 283. Hebrew priestly course named 'boar' (17th course, <i>Hezir</i>), started near July 20th. So Diocles <i>ho hus gets to be huio</i>s. So his former chief's sons, <i>die as strangely as their dad</i>, in the months between Christmas 283 (Carus), and July 284 (Numerian, and Carinus soon after; later scholarship says November 284). 	
<p>ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121</p> <p>V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283</p> <p>V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:11	8	291	inherit	283-291	<ul style="list-style-type: none"> Per Diocletian's own standard, his rule begins Christmas 283, when Carus dies. Diocletian claims December 22 as his birthday, too. Cute. Diocletian is a totalistic, committed (and hence autocratic), methodical and ascetic, temperamental and affable, stern and superstitious man, married to a Christian sympathizer (and apparently in love with her), surrounded by beloved Christian subordinates. He is obsessed with Empire, unity, uniformity. He will thus end up losing all he loves. So he has an elaborate inheritance plan, too. For that plan is to have a co-emperor with him who does all the fighting, whilst he -- Diocletian -- runs the empire. To that end, Diocletian straightaway appoints Maximianus, in 285. <i>Good cop, bad cop.</i> Diocletian next institutes massive reforms of every kind. He reorganizes military and political districts, first. He halves the sizes so doubles the districts, bureaucracy; constructs a perimeter of troop deployments, walls, fortifications akin to the later Maginot Line. Italy -- except Rome and her prestigious suburbs -- is now taxed, too. (His governmental organization forms the model for the Roman Catholic Church, which will ape his structures and even vocabulary.) Top-heavy. Over-regulated. High maintenance. A kingdom of martinets. Founded on magic. Diocletian begins a campaign to gloss over past history, like the cartouche-erasing Ramses; or, Augustus' use of the <i>Aeneid</i>. 	

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					<ul style="list-style-type: none"> ◆ To that end, he returns to Roman religion on a superficially-oriental model, making the <i>Augusti</i>, officials of Jove (Diocletian) and Hercules (Maximian) -- so converse with them becomes distant, rare, ostentatious. The idea is to inculcate awe. ◆ Diocletian also sidelines the Senate, with a combination of adroit moves to shift economic and political strength OUTSIDE Rome. His long-term plan is to base all key operations beyond the Senate's grasp, while shallowly but sincerely, honoring them. Thus does the barbarian threat reduce, as power spreads and comes TO them. But it serves to fragment, Rome. That, of course, is the main strategic goal. He converted the Empire into absolute rule. ◆ So Diocletian manages to spend less and less time IN Rome, a place whose licentiousness, he abhors. Gifted appeasements to the Senate, appeals to dignity, quietly halving the Praetorian guard -- all the while, pleading barbarian incursions and usurper threats as the <i>raison d'etre</i>. Meanwhile, Diocletian diffuses military power via those many fortifications and walls. Just as Augustus, but with more palaver. For Diocletian deemed himself a second Augustus. And the Senate, so long as it was honored, willingly considered him one. 	
<p style="text-align: center;"> ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121 V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283 V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434 </p>						
1:11, cont.	10	301 ⁴⁹	Foreordained per Temple Shewbread Plan	291-301	<ul style="list-style-type: none"> ◆ Meanwhile, Maximian and his generals -- soon to become Caesars -- run around SPQR fighting barbarians and usurpers. They are too busy and surfeited with honor, to officially rebel, themselves; so they bide their time, and undercut Diocletian's (often disastrous) designs in other ways. They reduce usurpations among the troops; especially, in Britain (Constantius). ◆ In 293, two Caesars are appointed to replace the <i>Augusti</i> in 20 years, retroactively based on Diocletian's official 285 accession. Clever baking plan for all would-be Caesars; new Caesars also had to appoint their own Caesars. ◆ To that end, Diocletian appoints both Constantius I and Galerian as the Caesars. ◆ Constantius must marry Maximianus' daughter Theodora; Galerian must marry Diocletian's daughter Valeria. Both Caesars had women they had to set aside. Both had sons whom the new wives adopted. ◆ This Tetrarchy (modern historians' term) provides each of the Four with his own territory; Diocletian retains supreme authority. Edicts are jointly signed, and hold true for all; enforcement varies. Constantius at times has Spain, Gaul and Britain. Maximian has Italy, Africa. Galerius has mostly Germany (incl. West Russia and lands north of Italy proper). Diocletian retains the East. ◆ Under Diocletian and long living with him, is a young apprentice: son of Constantius I Paleface, named Constantine. Some historians claim Constantine was a hostage of Galerius. After Diocletian's retirement, he was hostage; but not earlier. Bet ya money, Constantine was the son Diocletian wished he'd had; the latter, was the father Galerius wished he'd had. So Galerius was jealous of anyone who had Diocletian's affection. (How else explain Galerius' insecure behavior, threatening Maximian and insisting on TWO unrelated 'Caesars' as HIS OWN appointees? Galerius must have been jealous. You can't call Galerius' first two choices, good statecraft. He picked YES men. He was only entitled to ONE 'Caesar', but wanted TWO. Petulantly.) ◆ In 295, Diocletian begins building his retirement home in what we call Croatia. For he feels secure. ◆ In 301, He institutes a state-regulated economy so that prices and jobs one can hold, are all state-determined; it was preceded by coinage value problems, hence an indiction scheme. Such regulation ruins the economy, creates capital flight; the inevitable black market and tax evasion, all result; it wasn't enforced, long. But Constantine will continue most of Diocletian's changes. 	

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1:11, cont.	7	308 ⁷	God works everything together	301-308	<ul style="list-style-type: none"> ◆ In 303, whether premeditated or in a fit of pique, Diocletian issues the first two of four edicts expressly persecuting Christians. Here we get full insight into the relationships. (The 1876 analysis of Diocletian persecution is well-written piece: I mostly stick to Mason's summary there, in what follows.) Eusebius was contemporary. Here is TD Barnes' account: he divides this persecution in two phases, one in 299 and the other in 303. He also says that Porphyry began writing at this time. Porphyry was a courtier. ◆ Impetus: the superstitious Diocletian was getting haruspices that (conveniently) the priests said were blocked, as 'atheists' (Christians) were present. Maybe Galerius tried to separate Diocletian from his wife, daughter (= Galerius' wife, whom he hated); and from his closest servants. As what drove Diocletian was UNITY, LOYALTY and COMMITMENT, he was incensed; he demanded their removal.. or participation. Some do, some don't. He calms down, gets oracular reply – which of course conforms to Galerius' position. This prompts upset but no retaliation, for Diocletian is loyal to underlings, too. So Galerius is frustrated, and maybe sponsors a palace fire – in any event, he blames the Christians. Diocletian rages; hence his trusted servants are tortured and then killed; he compels his wife and daughter to sacrifice to the gods. Hence the edicts. King Lear story, really. Purim story, too: <i>for like Haman, they consulted 'the gods', chose first Edict to begin on Terminalia (23 February 303); that would have been same week or even day, as Jewish Purim.</i> Second Edict was promulgated by (next?) summertime. ◆ The edicts become a model for the post-Constantinian Christian emperors and RCC persecutions of Christians; Constantine himself increasingly adopts Diocletian's proscriptions, here against pagans and Jews; all this, under instigation BY Catholics. Idea that the 'wrong' faiths are unpatriotic; same <i>raison d'etre</i>, as always in Rome. Muslims and Hitler, will later emulate him. ◆ To wit: any Christian forfeits all his offices and if he has none, his rights; all clergy are jailed; worship assembly is forbidden; all churches are burnt, and their property confiscated; especially, all Bibles are to be confiscated and burnt; anyone can recant simply by sacrificing to the gods. The local constabulary are empowered to do house by house searches, if need be. They were remarkably efficient. Almost no Bibles or lectionaries from the period, survive. ◆ Torture is forbidden, but if a different crime is committed, torture and even execution may be used. So the locals egg the already-arrogant Christians, to commit crimes like refusing to answer questions or badmouthing the state. Then, they are tortured. Gruesomely. ◆ Galerius and his allies will later form the other two edicts, which allow any kind of confiscation, torture or execution, slavery, etc. Targets are Jews and Christians. (Constantine and Sons too will eventually adopt this at RCC insistence.) ◆ This persecution lasts largely until Galerius dies in 311, with periods of respite. Appearing to confess to his error as he dies, Galerian's last edict seeks to sow division into Christianity by defining only one allowed VERSION of it. But his dying gambit doesn't work. The persecution never takes hold in Constantius' territory; and is only intermittently applied everywhere else, to curry favor with Galerius (i.e., by Maxentius, Daza, etc). ◆ During this time Tiridates becomes a Christian, thus Parthia becomes a haven for those fleeing Galerius and Diocletian. ◆ In 304, Diocletian suffers an illness that might have been a stroke or even cancer, just after celebrating his 20th anniversary (based on Carus' death) with a triumphal-like procession, in Rome. He is a broken man, afterwards. 	

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					<ul style="list-style-type: none"> ◆ Diocletian himself, thus retires in 305, and makes Maximian do it, too. ◆ Also during this time, the Tetrarchy and their designates, war with each other. ◆ In 306, Constantine manages to escape his 'host' Galerius, fleeing to his dad in Britain, where Paleface then dies, in York. The troops acclaim Constantine Emperor; since Diocletian maybe wanted that all along, Galerius is forced to acknowledge it. (Big debate here, among scholars.) ◆ But not without a fight. Galerius first nominates his own Caesars: starting with, a too-gullible Severus. Diocletian privately protests, but goes on tending his cabbages and Sun statuary. ◆ By contrast Maximian, maybe fomenting or reacting (stories contradict) -- comes back to power when his own son Maxentius (married to Galerius' daughter!) rebels at Galerius' choice, still 306. Italy -- chafing under taxation -- is Maxentius' target; both dad and son pretend allegiance yet wrangle for power there. ◆ Galerius sends Severus to put them down; Severus is then tricked by Maximianus into surrender and <i>open-the-veins</i> execution, 307. This same Max then took his other daughter (Fausta) to marry and thus gain support of the armed-but-alooof Constantine. He weds, talks nice, does nothing. ◆ So Galerius advances to Rome himself, 307. Maxentius (like a later Stalin) used the huge territory between them to logistically defeat Galerius -- who furiously retreated home, wrecking everything in his path. That bought a little time, and apparently Maximian returned to Rome in time to celebrate (or compete) with his son. Panegyrics reveal the propaganda of this time. ◆ Maximian then goes to Diocletian in November 308 and still gets no help, at Carnuntum. ◆ Not to be outdone, Galerius at that same meeting, tries to curry favor with Constantine by recognizing him as Augustus -- this, (maybe) two years after Constantine had already been Emperor of his territory, signing edicts, etc. Clear hypocrisy. ◆ Galerius back in 305 had also crowned his nephew, Daza (aka Daia); but now, <i>après</i> Severus -- Licinius. Galerius wanted Licinius to replace Constantine. Diocletian protested privately. Daza got Palestine and Syria. <i>Protecting the rear</i>. 	
<p style="text-align: center;">ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121</p> <p>V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283</p> <p>V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:11, cont.	12	320	thele (soundplay on He Wills)	308-320	<ul style="list-style-type: none"> ◆ 3rd (final) εὐδοκίαν anaphora benchmark begins here. Just as the eta in thelematos signified Trajan's death (1st benchmark, 117) and then Macrinus (2nd benchmark, 218), with surprising 'heirs' taking over instead; so too this 3rd anaphora pegs the eta in thelematos = 316, when Diocletian dies. <p>Note how each deceased's successor UNDOES what the deceased had intended. Hadrian lost territory Trajan gained, but consolidated imperial administration that Trajan almost lost; against dying Macrinus' plan, the Julia sisters restored Senate control and fractious leadership leading to civil war; now we see how the Tetarchy dissolves the Empire within a generation after Diocletian's death, becoming a shell of squabbling, power-mad, religious types. <i>All in the name of GOD...</i> Click here for the chrono interplay Paul depicts via this Triune eudokia anaphora.</p>	

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			His Own Standards of Delight, Will, Purpose		<ul style="list-style-type: none"> ◆ So in 308, stage set for Constantine's takeover, and God's freeing Christians in SPQR and Parthia. Eusebius writes about him. ◆ So now Maximian, enraged his own son-in-law Constantine won't help, returns to Gaul and tries to kill him or returns because Maxentius is trying to kill him. That same link echoes the usual account that Constantine next catches the old man trying to assassinate him, then executes or (stories conflict) has Max commit suicide, 310. [Gibbon's story differs (Chapter XIV, p.353-4 of my 1880 set): says that while Constantine was away fighting, Max resumed the purple, seized Arles and its money, on pretext Constantine died. The latter rushed back, besieged Arles, which then executed Max. But they told people Max strangled himself. Barnes says Constantine made up the assassination story, too.] ◆ Maxentius thus consolidated his Roman base, got control over his father's old lands. ◆ Then Daza declared himself Augustus, too. But he did not compete with Galerius or Licinius. (Some say he did this just after Licinius was nominated; others, just after Maximian died. The latter seems more plausible, as Galerius was then weaker.) ◆ Meanwhile, Constantine plays first version of his in hoc bimbo game using PAGAN gods, vision of Apollo offering him 120 years victory! -- back in 310. So hey: just change the WHO and the sign, in 312. Sucker born every minute. ◆ Over the course of a year, Galerius dies of genital disease (look for [4] after the '40' in that list), maybe like Herod's: May 311. ◆ [TD Barnes and some others argue Diocletian died later in 311 (or 312); but as shown in Appendix II, 316 deserves its mainstream scholar support. "Lactantius and Constantine" Author(s): T. D. Barnes Source: <i>The Journal of Roman Studies</i>, Vol. 63 (1973), pp. 29-46. (You can download it from JSTOR or Scribd.) I'd bet Barnes' footnote 39 mistakes 'supererat' in Lactantius 42, as referencing life rather than office of Imperator.] ◆ Daza seizes Galerius' realm, makes a treaty with Licinius to split it up. Secretly makes nice with Maxentius, too. ◆ Not to be upstaged by Galerius' dying edict, in comes 312, a real or expedient conversion and vision of Christ, surprise surprise in hoc signo mentioribus: Constantine beats Maxentius (who drowns per 40[7] in A.Victor), takes over Italy. God doesn't 'do' visions, post-Canon. So either it's a hoax, or demons did it to Constantine. But God used him, just as God used Pharaoh. ◆ Constantine and Licinius thus team up, issue the so-called Edict of Milan, February 313. (Compare page 662 here. Notice how the rulers do not commit to any one idea of God.) Total religious freedom, restitution of property that the persecutions ravaged. Team up in marriage, too, with Licinius marrying Constantine's half-sister. ◆ That Edict and teamup form a massive strategic blow to Daza, who like Licinius (until the Edict), was busy persecuting Christians and Jews within his own territories. Now he's the odd man out. ◆ Daza desperately attacks Byzantium, succeeds, hits Heraclea, Licinius responding and defeating, Daza fleeing in disguise, then rallies at Cilician Gates; by summer 313, Daia is dead; his wife and kids murdered, too. ◆ But hey: then Licinius the former Galerius lackey-persecutor, put the Edict of Milan in force, within Daia's former realm. Whew. Home of Israel and Christianity can finally breathe again. Licinius spends the rest of the year fighting Persians. ◆ In 313-314, Constantine's realm, the fractious Christians huff hot air; same old games as first century, just like Jews go to Romans to accuse Christ and apostles; Christians go to local proconsuls to accuse other Christians -- to Constantine, who God used to free them. The seditious Donatists and the Arians vex him with their quarrels. Going to Caesar, instead of God; just as the Jews, back in Isaiah 36. No Hezekiahs, here. Proof Christianity was in the toilet, just as Paul shows, here in verse 11. When Constantine doesn't cave in, they start playing terrorist. Real Christian behavior, huh. Now Diocletian's edicts, are partly vindicated. It wasn't about faith: it was about political power, using CLAIMS of faith, to get that power: just as Revelation 17 	

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					<p>warned, back in 96AD. That was man's 'delight'. But God used it to fragment attention so Christians could stay free.</p> <ul style="list-style-type: none"> ♦ Fall, 314 or more likely, 317: Licinius and Constantine, alleged pact-mates and brothers-in-law, now war with each other. It's a family thing. Royal Family. Of God. Ignoring Him. So they battle and lose lives, Constantine wins, but nothing resolved. An uneasy truce resumes. ♦ In 315, Licinius seeks to kill Galerius' wife, daughter, son. This tangled story's proper sequence might prove when Diocletian really died. Gibbon (XIV, p.367-8 in my 1880 copy) and Lactantius (d. M. P. 39-51) say: <ol style="list-style-type: none"> 1) they are with Daia, in 311. 2) Valeria refuses to marry Daia, is robbed, banished, harassed. 3) Valeria writes to Diocletian (so he's still alive), who in turn petitions Daia in vain; but then he dies in battle, with Licinius. 4) They flee to Licinius, who at first makes nice in order to trick and then murder, all potential rivals; so they flee him, again. 5) Then their alleged (not-believable) 15 months' wandering, then beheaded and thrown into the sea. No one helps, no one mourns. Why? So much for Constantine's alleged vision and Licinius' alleged angel! <i>In hoc biblio, ignoramus!</i> ♦ Next in this sordid soap opera: the scion of it all, broken-hearted Diocletian, dies at home amid his veggies and stone cold monuments, 3 December 316. 33-year anniversary of the Lord's Birthday on which Carus died. <i>Yeah, missed the mark. Some claim Diocles suicided</i> to avoid being taken by Constantine and Licinius. Click here for why this 316 date makes more sense. ♦ Just after Diocletian dies, the boys Constantine and Licinius next war, autumn - December+ 316, Constantine again winning by March 1 317. Licinius then cedes his European territory, gets rid of his co-emperor Valens, in return for his 20-month old son being a 'caesar' with Constantine's sons. ♦ So between 318 and 323, Licinius turns rabidly anti-Christian. Maybe Christians in his realm aligned with Constantine and Licinius felt threatened, since his persecution edicts focused on prohibiting clergy teaching and religious assembly within city walls, denying military service to Christians. As true under Diocletian, Licinius' rules are defensive, implying Christians were seditious (search on 'Licinius', here). TD Barnes tells quite the opposite story. And then explains Licinius' reversal. ♦ Still 318, back again in Constantine's realm, the demon-possessed Christians agitate to Caesar (not to God), to get rid of the Arians. They learned nothing from being locked up, under Diocletian. Now they are just like him. ♦ So far, this story is like the Godfather trilogy, with no good guys. Except, as with Pharaoh, God worked out His Will for Bible and Christian safety. Now, through 320, Licinius plays Pharaoh, reneging on his promise; whether in self-defense, or offensive malice. So he's the last guy to go. <i>Lectio, lectionis. Ego rego, Deum nego.</i> 	
<p>ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121</p> <p>V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283</p> <p>V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:12	14	334	that we should BECOME the praise of His Glory	320-334	<ul style="list-style-type: none"> ♦ 321: An uneasy peace again ensues with Licinius, while Constantine again deals with the fractious Christians in his own realm. ♦ Then Sarmatians attacked; next, Goths; so Constantine had to transit Thrace. Licinius (or Constantine) made that a pretext to resume war. ♦ 324 through the spring of 325, on land and sea, they fight. 324 Licinius finally gives up, is imprisoned but apparently still plotting, so he's put to death that spring. <i>Sic transit gloria mundi</i>, and <i>qui se non proficit</i> in Doctrine, <i>deficit</i> in everything else. 	

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					<ul style="list-style-type: none"> ◆ Constantine is left as sole ruler, praised by the world's ideas of glory; but his family still fights him. Now instead of King Lear, it's <i>THE HERODS</i> rerun. Constantine executes his wife and son Crispus, in 326. Allegations they were 'involved', golly. No male from his loins will rule, after the first generation. So you are to know this is not God's man, nor his kids, Deut 28:15-18. ◆ End 324-330, Constantine builds his 'New Rome', replete with seven man-made hills, Byzantium now renamed Constantinople, thus marginalizing the old Rome; yet aping it. <i>Did no one recall Revelation 17? Or, when Nero and Commodus renamed everything, what that meant?</i> ◆ This relocation alerts devout Christians to leave the East. When buildings rise but Word's Freedom falls, it's time to run: now Church has political control. It spells burnt Bibles and persecutions for all deemed heretics. The persecuted becomes the Grand Inquisitor. For Constantine united church and state, intermittently persecuted Jews and pagans (search on 'Jew', here). Constantine intended to control Church; but they, controlled him and his successors. So that symbiosis of evil purpose would become permanent, and undo the Empire. ◆ Of course, Christians then and since imagine they glorify God by emulating pagans. For Constantine continued what Diocletian set in motion, ostentation, complex bureaucracy to limit power, state-run economy, persecutions. ◆ Constantine's three boys are made Caesars on Christmas, 333. God's wit via Paul is shocking: they didn't know this convergence; they thought the world was 1000+ years older, than it was. His successors will war over Trinity, kill Jews and other Christians, for the next 1000 years. And they will hallucinate they glorify God. (Or maybe only Constans, in 333. More ironic.) ◆ This is Paul's 2nd ΕΤΑΛΛΙΝΟΙ benchmark. Tie to first epainon benchmark: in both 133 and 333-334, a city was razed and a corrupt Roman one, was built atop it. Paul equates Constantine with pagan Rome, Antiochus IV Epiphanes. City construction began on 490th anniversary of Antiochus' desecration of Temple. Anti-parallel to 1Kings8. Jews begin to live there in the 320's, during construction; thus access to OT Bible in Hebrew, Greek, Aramaic is available APART from Church control. Click here for the close of the epainon anaphora. ◆ So of course from 332-334, the barbarians invaded the more. This fragments state ability to persecute dissent. Whew. 	
<p style="text-align: center;">ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121</p> <p>V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283</p> <p>V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:12, cont.	9	343 ³⁵	proelpikotas: Firstfruits	334-343	<ul style="list-style-type: none"> ◆ Constantine dies on Pentecost, 337. Of course, you know 'firstfruits' kicks off the count to Pentecost.. right? Can God be more pointed?? [Firstfruits begins piggybacked on the last day of Passover week, per Bible, Numbers 28:26. But even if you count it wrongly, starting the day after first Passover sabbath: 'Pentecost' it still has the same meaning, even if celebrated on the WRONG DAY; as they did, back then. Ouch.] ◆ At his father's death, Constantius II spends the next six months murdering most of the male family ("massacre of the princes"), allegedly to prevent usurpations. Remaining are the three sons, Julian, and Gallus. Both will become usurpers. Gives new meaning to 'firstfruits', huh. (Chief historian for this time is Ammianus, online in Latin or English.) <p>So just as God cut out Levi's 'fruits' for cutting out Shechem males, so too Constantine's male heirs will be cut off. They are:</p> <ul style="list-style-type: none"> ◆ Constantine II, who lives 3 more years; he got the West. But wanted the whole empire. He released the jailed Athanasius, fought with his brothers over Trinity(!), and died in battle trying to take over the realm of his brother Constans. 	

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					<ul style="list-style-type: none"> ◆ Constantius II, who lives until 361; he would spend his life fighting, too. He got the East, then got the rest. His laws attack Jews (search on 'Jews', here); in 339, it is a CAPITAL CRIME for a Jew to marry a Christian, or even to proselytize. That tells you getting Hebrew Bible, was popular. Again, 334 is 2nd epainon anaphora benchmark. So God condemns the Church and secular rulers, shows HIS PURPOSE FOR THE FEW is yet achieved, by parallel with the first and final benchmarks. Click here for the timing interplay via the Triune eudokia anaphora, for it 'births' the epainon. ◆ Constans, who only lives until 350. He got Italy, Africa, Illyricum, Macedonia and Achaea, but after Constantine II attacked him and died, Constans inherited the West, as well. Then he dies. This will put the Empire under the persecuting Constantius II. ◆ The 'firstfruits' of Constantine's legacy, was murder among Christians, too. Arians and Trinitarians argued, knifed and killed each other everywhere; you argued with the guy mending your shoes, over whether Christ was God; if you went to the Hippodrome/Circus Maximus you bet on the Blues or the Greens -- based on whether you were Trinitarian or Arian; then you might enjoy murder, for dessert. They would still be at it, 200 years later (click then search on 'blues'). ◆ Each sect denounced the other one to the Emperor; and since now the Emperors themselves were divided between Trinitarian and Arian -- everyone got persecuted, their dead bodies waved before God, as each side hallucinated itself as honoring Him. Dio-cletian, anyone? What became the Codex Justinianus still contains samples of their sordid edicts. Full Code here. 	
1:13	9	352	hearing	343-352	<ul style="list-style-type: none"> ◆ Trinitarian and spiritually-deaf Constans, banned pagan sacrifices and involved himself in Church squabbles. 2 Tim 2:26-3:7: always hearing, never learning. So never hearing, even when listening. So the rest of his short life is spent fighting; he loses empire and life to usurper Magnentius, in 350. Get this: Constans previously saved Magnentius from death due to sedition. ◆ This fraternal strife -- now allegedly over <i>whether Trinity or Christ is both God and Man?! -- continues through 352. They and their colluding, warring popes and bishops, all ignore the NT in Greek, their native tongue. Ever hearing, never listening!</i> 	
1:13, cont.	8	360	Word of Truth	352-360	<ul style="list-style-type: none"> ◆ Deafness is contagious. So is short rule. Usurper Magnentius will be gone by mid-August, 353. When Constantius II won, Magnentius suicides, but only after he first tried to murder his own family. Nice guy. ◆ Meanwhile Constantius II rules with bad underlings. By 353 he inherited ALL the territory, so can't be good in so short a span. ◆ He realizes his folly in murdering the Constantinian males, so in 355 appoints his cousin, the philosophic and affable Julian, as Caesar. At this point, Julian, though raised Christian, has instead adopted an offshoot of Neo-Platonism; so will write much to argue against 'the Galileans', aka Christianity. So much for hearing of the Word of Truth! ◆ Julian as Caesar, repeatedly defeats the barbarians, is loved by the troops; so Constantius II gets jealous, orders troops redeployed, so to distance them from Julian; that, plus the bad underlings, generate so much common resentment, in January or February of 360, the army proclaims Julian emperor. 	
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1:13, cont.	12	372	Official Proclamation of Salvation	360-372	<ul style="list-style-type: none"> ◆ Through 360-361, the two cousins negotiate, intrigue, avoid civil war. By summer, Julian decides to fight. Constantius II arms, too: before they fight, Constantius II dies in November 361. His Official Proclamation saved Julian, named him as successor. ◆ So in 362, the empire is under one head: Julian, who next openly declares he's pagan but acts like a saint; institutes some much-needed governmental reforms -- and begins a Maoistic Hundred Flowers movement for Christians. He rescinds edicts against Christians, but claims Christianity is an apostasy from Judaism, cajoles Christians for murdering their rivals, yet lets them do it, just the same. Book III of Theodoret on Julian is biased, but has some details. Read AureliusVictor for the contra. ◆ When his efforts don't stop conversions, Julian next issues edicts to stop Christianity from being taught. He apes Daia's pagan copycatting of the ekklesia, to structurally compete with Christians and their good deeds. For he was affronted that patronage should come from Christians, rather than from the Emperor. Daniel 11:36, anyone? Ooops. ◆ Next year, lured into a desert ambush by some cut-nosed Persian spies, Julian dies from a battle wound while trying to besiege Ctesiphon (thinking himself another Alexander), 26 June 363. On his deathbed, he claimed to regard death as "union with heavens and the stars." Since he was a believer as a child, he got his wish: SAVED. <i>Surprise surprise: Jesus lives, after all.</i> ◆ Succeeding Julian, is his Christian longtime confidant, named Jovian. Whether by Julian's dying appointment or troop acclamation, Jovian becomes Emperor; he cedes most of Diocletian's Persian gains, to Shaphur II; then, leads the troops in retreat. He dies, eight months later, in February 364. (There are conflicting reports on how he died, whether from bad food or fumes; he was on his way back to Constantinople. Eutropius claims that was the 1,19th year AUC, two years later than expected?) Jovian's writing and edicts show he wanted to restore Church political powers enjoyed under Constantine, plus a food dole; but officially, this brief time was generally tolerance for paganism, too. ◆ Succeeding him, is Valentinian. During 364, There was protracted negotiation with the army over his appointment, and he finally specified his brother Valens as co-emperor to run the East. ◆ This was provisionally accepted. But Valens, new to power and inexperienced, was more or less hung out to dry, ◆ as Valentinian had to deal with barbarian incursions in the West. He does so, for the next ten years. 	
1:13, cont.	7	379	believing	372-379	<ul style="list-style-type: none"> ◆ Both rulers continue to deal with the barbarians and usurpers in their empires. The pair also begin to assimilate the barbarians into their lands and imperial households, rather than merely fight them; in effect, elevate them within Roman society. Romans resent 'foreigners' gaining prestige, never mind, it reduced war expenses. So domestic problems increase. ◆ Domestic policy under Valentinian was troubled mostly by taxation revolts, animosity with the Senate, and Christian activists. Valentinian tried to secure the former and avoid the latter, with uneven intent and success. ◆ Domestic policy under Valens was similarly troubled, and he took an active role in alternately persecuting Christian or pagan activists who were agitating in his realm. ◆ In November 375, Valentinian, while negotiating for peace with the crafty Quadi, suffered apoplexy or a stroke, and died. [p.155 of my <i>Military Encyclopedia</i> by Dupuy and Dupuy (2nd Revised Edition) says Valentinian was instead planning his next campaign. Didn't say the source.] ◆ As a result, his Western empire splits between his two sons, Gratian and Valentinian II, aged 16 and 4, respectively. So now we have a return to child-Emperors controlled by the adults over them. Valentinian had Gratian marry Constantius II's daughter, the year before; they will be childless. Both teenagers would only live another 8 years. 	

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					<ul style="list-style-type: none"> ◆ Valens, would only live 3. Tragic story. In 378, the Huns invaded Goth lands; the Goths asked Valens for entry; he gladly accepted, to get more troops for his war with Persia; but the Gothic resettlement went awry, with Huns and Alani mixed in; Romans in charge of resettlement, abused the Goths, who then revolted; they bested the Romans and ransacked Thrace. So Valens had to fight. He met them at Adrianople with too few troops. Both sides were in battle position; while in pre-battle negotiation, a Roman unit accidentally sallied on the field; this was construed as a double-cross. So both armies fight, Valens flees and dies, August 9, 261 years after Trajan -- burnt alive in a tower. Rome called it her worst defeat since Cannae. 	
<p style="text-align: center;">ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121 V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283 V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:13, cont.	9	388	Sealed	379-388	<ul style="list-style-type: none"> ◆ Gratian became Emperor over Valens' territory, and appointed Theodosius to defeat the Goths. On January 19, 379, he sealed Theodosius, as Augustus. Meanwhile, the pushy Christian priests used Church as a ultimatum, a weapon: if Gratian and Theodosius didn't behave by persecuting Jews, pagans and Christians the priests disliked, the Emperors would be sealed away from entering Church. Despicable. Here is a sampling those vile Edicts. Another sampling. <div style="border: 1px dashed blue; padding: 5px; margin: 5px 0;"> - By contrast, compare this Leviticus 26:3 sealing chronology of Jerome, beginning also in 379. Then, from 383 and constantly in 388, he spends the next 20 years making a Bible translation, folks will read for 1000 years; for the originals he preferred, would soon be locked away. Jerome's would often be the ONLY Bible in the West, until the Reformation. See, you can't obey commandments you don't have, so it's a sealed promise of Bible Available. </div> ◆ At this point, God sealed Gratian with only four more years to live. He spent his life battling or befriending barbarians, pagans, the Senate, and favoring Christian activists -- rejecting Pontifex Maximus, for example. This INCONSTANCY sealed his fate, resulting in mass disaffection within the Senate, the army (for his preferential treatment of foreigners and his own lack of military enthusiasm) and among the pagans; with the result that in 383, Magnus Maximus revolts with much popular support. ◆ Meanwhile, on January 19 383, Theodosius appointed his son Arcadius, Augustus. So now the latter is a co-emperor. ◆ Gratian dies, maybe at the hands of Maximus, on August 25, 383. Five years later, Maximus also tries to take over Valentinian II's territory (Italy, Illyricum, Africa); Theodosius will arise and defeat Maximus, who then dies on August 28, 388. ◆ So 388 seals the fate of the Roman empire: consolidated under one ruler whose policies cause a split; so the West fragments into nations. There's a final split of alleged popes, too (between Rome and Alexandria). Bear in mind that both Roman and Odox brand of popery back-invent their history, each still claiming to be the 'original' Christianity. <i>That's why persecutions began: an ecumenical ORGANIZATION was a political threat to the Roman state; first in Rome, and then in Africa, etc.</i> ◆ Theodosius' Eastern territory had its back covered for the most part, owing to astute negotiations with the Persians by that yet-future savior of Rome, Stilicho. He will be betrayed by jealous rivals. ◆ On the surface, though, Valentinian II -- now only 17 -- ruled the West, with the wily Theodosius having insinuated his own trusted officials within Valentinian's advisors. Parenting. Four more years. ◆ During that time, Theodosius creates the Rev 17 monster; persecutes all non-Catholic Christian sects, especially the Arians. Tyrannical Unity of Church and state is his Seal and Motto. His successors would continue such horrible laws. 	

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1:13, cont.	10	398	epayyelias: 'promise', really Heritage Pledge	388-398	<ul style="list-style-type: none"> ◆ Valentinian II was probably murdered May 392 by his advisor Arbogast(es), who expected to be rewarded with rule. He wasn't. Theodosius smiled a lot, then adopted his natural son Honorius in January 393, to 'inherit' Valentinian II's empire. Then, prepared for war with Arbogast; which was fought, 5-6 September, 394: ending, with Arbogast's suicide. ◆ Shortly afterwards, Theodosius dies, too: January 17, 395. Heir and Spare take over. They don't want to pay foreign troops. So their erstwhile general Alaric is kicked out, along with other Visigoths. So, they turn to protracted rapine. ◆ 395 is the famous official PARTITION of the Roman Empire: nicely fits Paul's use of Heritage Pledge, dontcha think? For by dividing the Empire officially, Theodosius hoped to stop all the warring. Instead, he unwittingly launches the END of the Roman Empire in the West, for Honorius' rule will be weak. This weakness preserves believer freedom to learn Bible absent church-married-to-state control. It will unravel poisonous church-state unity legated by Constantine. On the surface, it will take another 1000 years to unravel; but European freedom from Church dominance is founded, here. Quite a pledge, indeed! ◆ Arcadius rules in the East, and Honorius in the West, when Theodosius dies. Well, their regents rule over them, for they are age 18 and 11, respectively. ◆ Stilicho, a Vandal, becomes Honorius' regent; Stilicho marries his daughter to Honorius when the lad is but 14, in 398. ◆ Arcadius' regent, Rufinus, wanted Arcadius to marry his own daughter, too. But Arcadius wanted Aelia Eudoxia; so another advisor, Eutropius -- who wanted to oust Rufinus -- arranged the match ◆ while Rufinus (successfully) negotiated with Alaric, after Stilicho had chased him into Epirus. That was in 395. Rufinus was soon murdered by his troops; ◆ a greedy Eutropius replaced him. Eutropius and Stilicho were also competitors. So during this same time, Eutropius abetted a rebellion in Honorius' Africa; the rebellion was put down, and then Eutropius, too. The year? 398. 	
1:14	6	404	arrabon: Down Payment	398-404	<ul style="list-style-type: none"> ◆ The regents war with each other. As a result, the barbarians gain more power and independence.. and Bible teaching is freed up in the West. ◆ Barbarians invade 400 through 406. Stilicho defeats them and thus saves Rome, each time. ◆ Meanwhile In the East, Eudoxia helped her husband break from his advisors, oust Eutropius and then arch anti-semite John Chrysostom. Jews gain a bit more freedom, for awhile. But she dies in 404. 	

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1:14, cont.	8	412	inheritance	404-412	<p>In 405, Jerome completes his translation of Bible. He'd disseminated the material with cover letters as he completed each book(s). He still encounters criticism from those opposed to Hebrew or to changing the Old Latin. Jerome's translations are then sporadically quashed or (progressively) permitted, for the next 400 years.</p> <ul style="list-style-type: none"> ◆ Honorius -- who spent his free time feeding chickens -- now suffers many revolts and usurpations. He learns to buy them off. ◆ Stilicho has to concentrate Roman forces between defending against the barbarians, or against the usurpations. In 406, he is obstructed by machinations in the Eastern Empire, so couldn't get enough money or troops. Stilicho next changes tactics, demands the East release the buffer state Illyricum to Rome; where the thrice-defeated but still alive Alaric, fled. ◆ Meanwhile, after Eudoxia, Arcadius' advisors resumed control. Nasty religious laws are passed, Jews are persecuted, along with pagans and 'heretics'. Barbarian incursions continue; his advisors adopt a passive stance (build walls, pay tribute). In his last years, Arcadius is politically absent. General tenor of rule is 'i don't care' or petty religious squabbles. Siege mentality. ◆ The 31-year-old Arcadius dies in May 408 of unknown causes. An Eastern plot to subvert Honorius and then take over the West, ensues. This, alongside the many Roman usurpers who carved out Honorius' territory, from 406 onward. ◆ Stilicho, who is Honorius' protector, is thus falsely accused of subverting the throne -- clever, accuse your enemy of what YOU do. The broken-hearted man doesn't resist capture; Stilicho and son are executed in August 408. ◆ After Stilicho, Chicken Boy Honorius has no good leaders, and he doesn't care, either. For Honorius, is a Belshazzar in Daniel 5. So next, Alaric, who only wants rights to settle in Roman lands, thrice besieges Rome; finally in frustration, he sacks Rome in 410. Alaric dies soon afterwards. The East and the usurpers, bide their time. They're happy Rome was sacked. Zosimus' History, stops here. <p>So the ever-bombastic Augustine spends the next 13 years writing City of God: a churlish, windy defense of Catholicism, despite God's MENE MENE TEKEL UPHARSIN contra, via Rome's sacking. BIBLES were in those churches, so Alaric didn't hurt them. Augustine alleges that fact vindicates Catholicism, just as Catholics claim THEY decide Holy Writ. But God protects His Word WHEREVER it is, 1Kings 9 contract, invoked by Daniel 9:19. Even in the stinking churches, Amos 4:10, Isaiah 1.</p> <ul style="list-style-type: none"> ◆ Meanwhile, back in 408 Arcadius' orphaned son Theodosius II ascended the Eastern throne at the ripe old age of 7. ◆ Next, Honorius enters into negotiations with Alaric's heir Ataulf; and the Visigoths leave Rome in 412, accompanied by the daughter of Theodosius I, Galla Placidia. 	
1:14, cont.	6	418	Redemption	412-418	<ul style="list-style-type: none"> ◆ Still 412: back in the East, Theodosius II's ugly, anti-semitic sister Pulcheria (search on 'Regency of Pulcheria'), herself only 15, takes on government as well as his education. She urges and enforces brutal Galerian-like laws against Jews, pagans and heretics. Little Miss Hitler. She makes herself Augusta in 414. Thereafter, she dominates both him and the Church. Well, Church uses her, too. (Ugly false doctrine: Pulcheria loudly remains a perpetual virgin. Mary was no perpetual virgin, it would be a SIN to refuse bearing Royal progeny, see 1Cor 7.) So no sons! So thousands die, in civil wars! So an elderly, innocent female pagan philosopher (Hypatia) can be brutally 	

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					<p>murdered by a churchman, without penalty. <i>Krystallnacht</i> mentality with a Redemptrix smile, while ripping a 60-year old pagan virgin's body, limb from limb. In a church.</p> <ul style="list-style-type: none"> ◆ Here is a sampling of those Edicts, against the Jews. (Search on '41' to find the Edicts of that time.) Here is a more comprehensive summary in chronological order, showing the continuity from 395 forward. They multiplied rituals, too, from this time forward. ◆ So now Honorius' protectors, are the Visigoths. That link quotes Ataulf, wanting to be Rome's redeemer; so he will, with Honorius' blessing, marry Galla Placidia in 414. She bears a son who dies that year, and Ataulf is murdered in 415. War between the tribes ensues; so now Honorius teams with Constantius III (not related to Constantine) and wins, end 416. Galla is returned to Honorius, who forces her to marry Constantius III (not related to Constantine) the following January 1. She bears him a daughter by end year. In 419, she bears a son, the future Valentinian III. ◆ When Bible shifts regnal lines to daughters, their children becoming rulers WHILE children, God signifies excessive apostasy in the generation replaced. Thus He keeps His Redemption Inheritance Promise. Recall: the Levitical line went through <i>Daughter of Levi</i> due to Shechem; regnal line shifted to <i>Daughter of David</i>, due to Jeconiah curse: hence Christ is born from Mary. 	
<p style="text-align: center;">ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121 V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283 V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						
1:14, cont.	7	425	Possession (of Christ)	418-425	<ul style="list-style-type: none"> ◆ Honorius dies childless of 'dropsy', in 423. (But p. 135 of Roman Fasti.pdf quotes sources that claim Serena was his child, killed with Stilicho.) ◆ After a brief interregnum, Valentinian III, age 6, Galla's son -- becomes emperor, 425. So his mother is regent, dominates him. ◆ On the Eastern front, not-so-pretty Pulcheria marries teenage Theodosius II off to another teen, who converts to Christianity and is thus renamed Aelia Eudokia in 421; but not as the linked legend, portrays; obviously the match was important and the resulting marital relationship strong, <i>for there are many conflicting versions of it</i>. Click here for another partly-mythical example. The duller truth is, the young girl was likely a necessary political compromise to the nobility (search on 'Regency of Pulcheria'). And, <i>she didn't turn out to be as subservient as they'd planned</i>. Moreover, Pulcheria was way too young -- and too jealous -- to pick such a rival, herself. So legend is made to justify factions, enchant the masses, hide the machinations. ◆ In 421, Aelia gives birth to yet another female, Licinia Eudoxia, who at age 2 is betrothed to Valentinian III, in 423 (see Galla Placidia). Thus you know Honorius' succession was planned by the East and Galla, long before he died. Likely Honorius himself approved it -- or was forced to approve it -- knowing he would soon die. Or, maybe he was afterwards murdered. ◆ Soon after Licinia's birth, the classically-trained Aelia competes with Little Miss Hitler, Pulcheria. In particular, Aelia opposed Pulcheria's anti-semitism and anti-pagan policies. (Perhaps the adults forming Aelia's faction in the palace prompted her, so to disgrace Pulcheria). ◆ Edicts persecuting Jews and pagans, stepped up around 415. These continue, with periods of respite, in the later Theodosian Code. Sample Edicts. (Search on '41', '42', '43' to find the conflicting Edicts of that time. Read edicts <i>after</i> each search, as subsequent ones don't repeat the year's date.) Comprehensive Summary in order, as continued in that Code. Novellae (Law harmonization with Western Empire). ◆ Their arguing enables Theodosius to secure a balance of power between the clergy who support Pulcheria, and the pagans supporting Aelia. <i>Byzantine politics</i>. You can tell from the law changes, how the factions won or lost, especially after 421. ◆ Meanwhile, in 421 Theodosius' guardian and ally, Persian king Isdigerdes aka Yzdegerd, dies. He had been protecting the 	

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					<p>realm from invasions. As a result, the invaders progressively chip away Eastern territory, or get annual tribute; by Theodosius' death in 450, this tribute will bankrupt the Eastern empire.</p> <ul style="list-style-type: none"> In 425, Jews were effectively prohibited from practice -- salami-style, much like Hitler would later do -- so the Sanhedrin was disbanded; so again Jews were dispersed. <p>Paul links this 425 prohibition of Jews to have their own 'patriarchate'-- which effectively means they can't administer their own religious law -- to the final [επιλλων] anaphora benchmark (syllable=year 425-434). First epainon benchmark was the Bar Kochba rebellion which had the same result. The middle benchmark linked the razing of Jerusalem and rededication as Aelia Capitolina, to the building and dedication of Constantinople, in 334; as a result, Jews SETTLED in that area. The dual-entendre here links this expulsion of the Jews to Valentinian III's accession. Pointed condemnation of Church and the rulers, who hallucinate they glorify and praise Him; first with parallel to Antiochus and Hadrian, now with parallel to Pompey 490 years earlier. So Bible in Hebrew, Greek, Aramaic is DISTRIBUTED AND PRESERVED, by use of the expulsion. Click here for the grand historical interplay between the eutokian and epainon anaphora.</p> <ul style="list-style-type: none"> During this time, the West has no good forces or leadership, so goes to Theodosius for troops to defend against many barbarian incursions. But Roman forces are often defeated, now; the 'possession' is eaten away. Leprous religion begets leprous politics. At length, Byzantium no longer helps. Overrun by barbarian groups, 'Rome' will mostly shrink to the size of Italy. So in both West and the anti-semitic, pogromizing East, the Possession is Redeemed away piecemeal from the clutches of Catholic apostasy; barbarians build their own nations, and steadily remove territory from Rome. The tables have turned. Sad way to wake up to what the Mosaic Law always commanded, Deut 8:20, Deut 17:14-20. This is why the rulers don't last. They pretend to be acting for Christ but never learn His Law. The NT upgraded the OT, did not abolish it. The sacrifices and Judaic rituals ended, since Christ fulfilled them. As His Body, His Possession, we are to Live The Higher Law, and everyone -- ruler and ruled alike -- are STILL subject to it. Especially, if claiming to be Christian. <p>Thus we see that both Church and State were completely corrupt, trying to possess everything themselves though in His Name. So God removed His Name from them, Rev 2:5 -- and gives it, to the barbarians.</p>	
<p>ChronoChart Appendix I Appendix II V3 1-10 10-20 20-27 27-37 37-47 V4 47-56 56-66 66-73 73-77 77-84 V5 84-94 94-105 105-114 114-121 V6 121-133 133-141 141-147 V7 147-157 157-165 165-175 175-186 V8 186-195 195-205 V9 205-215 215-222 222-231 231-238 V10 238-252 252-260 260-267 267-275 275-283 V11 283-291 291-301 301-308 308-320 V12 320-334 334-343 V13 343-352 352-360 360-372 372-379 379-388 388-398 V14 398-404 404-412 412-418 418-425 425-434</p>						

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1:14, cont.	9	434 ⁹¹	<u>Praise for His Glory</u>	425-434	<p style="text-align: center;">Epilogue</p> <p>This is a very tangled time in history, and pivotal to all the future of Europe, the US, even today. The machinations of the Roman Catholic and Orthodox bishops, and the political rulers in this period are given balanced treatment in Will Durant's Age of Faith, Chapters One through Six (in my 1950 edition). Durant, a former Jesuit priest turned communist and atheist, is surprisingly mild in his censures. I can't be. <u>The early Church is guilty of every crime. And deems herself holy, for it!</u> So is even more guilty, today. All persecutions of Islam and Hitler ape what you've read thus far. And it only gets worse, as here we enter the Dark Ages.</p> <p>God's indictment is against CHRISTIANS, not just a denomination. The priests and leaders of this time merely reflect general apostasy in Christendom. <i>Bible uses nature of rulers, to show nature of ruled.</i> So we are to look in the mirror.</p> <p>West: Galla resigns regency when Valentinian III reaches majority in 437; he marries Theodosius II and Aelia Eudokia's long-betrothed daughter, Licinia Eudoxia. This match seems to offer some independence to all parties: Valentinian, from his mother Galla; Theodosius and Aelia, from Pulcheria's self-righteous, bishop-browbeating, dominance. But the royals are still dominated by their other advisors, since they became Emperors while still children. So they don't have outside experience to well test what their advisors say. They only have the skills of intrigue, of pitting one advisor against the other by appeal to greed. By now, they all intrigue at court, as a matter of upbringing.</p> <p>Valentinian is still <u>dominated by his advisors</u>. In frustration, he later murders his advisor Aetius, to gain self-rule. The advisor's avengers in turn murder Valentinian the following year; so at age 36, Valentinian dies in 455.</p> <p>Licinia Eudoxia bore him only daughters; she is thus forced to marry his successor Petronius Maximus. But also in 455, after taking Africa, Geiseric sacks Rome absent Eastern or Roman resistance; he takes the women with him, maybe with their advance connivance, stories vary. One daughter married Geiseric's son. The other two women, released in 460's, go to Constantinople, not Rome.</p> <p>East: in 429, Theodosius II at age 28, began a comprehensive reform of Empire law; it was completed in 435, but not yet published. Seems this was Theodosius' pet project while under tutelage. (Maybe he sought refuge from female control by study of law, having shown a propensity for editing manuscripts while a child.) The rewrite is re-examined and then finally published in 438 as Codex Theodosianus. No doubt Aelia's classical training and pro-pagan, pro-Jewish arguments, assisted him. This is about where contemporary Socrates, stops his history (from Constantine forward). Theodoret's History stops at 429.</p> <p>Perhaps to obstruct her former charge, in 431 and at EPHESUS, Pulcheria is the power behind the <u>ecumenical council</u> to glorify her own self-imposed virginity via the new <i>Theotokos</i> movement, and to persecute the Nestorians. <i>Using political wiles to enforce tyranny of religion with a banal definition of 'faith', abstention from sex!</i> Pulcheria herself claims to BE the mother of God. Clearly the rivals for popedom used her and she them, with no conscience whatsoever. Glorifying themselves, while claiming to glorify Christ. Just search on '431' <u>in this link</u>, read it all for yourself. Despicable.</p> <p>Pulcheria conspired in other ways, too. Theodosius' wife Aelia Eudokia received accolades for her piety upon return from Jerusalem in 438. Aelia's articulate speech and possession of relics -- which were awarded her -- diminished the spinster's overvaunted virginity. So, a plot ensues yet again, and by 443, Aelia will be wrongly accused of adultery over a Phrygian apple, so the myth goes -- <i>she is age 41 now, probably in menopause and looks like a prune</i> -- yet Aelia is thence banished back to Jerusalem. You just know there's more to the story.</p>	

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					<p>Theodosius II falls from a horse and dies, 7 (or 9) years later. Pulcheria maybe outlives him (1 to) 3 years.</p> <p>In 434, Attila the Hun inherits his father's kingdom in what we call Hungary. Attila laid waste to eastern Europe, and then prepared to invade the West, partly owing to an invitation by Honorio, Valentinian III's banished-for-adultery sister. The East defaulted on owed tribute to the Huns. Attila advanced and would have won in 452, but died from a broken blood vessel in his wedding bed (with a lesser female, pending Honorio's delivery to him). His death resulted in a scramble for power amid his successors. This scramble saved both West and East.</p> <p>Meanwhile, either the Vandals or Goths, control Northern Africa, Spain, most of Gaul. The Franks would soon overrun them and take over Italy, too. Britain was somewhat protected by her seas, but the Goths would be 'invited' there to oust the Picts and Scots. So by 450 the Roman Empire of Augustus was either depopulated, or in barbarian control. Rome and Constantinople were now large enclaves; <i>very like Babylon was, when Gobyra drained the rivers running through it, and marched in.</i> From the outside, barbarian hordes now fought each other to DEFEND these enclaves.</p> <p>Within those enclaves, the siege mentality expressed itself in ever-more-ostentatious art, architecture, dress, lifestyles. Magical medicine, mores, religion; building the outside, with nothing inside. Typical declining-society stage.</p> <p>Notice how some Emperors' adoptions or reigns are precisely marked, even to the syllable (Christ, Augustus, Tiberius, Caligula, Hadrian, Macrinus), but others are lumped. By this we see when A DISTINCT HISTORICAL SHIFT OCCURS; which means, in the PEOPLE of that time. A ruler always stands for the mindset of the people, in Bible (viz., what God said about Manasseh in 2Kings 21, 23, 24, and the companion Chronicles chapters). Daniel 9 already established that pattern of syllabification or clause division, based on Isaiah 53. Paul continued it. So just as Daniel's Track 2 meter stopped the kings' count at syllable 434 of Dan9:13, so Paul now stops, at 434. <i>Nothing more to say. What happens next, repeats the past. Shamefully.</i></p> <p>So here in 434, apostasy so bad, women run the show. So God's Glory will bypass the politics, the powerful, the self-glorifying Christian groups and individuals, to instead preserve Bible and those FEW who actually learn and live on it. When Bible truncates the story of a life, it's a snub. That's what Paul means, here: THESE 'RULERS' DO NOT DETERMINE HISTORY. They promenade on and off-stage, are but extras used to fill out the real plot: which is, LEARNING AND LIVING ON BIBLE: THAT WE BE MADE INTO THE GLORY OF HIM.</p> <p>Deja-MacBeth at the end of every regnal play: <i>Tales retold by idiots, full of sound and fury, signifying nothing.</i> Witness: even 100 years later, State plays Fake Church and persecutes the Jews. Despicable. From here, it's all downhill in the East:</p> <ul style="list-style-type: none"> ◆ Blume's translation of the Justinian Code. (Books aren't titled, nor can you search for keywords; sigh, pdf files are per book.) ◆ The inferior Scott translation of Civil Law is still useful, but still absent helpful book titles. ◆ To first know the titles, use Krueger's Latin of Civil Law. Download it, then look up the titles. Helpful up-front index, too. ◆ Here's a later translation by Clyde Pharr, which you can search, partly view (and buy). <p>Now we've seen from Christ's Birth to 434, give or take 1-3 years; most of the year benchmarks are unnervingly accurate. But there's another track: from Death, i.e., used with reference to First or Last David; John uses it as his <i>Anno Domini</i>, in Rev1:1, 33+58 syllables = 91.. playing on Paul's 91, here in Ephesians.</p>	
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Conclusions

Paul's chronology abruptly stops with (West) **Valentinian III** at age 15, Roman age of manhood; and (East), with **Theodosius II** at age 33 – whose first draft of **Codex Theodosianus**, got done. Theo's big sister ugly Pulcheria, was Little Miss Hitler, and the Code reflected that. She was fixated on perpetual virginity, so attacked anyone who disparaged Mary Theotokos. Yikes. Paul also stops when **Attila** is newly King of the Huns; he held the East for ransom, exacted huge annual tribute from **Theodosius**; the East will be nearly bankrupt when he dies 8+ years later. *How the mighty are fallen.*

Thus we know how the story ends; we've heard enough. Typical Greek economy in plays, *you trail off the ending, for it is also a beginning.* Cycle. That's how modern historians treat the period, too: they call (new or old) Rome's kings after these two, 'shadow emperors'. Note: after **Marcian**, a Pope crowns the Emperor (**Leo**). So *forget the East. Nothing worth telling.* Thus Paul's meter, ends.

Roman rhetorical custom is SILENCE TOWARD THE UNWORTHY. You don't even deign to speak their names. Rev 1-3 omits 'Rome' too, reserving her 'seven hills' haughty nickname – for Rev 17. ROME OLD or ROME NEW, same seven hills, same loud-and-flashy idolatry masked now as 'Christian', 'mystery' name for Church. *Yeah, Bible is a mystery to her. FAKE CHURCH.* There will still be Fake Church in the Tribulation. Paul but charted why and how it got started. John, shows how it ends. We see that story with hindsight. Just as Isaiah 53 charted Israel's future for believers like Daniel to retrospectively track in his meter, so too Paul pens for future Christians: KNOW WHAT TIME IT IS. We learn the same lesson, in arrears; so we know WHAT TIME IT WAS, and IT WILL KEEP ON BEING Daniel 9:26c, TIME BUBBLE AWAITING RAPTURE. *Prophecy is designed to teach, not to make babies drool.* Yeah, but we learn from prophecy and history, that we learn nothing from prophecy and history. *Sigh.*

Daniel 9:13 abruptly cut his retrospective tally of Israel's not-long-faithful kings, at 607 BC. 434 syllables. Silence, for them. Kings after that were puppets; in 607 Pharaoh Neco placed Jehoiakim on the throne, 2Chron36; Nebuchadnezzar quickly followed, 2Kings 24. (Battle of Carchemish is in between.) So Paul apes that style in a **434-year unit, too** (607+434=1040, David's birth). For the last kings were puppets under women, FOURTH GENERATION crowned while yet children. *Time to clean house.*

Something old, something new, something borrowed, something blue. A preparing Bride is also 'hidden' hence 'silent', to the outside world. Hopefully undetected, as modesty requires. She certainly doesn't politick or do anything independent of her husband, even while betrothed. *For that would dishonor Him.* In ancient times, the royal betrothed female often moved into the groom's family, while quite young; was cloistered, protected, raised in her future family's customs, language, property, etc. **In short, privately trained years before nuptials, so that married life will be natural and comfortable for her.**

Church as Bride, is New. Psalm 110 is the basis for Church's Bridal Contract, as the Book of Hebrews explains. The writer also ties Our Contract to its JURIDICAL IMPETUS, which is always based on PRECEDENCE. What was it? **OLD Israel had rejected HER contract, which of course God foreknew, promising her a NEW COVENANT, Jeremiah 3:16, 31:31-34 – around which the writer of Hebrews, built his letter.** When he gets to the climax of Hebrews 8-10, he invokes Jeremiah 31 to show **how** the 'two walls' of Ephesians 2, the 'grafting' in Romans 9-11, all fit together. We 'join' (Levi, how cute) Israel *at her abrogation point.* Join. Not 'replace'. TWO WALLS, not prolongation of the FIRST ONE. *Israel was to be First Bride, but Vashti refused to Come. So Matt 22, now Father sends Spirit out among the highways and byways, seeking Esther-Church – and by the way, fulfills His Promise to the Gentiles in a different manner.*

So we were a 'mystery', 'hidden' in OT; maybe Israel would Accept Him when He Came. Hidden, for maybe He'd NOT pay for us, maybe He'd not want to pay, at all. Of course, HE is SOLE Beneficiary of *ta panta*, Everything, Isaiah 53:10-12 contract. So it was up to Him, how many sins would be 'hidden' in Him by Father's imputing stabs on the Cross. Which He bore silently, *in pitch black conditions.* All we heard, was Him screaming Psalm 22 over and over – so we'd know He was still ALIVE and PAYING. Then when He finally dies, He tells us He won: *tetelestai, IT IS FINISHED: INTO YOUR HANDS I DEPOSIT MY SPIRIT, OH GOD OF DOCTRINE/TRUTH (Ps 31:5).*

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So the Bride = Body of Believers, whether old intended or newly-sought -- belongs to Christ; HE is SOLE Beneficiary of ALL covenants, Isaiah 53:12, Eph 1:10, Gal 3:16,20. All is HIDDEN IN HIM. We are part of what HE inherits, not the other way around; any inheritance we get, is IN Christ, UNDER Christ, WITHIN Christ, FOR Christ, all-things-to-for-by, Him (Colossians 1:15-27). So: Israel is part of HIS inheritance; so are we. Hence, TWO walls for ONE Christ having TWO Kingdoms: a) the primordial KATA-MELCHIZEDEK, under which we belong; and b), His later JEWISH ROYALTY, under which Israel belongs. For no one replaces Christ. Israel's inheritance was IN the b) promise to Son of David, 2 Samuel 7, Hebrews 3. And, she is. But we get a 'better' promise (Attic kreittwn, used in Hebrews) – we are under His a) Psalm 110 Guarantee, KATA-MELCHIZEDEK KING-PRIESTHOOD, a Battlefield Royalty for beating Satan via the Cross: Hebrews 2, 5-10. Two kingdoms. One inheritance. One Christ BENEFICIARY, Irreplaceable, Hebrews 10 and 12. Kinda like the Roman Empire at the end, but without two rulers or succession problems (smile here).

His yet-hidden human kingdoms, are two; but each kingdom covenant's TIMING, governs who is in which kingdom; for there was always but ONE covenant operating at a time. They join, but never overlap. So what Israel lost, was her potential inheritance under the a) kata-Melchizedek Covenant, to commemorate His Victory over SATAN. Any Jew who believes in Christ now, however, gets a), not b). Again, each covenant has its own TIME. Just as, were you born in early AD 800's France, you'd perhaps be in Charlesmagne's kingdom; but today if in France, you're under the Fifth Republic. Different time, different covenant, same territory.

So, back in the OT, Israel got the Mosaic Law, to train for that potential a) role; the b) role was always promised UNCONDITIONALLY THROUGH DAVID, 2 Sam 7; so it didn't matter how she voted for purposes of the b) inheritance, when He came. It only mattered how HE voted. If He voted successfully on the Cross, He would still be King of the Jews; He was even crucified, in that Status. So her negative vote, lost her the potential of ALSO inheriting under His Primordial a) KATA MELCHIZEDEK title. She (OT, Trib, Millennial believers) will instead become 'friend' of the Bride under the a) kingdom. For on the Cross Christ fulfilled the Law, Romans 10:4; so now His a) kingdom must first be populated to completion; the b) kingdom's covenant is abrogated for now, Hebrews 7:12-18; it will be reinstated post-Church, Revelation 7ff, Ezekiel 37ff. At that point, under Him in the a) kingdom, we rule Gentile nations, Rev 1:5-6, 5:10. He will rule b) Israel; and via her, the world.

So back in the OT, Israel knew there was a 'mystery', a 'hidden' ambiguity, related to the Gentiles and the a) covenant. Psalm 110, Isaiah 9+, Jeremiah 31 and Daniel 9:26 all related to HARVESTING GENTILES; but HOW would God do it? Bible was SILENT on the a) covenant's provisions and mechanisms. Was it to be UNDER Israel's b) covenant? Or BESIDE hers, b)? People knew only the amount of time: a 50-year period that Pentecost/Jubilee represented, mostly to pay back for Abraham's too-early maturation; hence the syntactical gap in Daniel 9:26-27, lack of detail in Jeremiah 31, passing references in Isaiah 9, 53 etc. Jews did know the ambiguity was a warning she'd lose the a) status to the Gentiles. But also, that same ambiguity meant even if she failed a), she'd still get b). The Gentiles were always 'folded in'. But under what covenant? Jeremiah merely said was that the Law would be WRITTEN on everyone's hearts, all would KNOW God. But what Law, if the covenant was NEW? Even Peter and James were confused in Acts 15. (Jews today reckon a besideness that later becomes an underneath-ness, hence their terms 'common era' and 'Queen of the Nations'.)

But "now" – Bible keyword for Church Age, i.e., Ephesians 3 – musterion is our Silent Betrothal Training, post-salvation: Spiritual Beauty Treatment. Spirit uses Book (John 14) to make His Head in your head (1Cor1:5, Rom12:1-3), so the 'hidden' can be KNOWN to the group IN CHRIST. Whether Jew or Gentile, Galatians 3:28.

The problem: one must actually learn the 'NEW' material of the a) kingdom's 'law'. Those who deny, ignore or mangle it to b)'s rules, will not learn; will instead, miss the Eph 4:13 maturation goal. Saved, but retarded, Phil 3:18-19, 1 Cor 3:15. As God has Paul prophesy here, we won't learn it. We want 'old', waaah!

So.. aposiopesis. Silence. Truncated Church at 434 syllables = years. Ends with a teenager ruling the 'West'. Over the East, a sister-dominated young man whose empire was a HUN vassal, who loved old manuscripts, unluckily born to the purple. Plus, a new Hun ruling him financially, who soon dies in his marriage bed. New faces; same old b) misuse of Bible persists, Even Until Now. Sigh. If they want to stay deaf to My NEW ROYAL LAW, let them be peasants in My a) Kingdom. Forever.

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Hence **CHURCH IS ALWAYS THE '56' OF HISTORY**. Same pregnant 14 'issue' as Israel experienced. **Greek plays end with a moral, which Paul reserves for Ephesians 1:15-23: LEARN AND LIVE ON BIBLE. PRAY, 2 CHRON 7:14.** For Paul is still writing in 56 AD by his accounting, so there is TIME TO CHANGE what's forecast. It's foreknown, but never forced. That's why we get prophecy. That's why the Jews got it, too. Like them, we never listen. So now, here in 2012, we find all this proof we ignored God's warnings about our future, simply because we imposed a standard on Bible that *if OUR idea of 'meter' isn't visible, they ain't none*. We didn't even bother to count syllables, see if there WAS a pattern. So, that carefully metered future, shamefully came to pass. *THEN YOU WILL KNOW I AM GOD, when what I told you long ago -- with precise, biting, wit -- later occurs.*

And so it goes. Same wrangles today, as under *Clement to Theodosian*. We ignore the two walls, claim rather to 'replace' Israel; so in effect, claim to replace Christ's Own b) Inheritance! *Sigh*. Yet we have a better covenant under a), which we keep ignoring. We are still DEAF to Him. So, no growth. We're merely too tired from 2000 years of religious war, to go to arms. Yet we can still **GROW AND PRAY**. Eph 1:15-23 is a prayer, closing at 3:21. Church Age, is between. So per Eph 4-6, we can still grow and pray that **our** cycle not be so bad, as prior. Every 490 years, just as Daniel prayed, so does Paul.. and so should we. The world's weal, depends on it.

Like Isaiah, Daniel and Mary before him, Paul's meter parses KING EVENTS, as Church is hidden kingmaker, 'salt'; he timed each clause, word and even syllable, to points in ruler reigns. *Augustus initially adopted Tiberius at EulogeTOS, Eph 1:3; Augustus dies at tou kuriOU, next clause; Tiberius dies at syllable 37; then, Caligula reigns.* Etc. Paul reserves biting allusions for boy rulers: Caligula (*epou*), Nero (*katabolos*), Commodus (*ploutos*), Severans (*eperisseusen, musterion, proetheto, oikonomia*); Decius (*kairw*, as if Time were a verb), Diocletian (all syllables 284-316), Constantine & Co. (see [Appendix I](#) below). **7's** -- Trib-quality trouble -- cover Vespasian-Domitian (*katenwpion autou*); Alexander+7 usurpers, each murdered (*hen proetheto en autoi*); then Diocletian-Constantine (*tou ta panta energountos*). Each **7** is split nearly like both halves of the yet-future, Tribulation.

Paul never benchmarks any Christian our deaf Church history calls 'father' or 'great'; but he often tags events giving rise to 'mother church', in pregnant terms (*musterion, pleromatos*); especially, via *anaphorae* meters (see [Appendix I](#)). Daniel benchmarked David's reign severally; thereafter, *he tied kings to their prophets*, dividing when kings were negative or positive to those (often unnamed) prophets. Paul singled out Christ on two tracks, the *shoulda-been 40 years* versus His actual 33; so when Paul wrote *pneumatikei*, Christ was Risen and Pentecost, begun. But everyone else, is satirized. Constantine's own death is **PROEL***pikotas, HARVEST INCOMPLETE !* Poor man died on Pentecost, so that allusion really smarts. Constantine had but ONE generation of sons. *Daughters* lasted but one more generation. Ouch: APOSTASY BAD. JECONIAH CURSE.

No so-called 'poppe' is benchmarked, either. Christ said *Our Kingdom is not of this world*; yet the apostasy began **circa 96AD**, as soon as John was exiled to Patmos. Hot to take over, deaf loudmouth **Clement of Rome** instantly grabbed at the Corinthians, spouting Bible to impress; thereby proving, he fathomed nothing he quoted. For he thought the verses he spewed, meant *we-replace-Jews-and-apostles* (1 Clement). So he didn't know 1 Corinthians Chaps. 1, 2, 7, 11, 12, and above all, Chaps. 13-15 -- *though he quoted from the book*. He didn't grasp ANY of the Old Testament, and proved he didn't grasp Ephesians 1-4, Hebrews 5-10, Galatians 3-5.

Of course if he had Revelation, he didn't comprehend it at all. Or refused to. *Or wanted to blunt its effect, if the Corinthians already had it*. That latter guess makes sense, given that Clement haughtily NEVER MENTIONS John. For God snubs Rome, naming only 'seven hills' in Rev 17 -- to stress the snotty attitude of Rome's patriarchs as 'founding families' of those hills; akin to snobby Americans preening how they are Daughters of the American Revolution ('DAR'). *Blechh*.

Clement was by no means alone. In the wake of no-Rapture, disappointed Christians and Jews -- for Rapture had to be unpredictable, it was NOT Jewish -- all these folks, splintered. Their impatience already started in Paul's day: people wanted **RAPTURE NOW!** You see their *We Want Rapture Now* problem in 1 and 2 Thessalonians, 1Cor 1, 3, 4, 6, 7, 12, 13-15; Romans 9-12, here in Eph 4-6, Philippians 2 and 3; then end 2nd Peter, Jude, whole book of Hebrews (that's why it's written), 1John 2-4, and of course Revelation 1-4. End Canon. That last book was supremely painful; it comes out the *very last year* the Tribulation was expected to occur, per the old Jewish schedule (John's Rev 1:1-3 is a metered dateline of AD 91). Ouch: the Lord cudgels Christians for having become superficial, political, caving into popular pressure; our 'faith' early degenerated into politics, visible piety, pushing 'Christianity' into the pagan face. We were too soon anti-semitic, claiming to replace Israel. Just like Clement.

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So Rev 17 makes Clement's deaf anti-semitic group the 'poster boy', when it rose in AD 96; but everyone got a bad report card. John upgraded Paul's 'musterion': CURRENT DEAF STATE-OF-CHURCH BULLETIN. GROUNDHOG-56-DAY CURRENT, always the pregnant Eph1:10a's 14 OUTSIDE-the-91 quarters, cliffhanger. Will that initial 56 in verse 4, EVER JOIN to verse 10a's 14 syllables, to COMPLETE THE VOTE and hence.. TIME? Same rhetoric as Moses posed in Psalm 90:16-17, 'establish the work of our hands' to finish Temple. But "now" (Church Age term), it's the 2nd wall of the Eternal Temple of Bodies, Eph 2. Current, to let everyone know Clement & Co. weren't fooling Christ Who Now Has ALL the Keys; prophetic, to show Clementine putsch successors would vex nations, till Shiloh Come. Just as foretold a generation prior – when Clement was still a physical baby, too – in Ephesians 1:3-14.

Paul's AD 215 'musterion' moment? When Demetrius invented the 1st list of Peter as a bishop in ROME; sold by Julius Africanus, Hippolytus – all to oust Origen and compete with RAPTURE-EXPECTING Christians. Oh: and do the list to sell the Severans on Christ! Sorta. John but made that future textually blunt, 126 years prior. Ouch: 126 years after Isaiah wrote Chapter 53, Temple went down. So, raze Byzantium, next. NEW ROME, which we call Constantinople, created with seven new hills, to ape old Rome. Aped politics, even Rev 17 scarlet-and-purple, no read so no red Cross considered; yet soon quite red in New Rome's streets, as Christians cudged each other if either Blues (Trinitarian) or Greens (Arian), lost in Circus Maximus. That behavior fits the polemical, goofball Christian Hall of Shame writings. Silly stories emulating fake Gospels claimed of Peter; or Infancy, Hermas, Thecla. Same slapstick in Koran or Book of Mormon, centuries later. As if penned by the same mind.

So now you know why persecution had to occur. Christians baiting authorities. Insulting them. Begging to be killed. Killing each other. Making their faith a political cause. Appealing to Caesar. If you are maturing in Christ, you don't do these things. You quietly learn and live on Bible. But just as proliferates politick to Caesar but not God today; so too, self-righteous babies of 1st through 4th centuries, preened and pouted and put themselves in harm's way. No wonder Rapture hasn't occurred. What about 1 Peter 5:5-7? All the 'ask anything in My Name' verses? Well, James 4 explained: you don't ask, so you don't get; you ask for the wrong reasons or when in a state of sin, so you don't get. We don't get, since we try to do it ourselves. For we LIKE being peasants, so don't trust God. So persecutions, CLEAN HOUSE.

So we know the so-called 'Church Fathers', didn't tamper with Bible's Greek text; they were too ignorant of its meaning. They surely didn't know what Paul says. They preserved Bible as a dead-finger relic, a magical thing – and learned it? Not at all. Rather, a few scattered folks, probably scribal monks, did learn and kept quietly growing; for to get Bible back then, you had to be a monk or nun or duke who could pay for a copy. Or, inherit it from someone. Common folk were read Bible snippets. Scripture was jealously kept away from the masses, instead of being taught them. When we're all in heaven, we'll learn who these REAL HEROES, are; for they made huge sacrifices to be near a Bible they could daily study. They're the hidden few proelpikotas, Buying Time; the Preparing Bride. So we are still here!

We can be sure they were not Jeromes, Augustines, Tertullians, Origenes or anyone we call famous, now. For the famous writings, are fatuous. Eloquence without substance; bombast without basis; kindergarten theology, signifying little grasp of Bible read. Mature Christians don't hold councils on whether Christ is God or Trinity, valid; and they certainly don't petition any government, to preside! Only deaf donkeys do. These folks' writings, prove them donkeys. Maybe what's written in their name, is invented. One hopes the real Ignatius wasn't such an ignoramus; hopes, the real Justin Martyr, was not bombastic or anti-semitic. Maybe some martyrs did mature; but what we have written, is by fools. The mature don't seek martyrdom: Christ didn't throw Himself at Pilate or the Sanhedrin. Only brutish baby Christians, seek martyrdom to quell their guilt; petulant, political, obsessed to claim self holy. The mature, are rather too busy just looking at Holy Christ: in His Word.

And that's Paul's message here, which of course is obvious from the text: HISTORY RIDES ON THE FEW LEARNING BIBLE, THE PROELPIKOTAS, not Constantine & Sons; certainly not, on deaf, loudmouth, scheming bishops inventing 'succession', nikw-lawing over everyone, bastardizing Old Latin to justify beheading Matthew 16:18, putting Peter's head atop Christ's. Such Nicolaitans will be rock bottom in Heaven's Society, just above the King-James-Only Bible Nazis, who claim God couldn't keep His Word until 1611.

At the top of Heaven's Society, will be a few God-grown kings almost no one knew, down here; who are crowned due to a lifetime of LEARNING AND LIVING ON BIBLE. COMPLETING THE VOTE SO TIME WILL COMPLETE, THE '56' OF HISTORY BECOMES 70, AT LAST! While the current, perennially-deaf Christian generation stays apostate, till Shiloh Come.

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Appendix I: How Paul 'mates' the anaphora to History

We already saw, in the [eudokian anaphora Verse Note](#), how Paul made the [eudokian](#) anaphora 'birth' the [epainon](#); how the two sets of anaphora relate textually, to our vast inheritance in Christ. Paul also uses that same intertwined structure to reveal the [TIMING](#). For the devil is always in the details: HOW will it get done?

Hence two forces are accounted, by weaving the anaphora within the chronology: **A) faith freedom aka [Autonomy](#)**, and **B) Word Preserved, aka [Bible](#)**. So Paul creates a piggybacked, interactive meter, weaving [eudokian](#) and [epainon](#) anaphora together, to show when and how [Autonomy of Bible](#) comes together; even despite massive Christian apostasy for the duration of the Church Age, as really and prototypically evidenced by its first 400+ years -- *deliberately like the period from Jacob's entry into Egypt until the Exodus*. This is John's point of departure in Revelation 1 and 17. The Book of Revelation is based on Ephesians 1:3-14's history, since that's how His Story Post-Crucifixion, results in the building of His Body, post-Crucifixion. All in answer to, His Prayer in John 17. Let's see how Paul tells that story.

- o **First [eudokian](#) anaphora runs between syllables = years 105-121.** [Trajan](#) and [Hadrian](#). Birthing the [Adoptive Emperors](#), deemed a 'golden age'.
- o **This first anaphora thus has a witty title**, taken from the phrase *before* the anaphora begins: [huiothesian](#), Sonship. THE GOAL OF GOD'S GOOD PLEASURE.
- o Paul thus reminds the reader of [Isaiah 53:10-11](#) and [Romans 8, God's Contract to Make Sons](#): for that is precisely what the three [eudokian](#) anaphora represent.
- o **Second [eudokian](#) anaphora, syllables=years 215-231**, is the time of the [Severans](#). Specifically, of the [Julia sisters](#) who were regents for their emperor kids. This period is known as the [Crisis of the Third Century](#), which some historians date back to [193](#), and others date from [235](#), when [Severus Alexander](#) is murdered.
- o Its **title** from the preceding clause: [musterion](#). This stands for [pregnancy](#). The women run Empire, for their kids. This fact ticked off both army and Senate, eventually.
- o **Distance between first and second benchmark is 126**, pregnant number used in [Isaiah 53 \(short video\)](#) for the [countdown to Diaspora](#). ([Longer video](#) with explanation on meter as prophetic calendar.)

A pregnancy is 'hidden', in that the fetus cannot be seen. Idea of work-in-progress, which is messy. *Construction pending*. Only the 'mother' knows the content, and of course the immediate family. Us. And what's being constructed? [WORD](#), [Galatians 4:19](#), [Colossians 1:25-27](#).

So that classic meaning to [musterion](#), and Paul's parallel to [Isaiah 53:10-11](#), is very clear, wry, witty. Especially, since here in [verse 9](#), he's setting up the [pleromatos](#) language in [verse 10](#), the wit being [Chronos who eats his progeny](#). **Get the pun?** No? Paul used it already, in [Galatians 4:4](#), and [4:19](#). John uses that pun, see [Revelation 12](#). There, Satan is depicted as acting like [Chronos](#), since the Jews -- the people from whom Messiah springs -- are made the Basis Of Time, [Deut 32:8](#). So in [Revelation 12](#), Satan is depicted as *trying to swallow up the believer kiddies as soon as they are born*. Born from Israel, yes it's literal in [Revelation 12](#); but in the broader sense, [Galatians](#) -- **we are all sons of Abraham, through faith** -- so Satan wants to swallow us up, too. So Paul is at pains for Christ to be BORN IN the Galatians -- they are born so He can be borne in them so His Thinking can be born in them, not merely positional salvation. But, experiential sanctification.

- o **Hence our [eudokian](#) anaphora ends in [verse 11](#), syllables=years 308-320.** Time of [Constantine](#), the guy who nearly killed Bible, by uniting Church and State.
 - o Its **title** from the preceding clause, is [energountos](#), [God the Actor](#): same verb Paul pregnantly used in [Romans 8:28](#). Labor. Rape of the Cross causing Birth of our Salvation, *me amal naphesho*, [Isaiah 53:11](#) -- our imputed sins 'met' by His Counter-Thinking Doctrine (*b'dato yatsdiq*), hence pregnancy and birthing ON the Cross, messy during construction -- and in history, [John 17:14-17 prayer Answered](#), coming together to birth [Word Preserved](#). So to Answer to the rest of that same prayer, [John 17:21-26](#). **For that is Ephesians' theme: How John 17, Gets Done.** (Remember, content of John 17 was known long before John wrote it.)
 - o **Distance between second and third benchmark is 105; sum is same 231 syllables, as in [Daniel 9:24-27](#): how Church is used to Bridge Time, to Tribulation.**
- So the [eudokian](#) anaphora's syllables=years, trace the TIME PATH of **A)**, faith freedom: how God creates [Autonomy to Learn Word](#), despite devilish rulers.

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Appendix I: How Paul 'mates' the anaphora to History, 1st eudokian, continued

So what 'story' does the structure of the *eudokian* anaphora meter, tell?

- o **First eudokian 'stop' was years 105-121. Theme? Huiiothesian**, Sonship. Paul timed the *eta* in the *ematos*, to Hadrian's accession; it was *always* contested, as you saw back in **114-121**, [William Dodge Gray's book](#). God's Adoption Contested, tied to the Imperium. Clever parallel to [succession wars among apostate Christians](#) then, Rev 1-3.
 - o **Trajan was ruling**. Trajan, like **Nerva**, was focused on **SONSHIP, succession, continuation of Empire**. To that end, **Trajan** found himself warring.
 - o He was too successful. He overextended his rule to the Persian Gulf. He learned he couldn't hold onto his gains. (Like, Alexander.) So **Trajan** turned back. And died, on the way back. Not before, caving into **Ignatius'** egoistic **pleasure** over martyrdom. Trajan's perplexed over the fractious Christians, shown in his [letters to Pliny](#).
 - o Thus **Trajan** unwittingly brought the **Roman empire** to the **brink of destruction** ([p.189, William Dodge Gray](#)), due to concentrating his troops in the East, leaving the West insufficiently defended.
 - o Moreover, by relying on the **Senate**, **Trajan let leadership fragment at home**. The **Senate** was always preoccupied with greedy in-fighting. That's why a Caesar was necessary. Hence as a republic, Rome never could support *itself* in such grandeur; it needed constant *imports* of *outside* labor, won by force, maintained by colonization; this it could not have, absent a strong unifying hand, managing such *outside* assets. Since Rome was haughty about being Rome, it didn't value barbarian territory, except for the money. So Rome was content to let a Caesar manage it all, so long as he gave them due deference.
 - o **Trajan** was forced by warring, to be **an absentee landlord**. Absent the structures **Augustus** had put in place, Rome would have collapsed into petty fiefdoms.
 - o **Hadrian saw all that**. In **114+**, he was in Syria, backing up Trajan's forces, witness to the **Jewish and other uprisings** in the wake of **Trajan's** too-fast gains. Witness to **Senate's** in-fighting, via letters from **Plotina** (Trajan's wife), and from others. Witness to **Senate's** own hatred of **Hadrian**, for actually having a brain. Witness to how the **culture of Rome would fragment**, if outside cultures possessed for security and money, *were allowed to penetrate Rome*.
 - o **So to protect Rome's future, upon his own accession Hadrian reversed his adopted father's occupation policy; by instead, consolidating gains**. **Hadrian** thus traveled all over the Empire, reforming the administration, rather than fighting. **Hadrian focused on succession**, not only naming **Antoninus** (later 'Pius') long in advance -- but telling **Antoninus** who *he* had to name as his own successors. So too, Christians were soon busy aping Ignatius, reversing God's NEW TESTAMENT policy in Hebrews 9-10; instead, **inventing 'succession' ideas** based on **JEWISHNESS**; to wit, [Hegesippus](#) and his pal in Bible ignorance, [Irenaeus](#).
 - o **GOD thus used the time, to DISSEMINATE the Word to make sons for The Son, John 17:14-17**. **Canon** had just been completed in **96**. Now it was time to consolidate and transmit, protect it -- **what Hadrian wanted for Rome, GOD wanted for the world**. Leviticus 26, alive and operating. For it's kinda hard to study Bible, if you're beset with invaders. [Christians of this time were extremely fractious, though](#). They persecuted each other, and the fathers of apostasy we wrongly laud as '**Church fathers**' were the chief culprits. **Bible** was being collected and disseminated, but the rival factions differed over what books were from God, so real **Bible** books were often destroyed, as apostate factions fought with each other. Rome had a hands-off policy toward religion; under **Trajan** and **Hadrian**, **Christians** got no protection. **So many Christians FLED, taking Word with them. Hence, protected it**. They had freedom of travel, as Rome was at peace.
 - o Under **Hadrian**, **Jewish fractiousness** caused loss of favor they had since **Nerva**. [Accounts here conflict](#). [A dubious legend \(older version\) or logic](#) claims Hadrian allowed rebuilding Temple and Jerusalem, but he later reneges. [The Jews react](#), culminating in **Bar Kochba revolt**. [More likely](#), while **Hadrian** toured, he ordered Jerusalem rebuilt, [but on pagan terms](#) -- **which the Jews initially misread as Jewish terms**. This **114-121** ends the first *eudokian* anaphora benchmark. [Cliffhanger](#).

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Appendix I: How Paul 'mates' the anaphora to History, 1st eudokian, continued

- o Now, Paul links up the **eudokian** first stop, with the **epainon** first stop, syllables=years **121-133**. So now **Autonomy**, links to **Bible**. Now EVERYONE had to go into **Diaspora**, taking the **Word** with them. Now do you see why Paul writes 'INTO the Praise of the Glory OF His Grace'?
- o **epainon** anaphora meter: **334-133, 67 threes; 434-320, 38 threes. Sum = 105 threes or 45 sevens = syllables (years) in Daniel 9:14 through 19.** (See Note F in <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF>.) The **38 threes** also = God's Meter in **Daniel 9:25-26**. So Paul parallels then-future CHURCH history, with those passages. Telling you what KIND of Time it will be.
 For the **epainon** anaphora covers **B**), for **Bible**. How it's Birthed, nurtured, protected, despite apostasy: the many copies bastardized, kidnapped, torn, burnt, mangled over the ensuing centuries. For how can anyone praise God absent a Word? You can't know Him or praise Him, if you don't have His Thinking. And since the world's weal depends on that **Word** being **set before us**, First **Incarnate**, then into our heads -- well, then **world history is based on how the Word's history is going**. When the **Word** is well accepted, history is at peace. When not, history is at war. When **Christians reject Word** -- as they do, here -- then **war** for the rejectors, and **peace** for the acceptors, just as God via **Leviticus 26** and **Deut 28**, long ordained.
So if you accept Word, you FLEE those warring. You don't participate in 'Christian' political games, you don't advertise; you Just Study Word. To do that, you leave society, *at least mentally*. Which many then do, prompted by **Razing Of Jerusalem**, as **this first epainon anaphora bookend, introduces**. So many, run; later, they'd become monks, nuns or menials working near Bibles. For Bible was progressively put under lock and key; you counted yourself lucky if you saw it during services, got scribal discards. So that's what many did: quietly fit in, inwardly reject 'church' hierarchy as it grew. Some got Bibles they could keep -- then God enabled them to leave. We know this given the monasteries that grew, and laws to control them. So there was **popular** opposition.
So our first epainon anaphora bookend, is 121-133, when the **Bar Kochba** rebellion, commences. Time to flee; the warning signs TO LEAVE were there long before 132, given Hadrian's presence and stated posture. No wonder Paul allotted 12 syllables to the clause. That is where we leave it, for the moment.
- o **Next, 2nd eudokian anaphora, syllables = years 215-231.** This tangled time covers the **Severans**. Severe. Starts with Severus' son Basins, aka **Caracalla**, who was executed by **Macrinus**, who was executed by the plotting **Julia sisters -- musterion, aha!** -- resulting in, **Heliogabalus**. Hidden too, were dingdongs Julius Africanus and Hippolytus; they courted the Julias by **inventing a Peter-first-in-Rome bishop list**; intended also, to oust Origen and the Rapture-touting Christians in Rome. For the first time the word 'catholic' is used; Roman Callistus claims HIS church was 'catholic'; (a different) Hippolytus retorts that instead HIS was the true 'catholic' church.
 - o **The year? 218.** Paul again marks it with **eta** in **thelematos**, same as he did for **Hadrian**. That's when Macrinus dies; and what *he intended to build*, reverses.
 - o So we are to understand a **parallel** between **218** and **117**. What is it? Well, if you read the **Severans** link, you'd know: **SONSHIP**. The whole basis for empire was a constitutional murk. So any claimant had but two options: be the 'son' of the currently-accepted **Imperator**, or be acclaimed as the successor by the army. After **Tiberius**, the army had a deciding role. **Nerva** sought to end that, **by naming an heir, right away**. This lasted until **Commodus**, who was murdered and then the army became kingmaker, again. But this time, Septimus -- a superstitious man who bought the army's acclamation through his wife -- sought to claim a kind of sonship from M. Aurelius (even if via **Commodus**), to solidify that claim. So we see the **Adoptive Emperor** mechanism birthed with **Nerva** forward was accepted, now with 100 years' precedence to legitimate it. How ironic: Hippy and Juli baby sold the same succession lie to the Julias, so to win them over to Churchinanity!
 - o **Hence Paul ties SONSHIP as the theme**, here at the **second eudokian benchmark**, which of course is the Real Play going on -- making sons from the Son of God Who Became the Son of Man and fathered our salvation. *While everyone else, Christian and pagan alike, is busy inventing sonship, successorship, out of thin air.*

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Appendix I: How Paul 'mates' the anaphora to History, 2nd eudokian, continued

- o Fathering, then requires mothering. Hence *musterion*, the **title** of this **second eudokian benchmark**; *for the sons are too young, so the mothers actually rule.*
- o **Background:** **Septimus** himself had died; heir/son **Caracalla** murdered brother **Geta**, bankrupted Rome; then made everyone in the provinces a Roman citizen, so he could collect extra taxes from them; then **Caracalla** was murdered by usurper general **Macrinus**: *who had no noble or sonship tie, he honestly told the Senate.*
- o **Lies win:** **Septimus** lied, claiming relationship to **Commodus**; so new lies now, by the mothers: claiming incest, that **Helioagalbus** (aka **Elagabalus** by historians) and/or the younger **Severus Alexander**, were **Caracalla's** kids. Paid by the **Julia sisters**, army murders **Macrinus**, and the ladies' sons take the purple. **Helio** baby adopts baby **Alexander**. *Then one sister conspires with her mother against the other sister, gets Helio murdered and now pious Severus Alexander rules. Well.*
- o **Equating Deity and Motherhood** gave the imperium a *blessed-by-the-gods* sanctity; this cultic idea was part of Roman culture, i.e., the **Vestals** were among the most respected religious persons. The **Julia sisters** were of a rich priestly family from **Syria** (where **Hadrian** was stationed when he got word he was adopted). **To be ruled by a mother and too-young son, rankled both army and Senate.** By **235**, they were ripe to rebel, due to troop casualties and concessions **Alexander's** mother made to the Persians in **231**; and finally to the Germans, in **235**. So, the army then murdered him.
- o **So now too, lie of MOTHER CHURCH is invented. Thus Paul uses musterion, to title this 2nd eudokian benchmark.** 1st benchmark, Bible still matters to Christians; so too in the secular realm, Senate still matters to Emperors, who *constitutionally* derive their legitimacy, from it. So here, 2nd benchmark, *eta* in 2nd **thelematos**: Christians don't value Bible, but instead **nikolaus**, their 'bishops'. *Just as Christ warned against, in Rev 1-3.* Their silly 'councils' *began during Pius.*
- o **For in 215-231, the army, not the Senate, calls the shots; apostates like Irenaeus, Tertullian, Origen and their spawn, solidify Church apostasy by 'mothering' doctrines that Bible refutes.** Only women run SPQR. The imperium, 100 years after **Hadrian ascended** -- first *eta* in 1st **thelematos** -- now usurps and dwarfs the constitution *and economy*, of SPQR. So 'church fathers' also usurp Bible with wild claims 'Church' is sole *salvific institution* + *intercessory Mary* (in Latin: search on '776' and '277', respectively). Over time, more extra-Italy land once governed by Senate, become imperial provinces, *to save expense of running them.* Under the **Severans**, Empire was mostly owned by the **Imperator**; the **Senate** had little real power. The army became an appendage of the imperium, *which paid its wages.* So in the name of defending Rome: power, administration and economic control devolved onto whomever headed the **imperium**. Due to laziness and corruption, in the Senate. Same with Bible: lazy Christians delegated its defense, to priest-elites. **So now bishops bypass Bible, bury it. So too, Rome: army buries Senate.**
- o **A third tie, besides lying and 'mothering': standardizing law.** **Septimus**, like **Hadrian**, was keen on a bureaucracy of *imperial laws*, in the name of reform. The **Adoptive Emperors** continued this; the **Severans** claimed the mantle of **Aurelius** (i.e., as relatives of **Commodus**). So bureaucratizing continued under the **Severans** and solidified. Romans deemed the **Severan** epoch a **wise period of law**, hence Paul's other sardonic **verse 9** keyphrase, *sophiai kai phronesei* for **Septimus'** rule. Under the **Julia sisters**, such law *distanced* the Senate from effective control. The 'bishops' did likewise, *created an ecumenical structure* of many 'laws' not in Bible, mimicking the Pharisees who had done the same thing, to Israel. **Thus a huge anti-Biblical system interposed itself between you and God.**
- o **The fourth tie: claim of top-down, divine authority.** The early Romans overthrew this immemorial claim, by people *electing* rulers. Under the **Severans**, the 'gods' were now invoked to justify usurping the constitution -- Senate was denuded, though cloaked by flattery, *musterion* again. **The Adoptive Emperors** promoted 'true Roman' culture, hence 'gods'. But the **Severans** favored oriental 'gods', which during **Helioagalbus**, provoked uproar. To flatter the Senate, **Julia Maesa** thus made **Alexander** an appointee of Roman gods, whom the boy revered (alongside Abraham and Christ). Thus she distanced the right of **Imperator** away from the **Senate**. So too, Bible's doctrine of the local church *electing* its 'bishop', was *gradually usurped* by a **top-down** claim of a **regional 'see'** *electing* local 'bishops', *as if the 'see' were ALONE appointed by God.* **Thus, Rev 17 popedoms were born: at first, 5-10 rival, regional 'sees'. Then only Rome, until the Great Schisms of 1054 and 1378.**

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Appendix I: How Paul 'mates' the anaphora to History, 2nd eudokian, continued

- o So what does GOD mean by these four historical ties in the second eudokian benchmark? Why did He give Paul this message? For we can surely see even here, that Paul's word order is deliberate. Again, Greek word order is flexible: the same meanings can be communicated by the same words but in a different order. So the order chosen, obviously matches the *Timing of His Story Yet-To-Happen*; and is intended to be, a prophetic WARNING.
- o The word ties are *sophiai kai phronesei*, *musterion* and *thelematos*. They stand for law, motherhood, succession, with *musterion* being the keyword titling the benchmark. **Something-in-development related to sonship, which has yet to give birth.** So now we have to look at how bad Church is, during this period.
- o To tell us about that, Paul introduces the **Temple Trio**, the **third nested anaphora** we saw related textually, back in [verse 11's note](#). First **Temple Trio** was *proetheto*, ending [verse 9](#). Means **something put on public display, ORIGINALLY A MEAL for a guest** – i.e., for the god you wanted to honor. In verse 9, God put His Son on Display, as an Offer for the world to 'eat' (believe). So here we look at how Christ is put on display, [by Church](#), in Paul's satirical tracking of the time.
- o **And when we look at that Time, we see an ugly parallel picture on display.** Just as ugly, as the portrait of the Severans.
 - **Succession Lies made up to gain power.** Here, lie of **apostolic** succession, but it's the same kind of lie as the **Julia sisters** tell. *Oh, we had incest with Caracalla, and these are his sons.* Oh, the **apostles** ignored [1Cor15:1-10's](#) requirement that to be called 'apostle', **THE RESURRECTED CHRIST MUST PERSONALLY APPOINT YOU**; so the apostles ignored CHRIST, instead appointed us to replace them, as we are the New Israel. Says who? THEY say it. Bible flatly contradicts. *But no one READS the Bible.* Each of these doctrinally-deficient, unfairly-lauded 'fathers' urge slavish obedience to the 'bishop' -- which in successive redactions of their writings, morphed into a universal 'catholic' church. (The writings never claim any ONE head of the Church, and of course no popes were at Nicaea -- but rather many alleged heads, with Rome claiming pre-eminence, but never sole eminence. Everyone knows the writings are doctored; scholars have long tried to separate out the doctored parts from whatever might actually belong to the named writer. Just read the prefaces to [Schaff's collection](#).)
 - **Politics and money, claims of Divine support.** The **Julia sisters** first came to power by outbidding **Didius Julianus**. Now they gain power again, outbid **Macrinus**, then play on the old Roman cult of **domus**. So what's the apostate Christian counterpart? Invented 'bishop' lists, based on a claim Church is New Israel. Coupled with, appealing to Caesar in letters. *Rather than, praying to God.* In short, *appealing to Caesar and progressively PLAYING Caesar.*

It's an old gambit. First you pretend to be holy and right and nice, writing out a grievance to someone POLITICAL. **Key is, to make your appeal so exaggerated and obnoxious, the political leader must reject your petition.** Then you can claim the high ground of martyrdom. Then you mass political support among those who pity you or share your 'faith', so now you have **funds and bodies, to threaten the state.** Old game, played millions of times, the Roman Emperors were all skilled in it. So were the Christian 'fathers', who could but quote Bible, *never once understood it!* Christ said, *the kingdom is NOT of this world.* These apostate 'fathers' all try to MAKE the kingdom of this world, in their image. Theirs. Not God's.

- **Brother killing brother.** Just as **Caracalla** murdered **Geta** and **Julia sisters** got **Macrinus** and **Heliogabalus** killed, so too Christians persecute Christians with windy tomes, and 'laws' to gain power. Like, when to [celebrate Easter!](#) Wasn't Exodus 12 or John 19 in THEIR Bibles? See: *they didn't know Word.*

This is the most telling. Their writings don't help anyone grow spiritually in the **Word**. Instead, Bible to them is a political weapon to kill opposition; their writings are petty, bitter apologetics, not edifying. *Yeah, everyone calls the other a heretic, for no one calls on GOD. There is no exegesis or other Bible analysis for its own sake.* Rather, only argumentation. And shallow ideas of Bible. Mouthing it, absent any understanding. *Blind guides.*

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Add now, a virulent **anti-semitism**. Search on 'Jew' in their writings. **Ireneaus**, **Tertullian** and **Origen** also lie about **Peter** and **John** (search link on 'Rome' thrice, then 'boiling oil'). They malign **James** (yeah, *he's gonna break the Mosaic law*, live inside Temple, enter Holy of Holies UNWASHED). Before them, jerks **Ignatius**, **Polycarp**, **Justin Martyr**. Same anti-semitism, self-praise, effusiveness. More follows in '**Hall of Shame**', below. *Point is, they warred over caesarship, too. The religious kind.*

- **Regulation after regulation.** **Severus'** reign resulted in multiplying bureaucracy. So the 'fathers' claimed an ecumenical structure like the Jews had: **added** many **rituals** and hierarchy **and councils** (on few issues during Commodus, but as REGULATIONS, in 3rd century) -- to GAIN POWER against rivals.
- o In short, **Civil War Went On In Christendom, So Civil War Went On In Rome**, which God designed to house and protect, Christendom. **Leviticus 26** and **Deuteronomy 28**, playing live -- negatively -- just as God always promised. That was *their own mouldy 'meal'* of 'Christ' **proetheto**'d: on display, to the world.
- o Hence **verse 9's proetheto** is sarcastic, metered at **seven syllables = years 231-238: apostasy so bad, THE WORLD SHOULD END**. Yeah, and God even used the apostate New Prophecy movement in Rome and Alexandria back then, to warn of the *surgical* persecutions to ensue. *Rapture/Trib conditions happen when Church is too apostate. So God cleans House, Lev26, Deut28, 1Kings9.* John presented that theme in Rev 1-3; hence Rev 4:1 is the **Rapture**, bracketed by two *meta tauta* clauses (open and close, walling off Church Age from Trib). Ironic, as Origen allegorized away the Millennium, **and his view would replace it**. Echoed by, the new, fake Peter-first-in-Rome-during-CLAUDIUS (!) bishop lists, **created by Origen's rival Demetrius**, using Julius Africanus; which a second Hippolytus, aped.

Hippy and Origen got close to the Severan mothers; Hippy/Pontianus get exiled/martyred, 231-232. **Severus Alexander** is executed by usurping general **Max Thrax**, who next is murdered by hungry soldiers in **238**, favoring yet another teenage puppet. And so it goes, musical purple chairs until **Diocletian**.

- o Thus ends the **2nd eudokian anaphora bookend** at **231** and the **Temple Trio's first bookend** of **proetheto**, at **238: CIVIL WAR OVER SONSHIP, SUCCESSION. WORD'S HISTORY SETS WORLD'S HISTORY**. Word's History: We Used Bible to Levy Tyranny. So world history is bad, "Crisis of the Third Century". **Roman imperium had no constitutional basis. Liars claimed apostolic succession sans Biblical basis.** They vied for power based on acclamation. MIGHT MAKES RIGHT, when GOD'S OUT OF SIGHT.

But God lives. That's why He had Paul use **musterion** as the title for this second bookend. Something HIDDEN to be BIRTHED. **As a result of all this civil war, the Roman empire effectively breaks up into spheres of power, so the few Christians who are learning and living on Bible, can vote with their feet.** Maybe they vote to work in a monastery, to get a copy of Bible, or at least hear it. Maybe they go East, outside of Roman influence. Maybe they go north, or deeper into Africa. **They needn't travel so far to safety, if the Empire is broken up.** So, it is. That's the purpose of any disaster, **DIASPORA EXODUS** to safer places. Where you can study in relative peace. **The center is rotted, so now the outer parts break off.** Thus Bible -- and its study -- will be preserved.

Thus God creates Autonomy to preserve Bible. We're still in the **first epainon anaphora**, as well as in the **second eudokian**. Showing, that the 'praise of the Glory of His Grace' is being met -- despite Church. For pharisaical religiosity of the 'church fathers' and their ilk becomes progressively obvious; people start quietly voting with their feet. It became hard to get a Bible, as the factions hoarded them: using Bible like bait. So you became a monk; or, if you could get a Bible, maybe you began a small outpost of your own, like David going to Adullam. You kept quiet about *having* a Bible, lest someone assert authority over you, to get it. Of course Satan isn't idle; someone catches you, sooner or later. So you became nomadic, a trader who kept moving. **In short, one could stay independent, so long as the state wasn't 'christian'. But it soon WOULD be, so God here fragments its future.** By little groups, enclaves, even villages. They were goofy in doctrine, too. But they weren't political. Takes time to mature in Word; and they were studying it. Just because.

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- o So we see how He preserved **Word** in the third *eudokian* bookend, which runs from syllables = years **308-320**. This is the time of **Constantine's** rise. This final *eudokian* bookend is titled **energountos, God** as the Actor – not Constantine. *For Constantine hallucinates HIMSELF working everything together!* Title for *energountos*, was **prothesin: Temple Shewbread, 2nd** of the **Temple Trio**. It sets up Constantine, via **Diocletian's** own 'shewbread plan'. **For God Equates Constantine With Diocletian**. That bad. Same benchmarking Daniel used, in Daniel 9: specifically, his two 58's in Daniel 9:11-12, **the cause for the 1st Temple's destruction**, as the **Temple Trio** link, showed:
 - o **Verse 10's** textual theme sets up **Diocletian: God brings all Time together in Church**. Historically, it's the **235-284** Crisis of the Third Century, aftermath of **Severus Alexander**. We saw in the Chrono Chart, how each clause in verse 10, covered that time. Due to Church voting badly (70 syllables, 231-301), the Crisis occurred.
 - o **Diocletian's rise**, began at the end of the last clause in verse 10, aptly titling his rise as '**all matters on earth!**'. That's what **Diocles** thought he was, **The Uniter**. As *soon as he killed a boar*. Which he did, in **July or November, 284**. He personally dated his succession from **December 283**, when **Carus** died. Not knowing, July was Jewish priestly course of the Boar, *Hezir* (third week July or January). So verse 10 ends the year of **Carus'** death, too. *For Diocletian is the Ruler of the Earth, get it?*
 - o **Verse 11** thus begins with **Diocletian** himself, in **284**. It's a cynical election clause: **Diocletian's view of himself, and his Empire plan**.
 - o **Verse 11's second clause** is a biting ironic phrase, **prooristhentes kata prothesin**. Literally, **foreordained as per Temple Shewbread**, the last two words blanded out as 'plan', in all Bible translations. Masks its Jewishness. *Yeah, it was the plan of MAKING THE BREAD that Presented Christ as the Bread of Life, the Food Offering to God. Presentation At Court*. Apostate Christians were then busy erasing Israel, too, claiming to replace her; ignoring, Ephesians 2. For they had their own plan, rather than God's.
 - o Keys off 70 syllables=years earlier, **proetheto** in **verse 9: as God Set Christ before us, so too we who believe are made LIKE Him, an offering Presented to God**.
 - o The **prothesin** sarcasm is plain: **Diocletian turned Imperator into a presentation, an ostentatious office; you must present yourself prostrate as if to God; for he claimed to be the direct agent for Jupiter**. Divesting rulership from the Senate, in the name of Roman unity!
 - o **And why not? The 'church' set itself up as THE go-between: you were only saved, if the 'church' said so. Tyrannical Monopoly. In the name of unity!**
 - o **At this point, it's 301. So what does Diocletian do? Control bread and other prices!** The 'bishops' did the same Revelation 13 thing! You had to have their 'mark' of approval, or you were persecuted. So of course, third clause in **verse 11** is seven syllables, **GOD WORKS ALL THE SHEWBREAD**. So let's see that, next.
- o This **308-320** period was **covered in detail within the Chrono Chart**. So here we focus on Paul's biting wordplay, almost syllable by syllable. Its setup begins in **301-308**. A seven-syllable clause denoting Trib-quality time, Christians maximally apostate...
 - o **tou ta panta energountos** is the whole phrase for **301-308**. To remind you that **GOD** is working everything together for good, **Romans 8:28**. So
 - o **tou ta** covers **Diocletian's** attempt to control the economy, in **301** (the pricing edicts and other changes). Which backfires. **This attempt should remind Christians of Revelation 13**. For **Diocletian** will attempt to do the whole *tou ta panta energountos* phrase, as if he himself were the agent of God. Just like *Kristallnacht* would later be, **Diocletian's** pricing edicts constitute an opening salvo of tyranny; the next 19 syllables will each warn Christians to LEAVE. 19 years of warning.

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- o **pan** covers the **Diocletian persecution** in **303**, which had its reprieves; it wasn't evenly enforced, especially in the West; so you had opportunities to flee. Yeah, **Diocletian** goes after **pan**, everyone; **Galerius** and later **Daza** add their own edicts to **Diocletian's** two. **So God uses the delays to make pan opportunities for people to vote with their feet. For God knows what's going to happen, next.** This is like the second half of the Trib; the real future Trib has a mid-point with an exit window (see my [TribChrono.pdf](#)), so this reminds the reader of it.
- o **panta** covers **Diocletian's illness, 304**, just after he'd celebrated his 20th anniversary (remember, he dated his own accession back to **Carus'** death). Similar to Nebuchadnezzar, the man is obviously humbled. So all he worked so hard to accomplish, availed him nothing. **His illness creates succession in-fighting; and thus provides Christians, with another exit window.** See, God really does accomplish all. All to save the **Word** from what He foreknows, will happen to it.
- o **energountos** covers **305-308**; spans **Diocletian's** retirement and the ensuing working-together foibles, of the **Tetrarchy** (shifting alliances, **Maxentius'** usurpation at Rome, father **Max** resuming the purple, **Constantius'** death and son **Constantine's** marriage to **Max's** daughter **Fausta**, defeat of **Severus, Galerius'** ignominious retreat from Italy); culminating in the meeting at **Carnuntum**: where a not-yet-broken **Diocletian**, refuses to budge. Canny way to make everyone get along. *Working something together by doing nothing.* Finally, he gets the idea. His partners didn't, though. Still, by his refusing to take sides, the resulting fragmentation means the persecution he launched, becomes a political football: *with the result that Christians get a reprieve. Exit window, again. For believers who have Word.* Thus God preserved His Word. Thus the 7-year period ends, so now it's time to regroup.
- o **kata** covers the period from **309 to 310**, the machinations of **Maximinus** and his son **Maxentius**. At the end, the father dies. At the beginning, he ran from **Constantine** to **Diocletian** (Carnuntum) -- and now, back to **Constantine** again -- all to either gain support for **Maxentius** -- or, to get support for killing his own son. Nice guy. So **kata Maximinus**, he should return to power. But **kata GOD**, he should die, **qatal**; for if he does, *the ensuing succession squabbles open yet another exit window.* So he dies of his own devising, having tried at Arles and then maybe in Constantine's own house, to kill **Constantine**. Meanwhile, **Galerius** gets a genital illness and takes a whole year to die, after trying in vain to oust **Maxentius** from Rome. His persecute-Christian edicts are still active, but since he's sick, people don't enforce them much.
- o **ten boulen** covers **311 to 313**. Now, a **Eusebius** or **Lactantius** might wax loquacious and vicious, exaggerating or inventing 'the truth' -- to gloat here over **Max, Galerius, and Daza's** deaths. As if God vindicated **Constantine**. Those (ahem) 'fathers' couldn't read Bible; for here Paul proves the opposite meaning. Consider:
 - **ten** = **311**, **Galerius** dies (see [Appendix II](#)); that triggers an alliance between **Licinius** and **Constantine**; **Daza** reacts, creates his own alliance with **Licinius** and **Maxentius**. Now, **Galerius dies after he issues his own (30 April 311) tolerance-of-Christianity proclamation.** He's really the **second guy** to do it. Not Constantine and Licinius. The **first guy to proclaim toleration**, was **Maxentius**, just after he usurped the purple in Rome (**October 306**). **Constantine**, not to be outdone, grants amnesty (hence legal right to be a Christian), **and return of property** to his own realms. **Maxentius** had only granted legal right. So you see, all this pro-Christian stuff reflected the *popularity* of Christianity, turned into politics -- going on, ever since the Severans.
 - **bou** = **312**. The 'bou' prefix in Attic signifies **something huge and monstrous**. Cute. *Bou-ghee man gonna get you.*
 - So *the enemy of Rome dies that day, equus lapsu* from Milvian Boat Bridge-Out, **Maxentius; Constantine** takes over **Rome**, via faked *in hoc signo* -- faked, as God NEVER does that stuff. Canon is closed. Only a crass liar like **Eusebius** or **Lactantius**, makes God do pet tricks. *He didn't even do that for CHRIST!*

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- Faked, as first **Maxentius** and then **Galerius** issued their tolerance edicts; so now **Constantine** must compete! **Maxentius** reneged on his **306** protection for Rome, and didn't apply it in the provinces. **Barnes says** Constantine issued an informal version of the tolerance edict, in late **312**.
- Faked, as **Constantine played the same in hoc bimbo game** using PAGAN gods, *vision of Apollo offering him 120 years victory!* -- back in **310**.
- So hey: just change **the WHO and the sign**, in **312**. *Sucker born every minute.*
- Yeah, 120 years as in Genesis 6, as in 4-generation curse, indeed the Empire's future! Paul stops at **434**. Demons know Paul's meter. *But who got the joke?*
- For **Constantine's sons DESTROY all male heirs, and themselves die by 361**, absent sons; **Constantine's daughters and one granddaughter are barren**, the whole line dying out by 383. **End progeny**. (Also search on 'stemma', [here](#).) [Apollo vision is demonic, dual-entendre like **Sibylline Oracles**: like the Halys River and Maxentius-consultation quotes. Demons use truth to mock the recipient and **witness to Bible**. Koran or Book of Mormon, employ similar burlesque. So too, UFO and ghost 'encounters'.]
- **Oh, and Satan's pre-fall name is Apollo, aka MorningStar**. Christ is THE Morning Star, get the pun? 'Apollo' is derived from *apolumi*, Destroy. Same demon guy who bugged John Keel in *Mothman Prophecies*, with backwards Latin. (Re backwards Latin, search on 'Lanulos' in <http://www.brainout.net/SatTacExamp.htm#Mothman>.)
- So read this as *in hoc hoaxo*, a political gambit for who gets Christian support, **Constantine** or **Licinius**. The alliance between the two was *after* **Galerius** died.
- **If you were a real Bible-learning Christian, you'd take this as your cue to FLEE Roman rule**. Paul warns of it, 250+ years in advance. Christians who got Ephesians would know the timeline. The few who really studied Bible, passed that knowledge down to their kids. They will be **musterion**, hidden.
- **boulen = 313**. Nuptials and **Edict of Milan**. Again, this is a tool to win Christian support. **Daza** issues his own version, April 30, 2nd anniversary of Gallerius' own (sarcastic) Toleration Edict, the day he goes to fight **Licinius**. Again, to win Christian support. So their **boulen** is to gain political power. God's **boulen** is to free Christians from apostate *mellein-esesthei*, Catholic church. For God knows what will happen after the dust settles and **Constantine** wins.
- So witness Paul's Inspired **boulen sarcasm: you apostate Christians and the Tetrarchy WANT Tyranny in My Name, just as Diocletian decreed. But for 'your' side. But God WANTS Freedom, and I'll get it**. For the Edict opened up another exit window, like Purim, for the Christians to get OUT. They should have been alerted to what's coming, since there was obvious competition to curry Christian favor. God condemned Revelation 17 politicking.
- o **tou thelematos autou** covers **314 to 320**. The **e** is year **316**, when **Diocletian** dies. [Appendix II](#) goes through that timeline, since scholars are now in two 'camps': a) those holding to the (correct) **316** date, and b) those who lately think **Diocletian** died in **311** (or by 313). **Paul uses 316, shows the deceased's intent, failed:**
 - **Trajan's 'son' Hadrian**, was **first e** in the **first eudokian anaphora**; he reversed **e** his Adopted 'father's' policies, thus saving the Empire. **Dio** and the **Senate** felt that **Hadrian** won Empire by *trickery*, a faked WILL by **Plotina**, Trajan's wife. Stress on Sonship, to keep SPQR intact. So demands a WILL of Adopted Emperors.
 - **The second e** was **Heliogabalus**, in the **2nd eudokian anaphora**; his *female regents* were both responsible for setting him up by *trickery*, putting him down, and holding the Empire together the meanwhile through the 2nd Adopted son: **Severus Alexander** reversed everything. *Et après lui, le deluge: no heirs*.

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Appendix I: How Paul 'mates' the anaphora to History, 3rd eudokian, continued

- Same, for third **e** here in the **3rd eudokian anaphora**: when **Diocletian** dies, the Adoptees undo all **Diocletian** hoped to achieve. Just as **Diocletian**, everyone uses **trickery** in the name of Empire, and everyone wants to kill the other guy.
 - **Diocletian** used trickery to justify murdering **Aper**. To recast the role of Emperor, and sideline the Senate.
 - **Constantine** used trickery, to win against **Maxentius**. And then, to control **Church** (or so he thought.)
 - **Church** used trickery, to control politics and then **Constantine**.
 - They all used the trickery of marriage and treaties, laws. So, they all die.
 - But they continue the dangerous **Diocletian LEGACY of church united to state control, bureaucracy, and divided empire**. [Which briefly unites again under the Adopted but unrelated **Theodosius**, who then by WILL divides the Empire between his two sons: who are children then. Just like the **Severan** kids were. So the regents use trickery on the kids, for they WILL to war with each other. And, to be fair, they did preserve Rome as much as they undermined it. So, even **Theodosius'** lines die out by the fourth generation.]
- o **matos autou** covers **317 to 320**. Clever. THEY will: but the object (**ma**) of their WILL, fails. Yet God's Object (**ma** converts verb to noun), is achieved.
- o So what did **God's thelema, Adoptive Will achieve? Autonomy** for **Bible via Diaspora**. For now **CHURCH persecutes, so everyone must go into Diaspora again, taking Word with them**. For Church nearly destroys Bible. **Paul links this eudokian 3rd stop, with the epainon 2nd stop, at syllables = years 320-334**. The summed **epainon** meter **overlaps here**, just as 2nd **eudokian** had **overlapped**, to stress the overlap's weight: 1st-to-2nd benchmark was **133-334**, but 2nd-to-3rd is **320-434**.
Why? The doctrinally-retarded **Council of Nicaea** is the supreme proof of Church apostasy: Rev 17, baby. It INSTITUTIONALIZED PERSECUTION; millions would die, as a result. It's positively criminal that no 'fathers' bother to LEARN Bible; instead, they rely on their own hearsay, 2Cor10:12. So let's trace why **GOD EQUATES CONSTANTINE WITH DIOCLETIAN**, why **God BLASTS THE 'CHURCH FATHERS'**, here in the **2nd epainon**. To skip this long subsection, [click here](#).
- GIST: Church is completely apostate**. It is not His Glory. It lives for political power and human approbation. Its hypocrisy, lies and **trickery**, exude from **Church Father** writings, linked below. **OUR NAKED HALL OF SHAME**. Stains, not Saints. Yet as in the *Emperor's New Clothes*, they cheep flowery words -- so we carnal, undiscerning, Bible-ignorant Christians, bedeck them 'fathers'. Our 'hall' goes from 1st-century through year **320**, where the 2nd **epainon** anaphora begins.
 - o First up, the bilious **Clement of Rome** (30-100) with his **Scripture diarrhea** (used to **gain power**) and **outright lies** against Christ, **betraying his power grab** for **apostleship**, contravening 1 Corinthians 15:1-10 -- and even claims phoenixes real, **to depict the Lord's Resurrection!** What an insult against Christ.
 - o Next, **'Barnabas'** (d.100), whose usurper, anti-semitic **XIII** has Church inherit but Israel, removed. So *all those OT heroes, get squat?* Ever-popular lie.
 - o Next, **oh-how-holy-I-am Ignatius** (30-107), spews letters during a six month cruise to Rome, to preen as a martyr. (**Norm is 20 days' by sea, tops; 60 days, by land.**)
 - o Next, arch anti-semite **'mathetes'** (d. 130). Yeah, **student of hating the Jews**. Bible, he but mouths; he clearly never grasped the Mosaic Law.
 - o Next, ol' **Polycarp** (65-155). Pick: the goofy **account of his 'martyrdom'** -- God doing pet tricks to praise an old man who misread Bible? Or, the **man's own writings?** For **Polycarp** like **Clement**, is **full of Scripture diarrhea**. Just strings verses together, no grasp of them. Body-oriented. Mistakes outers as inners, praises fasting and chastity as spiritual. *Mosaic Law re fasting was a CONVENIENCE of omitting food, to study Bible without distraction*. Not to preen. *King David wasn't chaste*. So *then spirituality must be something higher, yes?* **Polycarp** never learned the Scripture he obviously memorized. Instead, his 'bible' came from his fellow apostates.

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- o Next, [Papias](#) (70-155) enjoyed lying about [John](#), [Mary](#), [Judas](#) and [heaven](#) – which Bible contradicts, of course. So [Papias](#) couldn't read Revelation himself to know it was valid, but [goes by what other apostates say](#). **HEARSAY evidence is not admissible!** But oh, carnality ONLY accepts hearsay. *Spirituality justifies based on WORD*. But the carnal, seek the world. So they value [hearsay](#), rather than Word. To reject the Jews, of course (see that 'hearsay' link).
- o Next, [anti-semite Justin Martyr](#) (110-165), writing venom to malign Jews, via 'frailty'=[Trypho](#). To spew his [anti](#)-God, anti-[semitism](#) (Church replaces Israel!), [Justin butchers The Old Jewish Testament](#). So full of [bombast](#) and [going-to-Caesar](#), not God. His silly '[martyrdom](#)' [account](#) befits his goofy writing.
- o Aped by, [Hegesippus](#) (110-180). A Hebrew? [Given what he says about James](#), he wouldn't know Mosaic Law if it bit him. He [used Clement and Justin's mangled Bible notions](#), to first craft a 'bishop list' from James' JEWISHNESS: for oh, CHURCH=NEW ISRAEL? James [isn't](#) from Levi; did they never read OT, Eph 2, Hebrews 10? [Jerome repeats that lie, so he never learned Bible, either](#). (Search on 'James' in that link.) Hey: you can translate, without ever *learning* what you translate.
- o [Ireneaus](#) (120-202) [loves lies](#), too. [Calls his apostasy, universal apostleship](#). Then proves he lies, [as he writes against other Christians](#). Word is a gun to fire. So, he never learned it; [he doesn't grasp Trinity](#) nor [that the SON created](#). But sounds good. Until you THINK OVER what he says.
- o So too, these **2nd-century goofballs**: prurient [Hermas](#) (d.160); [bombastic](#), ascetic [Tatian](#) (110-172); [self-praising](#), [Bible-embellishing](#) '[Theophilus](#)' (168-181); [Athenagoras](#) (d.177) who [pleads-to-Caesar](#) but not God; the [weird](#), [legalistic](#) [Clement of Alexandria](#) (153-193-217) – who never read Matt. 15:11, 18; Mk. 7:20.
- o Let's not forget the [emotional](#), [hopelessly shallow](#) [Tertullian](#) (145-220). He blithely [invents](#) or [twists Bible](#), [belittles Paul to advance Peter](#), castrates Word to [invent 'Church' as ONE institution](#) of fictitious [unity](#). *Holy Spirit is effete, but Tertullian's TRADITION is infallible* – to [justify power grab by Rome](#). Gaily claims John escaped boiling oil, yet when elderly fled a bathhouse, to *avoid a bathing heretic!* All bundled with his lie of [Apostolic Succession!](#) So he claims slapstick, '[Book of Enoch](#)' is genuine. In that same link, spews the tired anti-semitic lie that Hebrew Bible started with Ezra. Which lie [Will Durant](#) and the video series [EMPIRES](#), repeats. *Yeah, Ezra made up the Psalms and the first five books of the Bible, not Moses and David. Isaiah is a fake, Daniel too..* What, can no one tell the Hebrew is 1400 BC, in the Pentateuch? *Moses didn't talk like Isaiah or Daniel or Ezra, and the place names CHANGED over the centuries..*
- o Not to be outdone, is [Minucius Felix](#) (d. 210). Prolix, is more like it. But entertaining. Followed by, a [very anti-semitic](#) [Commodianus](#) (d.240).
- o Next, our boy [Origen](#) (185-230-254). Nice [mixed-up](#) guy, who can't [grasp PLAIN BIBLE on Lot, Abraham, begats and histories](#). They're all 'mysteries' and 'dark sayings'. So he [allegorizes Scripture out of context](#), [tangles himself up in knots](#). But he worked hard and well on preserving Bible. Pity he never understood it.
- o Sigh. Next guy, is an influential gossip who maybe invented the 4th '[bishop list](#)' Eusebius uses; yet like E., can't count Bible begats: [Hippolytus](#) (170-236). Disciple of [Ireneaus](#). Hippy loves lying about [Peter, John; oh, and Matthew was originally in Hebrew?! Oh, and he claims Earth is 5500 years old when Christ came! E. said 5199, not much better](#). Golly, and we LAUD these dingdongs? ([Bible says Christ died in year 4136 from Adam's FALL](#), not 'creation'. Some scholars posit TWO Hippolytuses, [see Chapter 8 of Bishops Lists](#), by Robert Lee Williams.)
- o Next idiot, doctrinally justifies persecuting Jews by [twisting](#) Word, *naturlich*. Who? [Arch anti-semite Cyprian](#) (200-251), [another martyr](#) spawn of mendacious [Tertullian](#). [Sheer bombast](#). [Legalistic to the core](#). Can't discern, [Lord's Prayer](#) is a *Beginner's Guide?! REAL spiritual prayer, is [John 17](#)*. But he never learned it.
- o Next, [Caius](#) (180-217). Read his whopper -- [oh, John asked the disciples to fast for three days, before he AGREED to write his Gospel](#). Yeah, mixing up Esther's 3-day request, before she petitioned Ahasuerus. Mixing up Acts1:23-26, dictate-to-God election of Matthias, who God rejected (replaced with James, see 1Cor15:1-10).

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- o Next Roman [anti-semite](#), [Novatian](#) (210-280). But at least he's well-organized. Yet can't explain Trinity. Instead, [he just rails, bluffs](#) and then [sidesteps](#) the question. [Legalistic](#). Can't read 1Cor10:25-28, as [Novatian had a weak conscience](#). So he was carnal, a spiritual newborn: like his name.
- o Next dingdong is [Gregory Thaumaturgus](#) (205-240-265). Another [Scripture-diarrhea](#) adept; sad thing is, he was supposed to be a [law student](#). He thought [Origen](#), who took the eunuch verse in Bible too literally and then allegorized it all away -- [Greg](#) baby though [Ori](#) was a [spiritual giant](#). Yikes. Which is sillier: the guy's own ignorance of 1Cor10:25-28, or the ([yellow](#)) modern commentary? [Look here](#) and decide. [The rest of what he writes](#), is [worse](#). End [Gregory](#).
- o Next spawn of [Origen](#) is merrily called [Dionysius](#) the Great (200-265). See how [petty](#). Same as Pharisees. Motions absent meaning. Note how the most Important Day of the Year is trivialized into WHAT HOUR one should stop fasting. Incredible: what CHRIST did is bypassed, 2Tim3:5 playing live. End [Dionysius](#). Let's avoid him.
- o Next, Comrade [Julius Africanus](#) (200-245). Like [Hippolytus](#), this guy can't calculate [years from Adam](#), nor [calc Daniel](#). Oh, and he FIRST [invented a 'bishop list' claiming Peter 'bishop' at ROME](#) pre-Paul -- when Claudius had BANNED Christians from Rome?! Can't read Nehemiah, either. Duh: 52 days aren't enough to rebuild Jerusalem. Dan 9:24ff is GOD's decree, no human king's. But hey: [BIBLE's nothing](#), compared to 'church father' hearsay! So our eschatology remains screwed up.
- o [Miscellaneous Dingbats](#). Here we have late 200's gems, like [convoluted and INCORRECT calculation of Easter](#) (ignoring Exodus 12 and John 19, of course); obtuse description of [Hypostatic Union](#) (what, didn't they have Philipians 2 or Hebrews 1?); [abuse](#) of Paul's being a virgin (so they can't read 1Cor7) -- as usual, ASSuming abstinence is ipse spiritual, like any pagan would. But one [breath of fresh air](#) just before [Diocletian's](#) persecution. Sigh: enter 270, church [power-mad tyranny](#); and even in 307 -- in Upper Egypt, so under [Galerius'](#) or [Daza's](#) persecution edicts -- still [power grab](#), too. Sicker, but fun to read, is this [overpraise of virgins](#). Didn't anyone realize, PAGANs praise virginity? Bible praises THINKING, not abstinence, Eph1:18! God using Paul, praises Mary's THINKING by aping her meter, see my [Magnificat videos](#).
- o [Lactantius](#), (260-330). [Diocletian](#) and [Constantine's](#) time, but his writing stops at 313. [Sycophant](#). [Gloater](#). [Loves to lie to sell something](#). [Makes up any old story](#) or [exaggerates with venom](#), with [zero concern](#) that [he lies before God](#). And they're [not even clever lies](#). Tell me: *if you rejected the purple TWICE, pleading retirement, would you starve yourself if your statue were taken down -- since it was ATTACHED to your enemy's?* No: if anything you'd celebrate the disassociation! So are you surprised Lactantius [lies about Constantine's conversion?](#) Oh, [Licinius receives dictation from an ANGEL!](#) [Magic inability to fight!](#) [Lest you say, 'oh, he's just a product of his times, everyone lied like that' -- oh? I thought living for Christ was supposed to make you LIKE CHRIST -- not, like the times. This guy is just another apostate church liar. Just like his times, but not like God's Word. [Contradicting himself](#). It's hard to believe that the guy who wrote that last link is the same Lactantius. So maybe the lurid stuff is written by someone else. Slap on a famous name, like the junk written in the name of Adam, Seth, Enoch, Abraham, Patriarchs, Peter, etc. *Mad Magazine* stuff.]
- o Next: [Victorinus](#), died circa 304. His ['exposition' on Revelation](#) utterly proves him a Bible-ineptizoid (search on 'paps', then start reading). [Note how he twists everything, including Rev 7, just like Origen -- to mean CHURCH](#). What, no TWELVE TRIBES? Religious carnality, at its worst. [When you cut the Jews who are CHRIST'S INHERITANCE](#) (hence Millennium) out of history, God cuts YOU out from history. No wonder God allowed [Diocletian's edicts!](#)
- o [Eusebius](#) (260-340) is the last liar on this list, and worst. He just flat IMBIBES all the garbage above, never mind the Bible contradicts, and assembles it into his goofball [Ecclesiastical History](#), with a fabricated ['bishop list'](#) RCC has been crowing over, ever since. *Yeah, history of jerks!* Just read his [biography on Constantine](#). Then vomit. He droolingly [exaggerates](#) to sell his cockamamie notions. God just doesn't mean anything, to him. People who can't READ the truth, admire liars like Eusebius. All they hear are the fancy words and pious tones, soft-shoe-buck-and-wing -- and they are dazzled. No Spirit in them. *By the millions, even until today.*

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- o **Upshot:** Full of their own self-importance, 'Church fathers' use Scripture as a dirty-laundry list, *tsav l'tsav*, rarely any exegesis or Bible teaching for its own sake. Zero perception: *to these folk, Bible is a gun you fire at your opponent, expecting him to admire your spewing so much.* Usurpers in God's Name, they stain the idea of God, churlishly sell childish ritual, relics = DEAD BODY PARTS, gossip, goofy miracle tales; merely thumping Bible, never teaching it. Elitism. All today's false teaching comes from these 'fathers!'; to whom, effusiveness, virginity and pious behavior was everything. Pharisees. It's criminal, that we heed them.
 - o **But inside that apostate Church were monks in monasteries, quietly learning and going to the countrysides, teaching.** They don't seek political power. They seek solitude and teach Bible in small groups, invisible. They copy **Bibles**, and then those **Bibles** are distributed. Granted, they rarely copy Greek text, compared to Latin translations; so Latin is all the West knows. Greek texts in the East are also sequestered with priest elites; so the common man gets but Bible snippets and even more ritual, goofy miracle tales. The Hebrew is shunned, as anti-semitism is strong: *oh, any JEWISH text must be evil.* So no Bible, accurately learned. Unless you went where Jews were hiding.
 - o **So a spiritual Christian FLEES both sides or hides within.** Or, like **Jerome**, heads to the hinterlands, to get that JEWISH text. And unlike Jerome, really learns it.
 - o **So now consider the 2nd epainon, from 320-334: EXODUS. To Protect Bible.** For that's what God means by 'to the end that we BECOME the good report (aka 'praise', in English Bibles) of His Glory.' We just saw, from the many writings by 'Church Fathers', that Church was anything but a 'good report'; not at all praise for HIS Glory, but rather for its own. So the **epainon** is sarcasm, with respect to them. It's realized positively in a different way, parallel to the **first** time the **epainon** was used.
 - o **Review: the 1st epainon, years 122-133, birthed an EXODUS when Jerusalem was razed.** Note the **epainon** began beforehand, a kind of PREGNANCY WARNING. The discerning, would leave during this time. The warning? *Politicizing Jewish apostasy, culminating in the fake-Messiah, Bar Kochba rebellion. They had wanted Jesus to be a political Messiah, not a spiritual one; He refused, but later pretenders did not.* **Hadrian** was plagued by their riots during his reign; so he razes Jerusalem, builds a PAGAN city with a PIG temple over the Holy of Holies; then, barred Jews from entering the city. Hint Hint.
 - o **This 2nd epainon is parallel: due to Christian apostasy, in 320+ there's another EXODUS warning, to Leave Rome!** It peaks in **324** with the construction of 'New Rome' – remember, Revelation 17 came out in AD 96 – parallel of a **new apostate city built on a razed one.** Construction begins **490 years after Antiochus IV Epiphanes desecrated the 2nd Temple, then ruled there.** Could God make a more biting analogy? Could He more deftly express His censure of **Constantine**?
 - o Watch this: in Greek, the **epainon** clause reads ***eis to einai hemas eis epainon doxzes autou.*** So years **321-324** are covered by ***eis to einai.*** Translated, 'In order to become' (literally, 'be'). Heh: the squabbling 'fathers' kept becoming an Imperial nuisance; but not until **323**, did Constantine and Licinius fight again.
 - o **In the 'nai' of 'einai' – 324 – Constantine** had beaten **Licinius**, had sole control of the Empire, and recovered enough to start building **Constantinople.** **Grandiose thing.** **Byzantium** was razed, many **Jews moved in during that time.** **Bringing Hebrew Bible, with them.** So now you didn't have to travel so far, to get it. During this window, Jews weren't so persecuted. Again, people were tired of fighting. Well, not for long: **by 388, Jews would again be persecuted.**
- So what happens? Rome's sidelined. When a *polity* moves, many go along; others stay behind; or, move away. So it's an Exodus for everyone. At this point, it was clear how Church factioned, who 'won'; divisions were vicious. *So you could slip quietly away and thus study better, if God mattered to you.* Less need to 'explain'. Same result with less violence, as obtained for the **Bar Kochba** period.

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Appendix I: How Paul 'mates' the anaphora to History, 3rd eudokian, continued

- o So now we go through the rest of the phrase: **hemas eis epainon doxzes autou**. This period covers **325-334**, beginning with **Licinius'** death, and ending with **Constantinople's dedication in 330 or 334** – see footnote in that Gibbon link; he seems to side with **330**. [I can't find ANYONE who believes 334 is valid. Let me know if you do.]
- o So if **330**, then **'doxzes autou'** is left out. **Biting, huh**. The truncated phrase is **'eis to einai hemas eis epainon', to the end WE result in praise**. Ouch. Not of HIS Glory, but our own. Yeah, that's what **Constantine** wanted. *Neropolis, Commodiana, Philipopolis, Cain naming the city he built after his son*. Get the point?
- o What about **334**? [Enjoy a Clementine phoenix chuckle, [here](#) (left middle).] **Constantine then negated Nicaea, revived Arianism**. Conflicting details: [here](#), [here](#) and [here](#). **His attempt to unify Church abetted religious war, for another 1000 years**. The world only stopped fighting, due to exhaustion. God's Message: *don't meddle with God's stuff. God handles it; not Church, not Caesar*. For God Alone generates spiritual growth; He doesn't use human effort, Rom 4:2, 9:16, Eph2:8-9, Eph3:15-19.
- o God had Paul give that message in advance: **3rd of Temple Trio, proelpikotas. THE FEW. FIRST FRUITS FEW. 42 syllables = years between prothesin at 301, and the end of verse 12, here. 42 is a Bible metaphor of GENERATION BUILDING, as you hopefully saw in Pregnancy2 Palindromes**. Of course that's sarcasm, too: *for what generations do Church and Constantine build? Not good ones*. Ergo, this 42-syllable anaphora parallel, [links back to Diocletian's edict](#).

Ergo, the *anaphorae* are causal: **eudokian = Autonomy**; it births **epainon = Bible Preservation, Learning** (Heb 11:6); it births 'fruit' of **Spiritual Growth like WORD = CHRIST**, Eph 3:15-19, 4:12-13. Hence **Temple Trio**:

set before (like a meal for a guest, comes to mean 'public display') = **proetheto**
 results in **Temple Shewbread = prothesin**
 results in **FirstFruits = proelpikotas**

Ironic parallel, **Diocletian** and **Constantine**:

- o what **Diocletian** set before men to 'eat' = persecution, governmental tyranny.
- o **Constantine's** 'shewbread' = **Diocletian's**, renamed **'Christian', a holy fascism**; his kids will murder each other and thousands more, using it.
- o So the new **'catholic church'** is the **first-fruits harvest** of institutionalized evil. Revelation 17, anyone? *Right down to the clothing colors?*
- o Syllables matching **335 - 343, tous proelpikotas en toi Christoi**, are **oppositional** to **hemas**. Explaining the **epainon**. *And it's not the city, get it?* But instead, the **FirstFruits Few**. Technically, *pro+elpikotas* means 'the first-hoping', literally, the first 'crop' who believes in Christ. The early crop. That's what Firstfruits was: you had *handfulls* of an early crop to wave before God in the Temple. **Something that matured FIRST. And it was small**. Waved toward God to acknowledge Him as LORD of the Harvest. For **He** does the Work. That **He** provides. Courtesy of **Christ Our Firstfruits**, 1Cor15:23. (See also Rom. 8:23; 11:16; 1 Co. 15:20; 16:15; Jas. 1:18; Rev. 14:4.)
 - As a result, the rest of the harvest followed later, on Pentecost – in the OT ritual, 50 days. The time always stood for the last 50 years (before the Trib), for **Harvesting The Gentiles**. Jubilee. And now with Church, 'later' is as long as it takes, **John 17:14-26**.
 - We know that's the meaning, as we saw the **second** of the **Temple Trio, prothesin, nested** just after the **2nd eudokian anaphora**, well after the **first epainon anaphora**. It stood for **Firstfruits**, also: **Temple Shewbread** was *baked* from the first fruits. First of the **Temple Trio** was **Christ Himself, proetheto'd**. Bread of Heaven, John 6:32. Bread of Life, John 6:33, 35-58. As a result, we are to become a copy of Him, **1Cor2:16, 1Pet2:21**. That makes us, **prothesin**.
 - And how much was that **Shewbread** offering? Small. A few loaves. Presented. Waved. **Buying time for the rest of the harvest**. At Pentecost. Jubilee.

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Appendix I: How Paul 'mates' the anaphora to History, 3rd eudokian, continued

- **But what was 'Church' waving before God?** Waiver of learning and teaching Bible. Wavering political games. Waiver of tolerance, in the name of unity. Waving in the pews, waving in rituals, waiving study in favor of gossip and fake miracles, pilgrimages, relics = DEAD BODY PARTS, 'holy' songs and unctuous tones, fooling the masses. In short, *Bread and Circus*. Even, until now.
- **So what Time did 'Church' buy? What harvest?** Time: DARK AGES. A firstfruits of bloodshed, a crop of religious retards, spiritually blighted. For 2000 years, even until now. Paul will stop his meter at 120 syllables = years after Constantine began institutionalizing 'church' in government: after all, *that's what 'Apollo' said!* (434-120=314, when Constantine first started messing in Church politics). **For the apostasy pattern is established by and doesn't change, after Constantine.** Even until now. Look how people still slobber about that awful time, drooling over the POWER, baby. *As if the GOLDEN AGE OF APOSTASY, were a golden age of Church?!*
- **So this thrice-nested anaphora runs from 308-343.** Begins with the 2nd **eudokian** anaphora (308, when Constantine is confirmed at Carnuntum); to the 2nd **epainon** anaphora (320, when he consolidates his first win over Licinius, then focuses on controlling fractious 'fathers'); to the end of the **proelpikotas** phrase in 343, which ends the **Temple Trio** anaphora:

kata ten boulen tou thelematos autou, eis to einai hemas eis epainon doxzes autou, tous proelpikotas en toi Christoi.
- **Get this: In 337, Constantine dies. ON Pentecost. Which FirstFruits, represents. But only tous proel, finished. No 'pikotas'. No 'en toi Christoi.'** Ouch. So he dies not completing Firstfruits. He didn't mature. So he died a spiritual retard ON Pentecost, when the Harvest is due: meaning, he could have matured by then. But did not. Imagine being him, and knowing that was your 'OER' at death.*
- **D'ya think God has Paul time these anaphorae, to teach something important?** Keep in mind, Paul sits between two praetorian guards, dictating Ephesians off the top of his head; or at least is under house arrest (he rented a flat in Rome, see end of the Book of Acts). **Message: don't end up like Constantine.** But the 'catholics' drool over this guy. So too, the Calvies and many other Protties. Yikes. It's quite pathetic, to read the encomiums of 'Christian scholars', over the centuries. They don't read Bible, either. Obviously. *How anyone can regard Nicaea as an triumph instead of a nadir denouement, I'll never know.*
 1. **Constantine** was not a good ruler in God's eyes, since he united Church and State, creating the Revelation 17 harlot that **Diocletian** wanted; **Theodosius** will formalize it in 379 and 395, thus destroying the Roman Empire and its protect-the-Bible role since **Augustus**. All that will be set in motion by 343, when our **Temple Trio proelpikotas**, ends. **So at that point, ONLY THE FEW will carry TIME.**
 2. But **God** had **Constantine** do one thing of value: for a little while, he authorized **freedom of faith**.
 3. Else **Constantine's 'legacy'**, his courting of Church support, fostered **sporadic religious wars until the 20th century** -- since now rival bishops had Imperial sanction hence political clout, to destroy each other. Which his short-lived sons and their unrelated successors, would carry on. To our universal, shame.
 4. **On the other hand, UNTIL the rival factions got complete control under Theodosius, there was freedom to argue and move around, as a Christian.** Even under **Theodosius** and his sons, the rival regents were so busy fighting with each other, the rival Christian factions didn't have as much power as they wanted. **In effect, the bishops adopted Diocletian's harsh policies, in order to wipe out rivals, Jews and pagans. So long as no one side had enough control, there was an EXIT WINDOW so the FEW could run, hide, or otherwise escape 'church'. And thus, better learn Bible.**

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5. So notice THEIR 'firstfruits', 334-343: versus how GOD used their evil to accomplish **Autonomy to Study Bible**. Constantine killed his own wife, son and other close relatives; then, he himself dies on Pentecost. For the next six months, the sons murder all male relatives except Gallus and Julian. By 340, Constantine II is dead; by 350, Constans. By 361, Constantius II, under whom the Empire was briefly united. None of them had male kids. In fact, none of them had any kids, except Constantius II had a daughter, and she was barren. Neither Gallus (d. 354) nor Julian (d. 362) had kids; each of them lasted but couple of years, once Emperor. So the entire line dies out.
 6. Meanwhile, their mutual warring -- over Trinity! -- caused mass migration, as the persecuted fled to whatever territory was friendly to 'their' sect. Many left for Armenia (then Christian, under Tiridates), or other parts beyond Imperial power. Within the Empire, factions killed each other, died out. Same aftermath as in 133-140 Bar Kochba revolt. Yeah, graced-out, *hes echaritwsen hemas*. That is, if you took the parallel epainon warning from 320-334: **when you see the abomination that causes desolation, RUN! Autonomy** resulted from **Diaspora**. Bible thus spread more widely, than prior. Harder to capture and burn Scripture, when it's not so bunched up together. Sometimes, we have to be kicked out. To remote places of quieter contemplation, and hungrier unbelievers.
 7. They escape just in time, too. For now Rev 17 'Mother Church' apostasy finally wins via Constantine's sons; so, **Mariolatry rises**. The two lies mesh, just as under the Severans. Finally made law under Pulcheria, as we saw back in 431. So Church's (s)mothering lies, *institutionalize*. **Christ is sidelined**.
- o Now we reach the 3rd epainon anaphora. Ends, at 425-434. Finishes the TANDEM DECLINE OF CHRISTIANITY AND THUS ROME. Rhetorical style in Word and in Greco-Roman literature: *end a tale at a beginning*, then leave the reader with A MORAL. The cause of a thing. *Wed and Lived Happily Ever After*. Or, *Died And All Is Lost*. Thus Euripides ended his play *Ion*, re *Origin of the Greek Peoples*; on which play, Paul bases Ephesians: *Origin of Church Completion*. So Revelation ends at the start of Eternity; then THE MORAL, Rev 22:6-21. Thus goes this final epainon. HOW CHURCH HISTORY ENDS -- IN APOSTASY, hence Rapture due to it -- which ending, begins

εἰς τὸ ἔπαινον τῆς δόξης αὐτοῦ 434

Only the Holy Spirit, is voting. And only HIS vote, makes Church Complete. That's THE MORAL. So much for the vaunted 'we are the true faith' Catholic and Protestant popedoms, the self-styled 'apostles' or anyone claiming a 'vision' or 'special message' or 'appointment' from God. Still as bad today, as back in Constantine's time. By their false doctrines you know them, Matt 7:15-23. **Only the Few Believers Carry Time, the maturing proelpikotas who ONLY the Spirit makes.** Maybe you. Maybe me. Maybe one of our neighbors. Definitely not, anyone who vaunts the 'church fathers' or their ecumenical institutions birthed during the second and third centuries post-Cross. They are the losers -- still in heaven, if they ever once believed only in Christ's payment, but no rewards, 1Cor3 -- and that is the **PROPHETICAL WARNING OF CHURCH RETARDATION**, here in **Ephesians 1:3-14**. Heck, you'd know that from the text alone, for Paul successively narrows rhetorical focus to *proelpikotas*, the climax of his rhetoric. Verses 13-14, explain it. *Christ was ONE FirstFruits. So the mature, are FEW.*

Rapture happens due to maximum Church apostasy, as illustrated in Ephesians 1:13-14, updated in Revelation 1-3; a retardation which in the future, coincides with the date when Spirit completes MATURATION OF CHURCH, Eph 4:13. Which HE produced, via growing people spiritually under whomever is their God-appointed pastor, Eph 4:16. Meanwhile, the babies still do menial jobs, as they only WANT those jobs. Spirit makes all that work, too.

So indeed even an apostate pastor is used; a growing believer eventually graduates from under him, to someone less apostate. Then, to someone not apostate. It's a full-spectrum process, and it takes a lifetime. We each go through this process. Some slowly, some quickly; but all start at zero; *only the Holy Spirit, completes us. Enfin, we are babies, doing baby jobs; the few who grow up, justify TIME for the many who don't: that 50 years+, for Church to Complete.*

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel Time Balance Summary*

(Note: I'm still auditing the Time Balance Summary components. If you see other or better balances -- or you see errors -- please tell me?)

So much for Church history. What about balancing to Adam, Millennium? Psalm 90, Isaiah 53, Daniel 9 and Magnificat all balance. So Paul does, too. **Eudokian** anaphora:

1st 'pair' of eudokian bookends are between (years) syllables 105 and 231 = 126, sum of 70+56, 18 sevens or 42 threes.

2nd 'pair', overlapping between syllables 215 and 231, ending at 320, 15 sevens, 35 threes. **33 sevens:** The Lord's Age when He died.

Centered on the middle 'bookend' in verse 9. *Double Rejection of Father and Son*. **77 threes.** 70 x 7 x 3 Rejection fulfilled from first David to Last.

Historical Parallel to same **231** syllables, as in Daniel 9:24-27. (See <http://www.brainout.net/Dan924HebParsed.pdf>)

God has Paul metrically balance Israel's past parallels to Real future Time, to plot Church denouement. Lesson: Man Fails, God Succeeds. God's Good Pleasure, to put us in His Son; all our failures won't stop Him achieving that goal. Since God knows we hallucinate doing His Work for Him, He offers a prophetic timeline -- just as in Psalm 90 -- to show our recurring hallucination, brings harm. Then He saves us anyway. *Bad news, good news*, Isaiah 54:1. Ideally we'd heed Him, in advance.

History shows we don't. So our rejection path is plotted, though always avoidable, just as it was for Israel; but 'our' prophetic timeline ends in a **434**-year loop. So you can never predict Rapture. **434**='62 weeks'. So we are in that Time Loop of History. Ergo Paul caps Eph1:3-14's meter, at **434**. 56 before, 56 after, Church is in the middle. Like Noah, in the Ark. (The Noah sandwiched-56 connection, is covered in the *epainon* anaphora, two pages down.)

The eudokian anaphora traces Autonomy, as only God's power creates it, one person at a time. Just God, and just you; no group in goofy hats with goofier notions on spirituality, setting rules. So here's the time path of that goofy group; how **God's Good Pleasure** aka *eudokia*, defeats it. Pivot = **215-231**, the **Severans**; ends with '**Crisis of Third Century**'; when **Ireneaus, Tertullian, Origen** and their ilk, birthed '**Mother Church**' to crush Autonomy (which they call 'heresy'). Parallel: **TEMPLE DOWN PROLOGUE, 126 syllables of Isaiah 53:1-4**; thus God fragments birthed tyranny of 'Mother Church'. So Rev1:1-3, written when '**sonship**' lie of *apostolic succession* began, meters to the first *eudokian* anaphora ('126'). (Rev dateline is 91AD = 58 years after Christ died, Rev1:1 meter; =26 years after Florus became procurator =Rev1:2 meter; sum =84 years after Judaea became a province: first time divisible by 7. =Psalm 90:1-4 meter sum 84 = God's Full Decree WITH Millennium. Finally, Rev 1:3=42 syllables=Isaiah 52:13+14 and 53:12; sum 'tags' both 126's in Isa53, and Paul's *eudokian* play on Isaiah, here.)

Eudokian factors: [(70+56)+(70+35)]: God uses bad voting, to create Freedom. He communicates this, by metrical parallel to similar times in Israel's history.

- o **105+70**, takes you to **Commodus**; **period began** with anti-semitic, self-promoting Christians like **Ignatius** and later **Justin Martyr**, becoming popular; between, '**bishops**' apostatized into regional '**powers**'; examples are so-called '**councils**' of **155 - 193 AD**. Parallels **Isaiah 53:3-4**, which ends at 586 BC, **TEMPLE DOWN DUE TO BAD VOTING**.
- o **175+56**, invention of **Mother Church**. Hence civil war and Diaspora; mated to **Isaiah 53:5+6**, spans 586-530 BC when **Cyrus** died; civil war in *Persia*, also ensued.
- o **231+70** takes you to **Diocletian's** economic fiats, presaging persecution. For Apostate Church, voted badly. Mates to **Isaiah 53:7+8**, 530-460 BC: *Temple was up by 516*. Voting period ran 467-397 BC; then OT Canon ends, due to apostasy. In 460 BC, low votes put Jerusalem at risk (see Nehemiah). So too, Apostate Church in 301 AD.
- o **301+35** ends at **Constantine's** death. Mates to 425 BC = 'crush' in **Isaiah 53:10**. (Mid-voting period.) So, God crushed **Constantine**; for in **325** 'Mom' voted to overrule **BIBLE's** date of **Firstfruits** aka Easter, changing times and seasons, **Dan7:25**. So **he BEGAN to die on April 3** = **TRUE PASSOVER PER BIBLE**, when Christ Died. (See [PassPlot.htm](#) for details.) = Start of **337**, in Jewish terms -- but 'Mom' rejected Jews, so couldn't even count to three. Per Apostate Church, he died on Pentecost. So missed real Pentecost by a week, as his fiat made their calendar 'god'. So he dies *proel*, no *pikotas*, as he hoped in bishops. **Constantine's sons** then slay each other. No progeny survived.

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel eudokian Time Balance Summary*, continued

- o **33 sevens Theme: ISRAEL'S 'SONS' REJECTED CHRIST; CHURCH 'SONS' REJECT HIM, TOO.** 'Church pleasure', is lust to kill Autonomy. God's Good Pleasure, saves Autonomy. We just saw how God operated in then-future, Church history. Okay, but how does He RECONCILE ALL TIME, via Church? For that's what Ephesians 1:10, claims.
- o **So Reconciliation begins with the eudokian anaphora at 231 syllables, keyed to Daniel 9:24-27: REBUILD-AND-DESTROY TEMPLE TREND RUNS CHURCH AGE.** Temple is based on David, 2 Sam 7's promise of Temple & Sons. Problem is, TEMPLE CONSTRUCTION WAS DELAYED 3.5 years after David died. So Last David aka Messiah dies, then the 50 years; then 3.5 years and TEMPLE DOWN. That 53.5 reimburses for [Abraham's too-early maturation](#); last 3.5 'repays' DELAY IN CONSTRUCTION. *But Christ died 'a week early', so Trib can't begin until Our Time is completed*, Hebrews 11:39-40. For The Head Rose, but we are Body of Christ. [Temple rebuilding: six months upfront on materials, 1Kings 5; then 7 years building Temple: see 1Kings 6:1 in LXX, and 2Chron 3:2. Parallel to David ruling 7.5 years in Hebron (1Chron 3:4). Bible uses 'last birthday' convention, so David's birthmonth was likely between Bul and Ziv?]
- o **Paul uses at least two Time Balance formulas, in what follows. First he uses the raw meter total** (here 231). Then he converts to 'bc' via -56 or 57 (or 50+6 or 50+7), and any meter overlap (16, here). That yields at least three balancing results to *past and future* events. Those three, tie to other events. And so on. For you can plot the entire timeline from Adam via Paul's audit. So we know believers routinely audited Time. For Paul writes to an audience, PROVES SCRIPTURE to them. *And hence, to us.* For Paul's theme is [HOW GOD IN CHRIST MAKES CHURCH CONVERGE ALL TIME](#) (verse 10). So he uses meter, to prove it: folks then accounted Time as years-from-event-x. Counting syllables is Jewish tradition (vital to their recitations), and key to Greek literature; so meter plays 'wristwatch', too.

Second formula, is total * 7. *It reconciles, inter alia, from Millennial End at 5250 from Adam. Bible reconciles BACKWARDS from ENDPOINTS* (i.e., years from next Jubilee). So Moses, Isaiah, Daniel and Paul reckon from **END OF TIME**, as 'how long': **GOD KEEPS HIS PROMISE**. Paul also sets off OLD TIME (to 4200) as 'left side' in the equation, by -56 or 57, -98, 490, 560, or even -1050. Many events are tagged and balanced. This **Time Balance** subsection displays only some events, to show his methods.

- o **231 depicts Daniel 9:26c Time Bubble** as Trend and Bridge of Church History: engus, euthus, always on **VERGE OF TRIBULATION = MAX APOSTASY**. So Paul mated verses and meter values to parallel future CHURCH APOSTASY to Israel's past (just as [Magnificat](#) had done) as we saw on the previous page. **For Temple=Christ:**
 - **First formula, raw total:** 164 BC, 1st Chanukah or 167 BC desecration = Lord's Birth Day, Haggai 2, +66 = start **TEMPLE YEAR 231**. So **Rapture/Trib = 63 - 70 AD**. *Temple Year accounting 'talks to' Dan 9:27's midpoint. TEMPLE DOWN = His Age 33 + 33, not 40. Isa 53:4: LORD STRUCK AT AGE 33. Paul marks 66, verse 4, at 7 syllables. 4103 -164 = Antiochus' desecration; -161 = Chanukah, in Paul's [bc/ad conversion](#); so Paul ties to Antiochus at 66, Chanukah at 70. Note: refund due on Abraham's too-early maturation was 54. So Tribulation here, is unlikely. Yet it can happen, since Rapture occurs due to CHRISTIAN APOSTASY.*
 - **Second formula, total sevens:** $231 * 7 = 1617 - 560$ (new time grant, 490+70) = **1057** from David's All-Israel Crowning, start of year Paul writes. Also, $5250 - 1057 = 4193$ (end), when Temple to go down (mid-Trib). Then again, $4193 - 1057 = 3136$, when David retired. Mirror=Time Pivot. On which the future-prior, or future-now, hangs.
 - -57 = **1000**, **CHRIST BORN** 1000th year of David's (united) Kingship. Paul stresses **TIME BEGINS ANEW WITH HIS BIRTH**. **1560** = first three **NEW CIVILIZATION TIME GRANT UNITS**.
 - $1617 - 16$ (eudokian overlap) - **560** = **1041** (start) = age 40 when **Christ SHOULD** have died, had Israel voted YES, in Dan 9:19 & 26's '62 weeks': living as long as David was king (counting from Hebron). Then He was to die **1000th** year of David's death (but instead dies 7 years prior). Paul will balance to that also, in the [epainon](#) anaphora.
 - $1617 + 16 - 1050 = 583$ BC when 1st Temple died, in [Paul's equivalent of 'bc'](#). +56 more = Manasseh's age at and death year: 2Kings 21:11-15, reason for **TEMPLE DOWN**.
 - **David** was born **1040** BC. = Isaiah 53's meter 'start'. Mirror. Audit balance.

So **eudokian** meter theme of **33 sevens**, Christ = Temple, hence Trib Start and TEMPLE DOWN 'tagged' To Each 'David'; *but Church now occupies that 62nd 'week'*.

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel epainon Time Balance Summary*

Next, nested **epainon** anaphora:

1st nest, syllables **334-133** = 67 threes + **434-320**, 38 threes = 105 threes or **45 sevens**. 38 threes = God's Meter in Daniel 9:25+26. (Video [here](#).)

2nd nest, overlaps at **320-334**. So **epainon** centers, where **eudokian** ends. Its first 12 syllables (121-133) are omitted.

Now plot thickens: 105 threes = Daniel 9:14-19 + elided **7**; or **365** syllables, + elided **57**. One Year.

The **epainon** thus balances to **Noah's Year in the Ark**, in each Daniel 9 and this **epainon**. All of verses 3-14 are based on that theme.

For Dan 9:14-19 runs **308** syllables = days **Noah in Ark** by his 601st birthday, per LXX (see [DAN9V4-19HebOnePagerPARSED.RTF](#)).

Daniel 9:14-19's indictment and petition: *So God brought this evil upon us, please restore Temple aka Bible for Your Holy Name's sake.*

Ephesians tie: *Bishop 'Kings' Fail as Israel Did. So God will 'flood' them.* Ties to Psalm 90:5.

Epainon is **Care For Bible**. Its pivot = **320-334**, when **anti-semitic CONSTANTINE & 'CHURCH' UNITE. SO GOD ENDS ROME**, four generations later. Western Empire ends **476**. Its end began when Christians relegate Bible to 'priest elites', who then usurp it: an idolatry, as Rev17 depicts. The **epainon** sums **315** = **Noah's** 308 days in Ark to his birthday, + **7** for Passover week. *Trib quality*. [Councils appeal to Caesar, not God: [Arles](#), 314, negates Bible's Easter Date; in 315, [Neo-Caesarea](#), silly despotic laws about marriage and ordination.]

For Church disdained God's **epainon**, instead seeking Caesar's and its own; so God will FLOOD OUT apostate church, give **BIBLE CARE** to others. So Paul traces **DECLINE OF CARE For Bible** by mating **epainon** meter to Daniel 9:14-19, which parallels Flood; then, Paul mates the Flood 'calendar' severally. First **70+40+91 epainon** bloc, also mates to Noah's time in Ark after rain ends, but before he sent raven. (Per LXX, not BHS.) The 2nd **epainon** bloc, **57+57**, also piggybacks to **Daniel 9:25+26's** meter, which itself mated to Noah's entry/exit. The **epainon** factors: [(70+40+91)+(57+57)].

- o **133+70=203**, Gen 7:24-8:5. **FLOOD BATHTUB**: the prior 40 days (=years) were rain, preceded by 57 as warning. Ties to (end) 93 and 36 AD (pre-Church schedule for Temple Down, if Christ had died on time). So it's bath-time: **Severans**. Mummies bathe brats; Church 'baptised' by **mommifying**, politicizing, **prelates**. *If you argue over Easter's date, baptism and God's Nature, you can't read Bible.* [Hall of Shame](#). Guess John 19, 1 Peter 3:18-22, Heb1:1-3, Philippians 2:5-10, 2Cor13:14 weren't in their Bibles.
- o **203+40**, Gen 8:4, **ARK (AR)RESTS IN BATHTUB**. **Crisis of 3rd Century**. Bishops **persecute** each **other** over Rev 17 purple.. er, scarlet. Roman prelates, **profit** from it.
- o **243+91**, Gen 8:5, **MOUNTAINTOPS VISIBLE**. **EXIT WINDOW OPENS 334**, when **Constantine** revokes **Nicaea**; so causes **BRAWLING BISHOPS**. His sons die fighting for one side or another. **Constantius II** dies last, no fertile issue. End Constantines. **Weird, petty laws re Church**, multiply (under **Valentinian** and sons). Laws. Not Bibles.
- o **334+57+57=448**, Gen 8:14, **EXODUS FROM ARK**. **End Of Western Empire, Odovacer**. Newly age 15, Roman age of manhood. A demon-influenced saint, **promised him power**. Others were busy killing Jews and free speech in the new (IV,2) **Theodosian Code**; it tyrannized everyone (see also [425-434](#) section). **Very popular**.

57+57 denote **Judgment and Deliverance**. **57** days before Noah enters Ark; **57** days he waits post-birthday to leave = **Pentecost** and **9th Av**, respectively. Same paired **57's** as God's Reply in Dan9:25+26. Delivered by **Odovacer**, frees up the West. His empire dies at **end Temple Trio meter**, 56+56=112 years later, in 560AD, when the first 'AD' (from Lord's Birth) 490 plus its voting period, ends. **Justinian Code** born then (read 'Novella 146'). **Justinian allegedly builds atop Temple**, in 560. [Bk 5 #7 p.157 of [Procopius](#) (here, in [English](#)) says Nabulus.] Mohammed, born 560 or 570, **allegedly 'ascends'** from it. Both leaders loved hurting Jews. So, both died without issue.

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel epainon* 45 sevens Time Balance Summary, continued

- a. *Epainon* 45 sevens meter = 315. Balance to old Mill schedule, shows Christ's earlier death *CHANGES SCHEDULE*, as Church is under construction. As *epainon* meter invokes Noah and Daniel 9, their times are parallel. *Paul maps contingencies. Text and meter, show WHY. Meter conveys vital doctrine to certify Word 'coordinates'.*
- b. $315 - 57 = 258 = 164 + 94$. *TEMPLE DOWN* is depicted for its Year 258 after (initial) Chanukah; equals *Rapture/Trib* for 90-97 AD. Equals Trib mid-point, under old Schedule. Original Harvest-Gentiles sum, based on when the Lord *SHOULD* have died, plus 50 years. Notice Paul added 57 years, *post-4200*; means *Rapture won't likely happen on old schedule*. For Eph1:5's '*sonship*' text begins at 94. The *eudokian* doesn't begin until 105= start 4207. Meaning? *If Rapture won't happen by 90, it ain't gonna for at least 28 more years*. Total overage from verse 4c is ANOTHER 56. Why? *TOO FEW SONS BUILT. So Paul emphasizes that imbalance, to stress Church being LATE to mature.*
- c. Or, -54-year hiatus 'twixt Dan 9:26, and mid-27; thus 94 becomes 97, when Millennium was to begin. To 'repay time owed Gentiles', as *Abraham matured 54 years early*. Ergo, Trib is split into 3.5 year segments. In the *eudokian*, we saw this last segment 'repays' *DELAY IN TEMPLE CONSTRUCTION*. Rev 11-12, tie: note its sarcasm re building the Temple, in Rev 11. *Temple then standing was NOT AUTHORIZED by God, so He treats it as STILL DOWN*. Wrong Time. Wrong Builder. Wrong herald. (So John only writes, never 'measures' for a FOUNDATION; thus we know whatever's built, is deemed NOT TO EXIST. So God is sarcastic. The two SACKCLOTHED 'Witnesses', add sarcasm.) *ABomination, just as Dome of the Rock, NOW*. [John writes in 91 AD due to Church apostasy: the OT Rapture/Trib 'deadline', won't be met. Trib midpoint should have been 94. So John writes in 91, to remind them of these Pauline 'schedules'.]
- d. Hence 94 = Lord's Age is benchmarked, verse 5's meter: *PLEASURE, PRAISE, PROGENY, ISAIAH53:10-11. Eph 1:5, SONSHIP*. Sons for Abraham, from Sons of The Christ. So $40 + 57 = 97 - 3.5 = 94$. Paul focuses on *TEMPLE DOWN*, as that's a timed event. Count 3.5 backwards, to get the start. Still can't predict Rapture. Can explain its timing.
- e. $4103 - 164 =$ Antiochus' desecration; $-161 =$ Chanukah, in Paul's *BC/AD conversion*; so Paul ties to Antiochus, not Chanukah. (Add 3, to get conventional bc.)
- f. So how does all that meter, also balance the past? Watch: $315 * 7 = 2205 - 57 = 2148$ from what? *Abraham* supermatured mid-year 2046, when Noah's 490-year time grant ran out. Properly, $4103 - 2148 = 1946$, when Abraham was born (start). Also, $2046 + 2148 = 4194$, start of old Scheduled Trib (=4193 end year). Equals our 91AD. (The Lord was born last quarter of Jewish year, and end of Roman year. So 90=91, etc. Bible is very precise. Many times the calculation is at the beginning of the year, sums one more than expected.)
- *More Tribulation scenarios*, balance to *Abraham* and *Noah*. Paul reconciles to everyone else, through them. Note how the 54 years owed on Abraham aren't fully paid, unless Temple goes down in 87 or later. *So if the Temple goes down sooner, it's not likely to trigger the Rapture*. These scenarios aren't predicated on a Temple calendar reference, so can be midpoints or beginnings. To balance any of these to Noah, add 490 to 2205, subtract from 2046.
 - -7, yields a Tribulation period of 84 - 90, which Paul benchmarked in verse 4.
 - Or, -14, yields 77 - 84, which Paul also benchmarked with its own seven.
 - Or, $-7 - 14 = 21$, yields 70 - 77. Paul benchmarked only the 77.
- g. Another meter tie to Noah, who was *308 days in Ark from entry to 601st birthday*. Dang:14-19's meter thus = 308, to invoke legal precedence for his petition, based on Noah's BATHTUB TIME in Ark. Implicit/elided, is 50 years to *Harvest Gentiles* = Jubilee. For *Abraham* supermatured to 'catch' the 490-year baton from Noah, a Gentile. So Paul Apostle TO Gentiles, adds 7 to = 315 in the *epainon* meter, *creating an updated balance* to Daniel: Time is now post-Cross, still inside an unfinished, 62nd week. *Noah's still in das Boot*. So Paul now concurrently balances to Noah, Abraham and Daniel, to show result of Christ dying early, and Church under construction:
- $308 + 56 = 364$. Next, $364 * 7 = 2548 + 2046 = 4104$ (late 4103), Christ is born a 'year' after *Abraham* supermatured. Hence four 91's in Paul's meter, plus 56+14.
 - $308 * 8 = 352 * 7$. $352 + 12 = 364$. Paul left 12 syllables out of the *epainon* (which began at syllable 121), instead starting it at syllable 133. Now you see why.
 - $315 * 8 = 360 * 7$. 360, Noah sent dove the last time. = Exodus 12, LAMB SET ASIDE. 365, is his birthday. On what becomes, Passover. = 364.

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel epainon* **45 sevens** *Time Balance Summary*, continued

- h. 70 - 77 Trib scenario**, balanced to **TEMPLE DOWN** and **Noah's birthday** aka the **Flood**. **315 * 7 + 315** years after **Flood start** (1655 from Adam), **Temple** dies start of **73 AD**, if Church matures. Flood of troops, Dang:26c: meter, **57 syllables**. The second 57, Noah exits. 57+57 = Passover to 9th Av. Daniel 9:27, Temple goes down mid-week. These are not begin-Trib metaphors. The Noahic metaphor is AFTER the 40 days' rain (analogous to David's death preceding). Cute: *since at 73, the Temple would have been up 40 years from the Lord's actual death*. The **315** also ties as a syllable marker to Isa53:3-10 (Purim, 315th syllable, Isa53:8; Purim is 308 years before Antiochus), Ps90:1-4 (Millennium, syllable 315 ends Ps90:16, very pregnant). Both of those passages denote middles, not beginnings. So **73** can only be a Trib mid-point to the previously-balanced to Abraham, **70-77** period. So **73** cleverly coincided with *hagious* in verse 4: HOLY Temple (us, in the verse).. DOWN.
- 73 = Temple Year 231 + 7 = 17 years after Paul writes.** [It's really start of 17th year; Paul writes 16 years after the Lord should have died. So Paul mirrors the year he writes, to TEMPLE DOWN. Isaiah 53 first used this technique, dating Isaiah 53:1, at 126 years before Temple would go down; 126 syllables=years later, it's 126 years short of its own 490. Jews kept calendars of Years from Exodus, David, Temple, other events. So people Paul wrote, knew these numbers. Google on 'Kaluach 3', for a modern version. It's wrong, but still shows the years-from idea.]
 - Balance to this Trib mid-point. **315**
 - o - **57** (Here Paul uses the -57 currently, as new time belonging to Church which 'belonged' to the Gentiles anyway, no longer 50, but the last 57 years of the 1050 ending in 4200.)
 - o - **7** (which Paul added to Daniel's 308; due to Him dying seven years earlier than scheduled.)
 - o - **14** (2nd epainon overlap) = **237** (end year).
 - 73 = 40** years after Christ actually died, so Israel's late entry into the Land can be 'repaid' by Temple still standing in it, during Church. Paul embedded the 14; if seven of the 14 are 'paid' taking the Temple down (as actually happens), *then the same 7 years repays Jews and Gentiles*. Just as those 14 years in Diaspora paid both.
 - Notice how this careful balancing, i.e., for time owed the Land (*whaaa???*) and for Abraham's too-early maturity -- tells you **Rapture can occur at the WRONG time**. So **then Satan would win, since God didn't keep his promise to Israel**. Paul balances to OT promises, here. They are still relevant.
 - A Year **70** Trib beginning = **1077th** year of David's Hebron Kingship, if Church matures. Year **77** = **1077th** year of David's United Kingship = **1000th** year of his death. Paul benchmarks the **77**, at the end of verse 4.
 - Thus Paul has balanced five sets of (rounded) Tribulation scenarios to **Noah, Abraham, David, Temple, Daniel and the Lord Jesus Christ**:
 - o Old **90..94..97** schedule. The 94 was used to benchmark, verse 5.
 - o New **63..66..70** schedule, benchmarked in verse 4's middle. In the *eudokian* anaphora.
 - o or a **70..73..77** schedule. Not explicitly benchmarked.
 - o Next, a **77..80..84** schedule, specially set off as a 7, end verse 4.
 - o an **84..87..90** schedule. This one kicked off verse 5.
 - o Finally, notice that without this balancing, you'll mistake Rapture's 'place' as mid-Trib or end-Trib. So the meter is especially helpful, here. Church has no part in Jewish Time. It was birthed after the Cross, due to ISRAEL'S LATE CONSTRUCTION, theme of Romans 11. For that reason, NO ONE CAN PREDICT IT. That's another point Paul stresses, by running SCENARIOS. He runs them to illustrate the underlying WHY of Rapture, not to make date-setters drool!

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Appendix I, How Paul 'mates' the anaphora to History: **eudokian+epainon 78 sevens** Time Balance Summary

Note: this is a very complex section. If your eyes glaze over, skip to page 134-135 to see the result, and watch the videos here:

http://www.youtube.com/playlist?list=PL1bv_xPIih3fJ_mckYoeN2TCpVlaMztdg&feature=view_all

- o **Sum eudokian** (lit., 'good opinion') plus **epainon** (lit., 'good report') **anaphora = ARK ANALOGY, 78 sevens** = $546 = [(70+56) + (70+35)] + [(70+40+91) + (57+57)] = 56+365+70 + 56$.

eudokian versus **epainon** overlap balances to $434 - 105 = 329$ (329th syllable in Isaiah 53 = 460 BC). Idea that Temple **490** continues, in Church.

Eudokian: 1st 'pair' runs between (years) syllables **105** and **231** = **126**, sum of **70+56**, **18** sevens or **42** threes.

2nd 'pair', starts syllable **215** (overlaps until **231**); ends at **320** = **15** sevens, **35** threes. **33 sevens:** Lord's Age at Death.

Epainon: 1st nest runs between syllables **133 - 334** = **67** threes. 2nd nest runs syllables **320 - 434** = **38** threes.

Summed **epainon** = **105** threes or **45 sevens**. The **38** threes = God's Meter in Daniel 9:25+26.

2nd nest, overlaps at **320-334**. So **epainon** centers, where **eudokian** ends. Its first 12 syllables (**121-133**) are omitted.

So the **78 sevens** total = $546 - 112$ (= Temple Trio meter, wholly embedded) = **434**.

The individual overlaps are **16** in **eudokian**, gross of **14** in **epainon**; for **eudokian** counted the first epainon **12** (from 121-133);

between them, is an overlap from **133** to **320** = **187**. Finally, the first **105** syllables are omitted from both.

So overlap adjustments sum: $-112 -16 -14 -187 = 329$.

- o **33 sevens eudokian** theme: **CHRIST = TEMPLE**. Values balanced to 63-70 AD Trib scenario, then to David's Kingship 1000 and the Lord at birth, death, year Paul wrote.
- o **45 sevens epainon** theme: **ARK=FLOOD=PREGNANCY**. Values balanced to 4 other Trib scenarios, to Abraham, Noah, and David's 1077th year = Lord's 70th OR 77th Year.
- o **78 sevens** combined theme: **1078th year of David** = Isaiah 53's meter base. Starts The **Lord's 78th** human year = His **77th** Birthday; Paul marks it in verse 4. [Isaiah summed his syllables on a base of $154 \times 7 = 1078$ - 462 actual syllables - 364 elision between Isaiah 53:10 and 11 for Temple longevity being regranted presaging Daniel 9, and 252 elided between David's death accounting end Isa 52:15, and the 712BC forward account start in Isaiah 53:1. Daniel used that to key off his kings chronology in Daniel 9:6 through end verse 14, dating from David's Hebron Kingship.]
- o Balances to 8th **490** since Adam's Fall, also parallels Noah's exit. **78 sevens** = $56 + 365 + 70 + 56$, **Ark = Cross = Church Pregnancy**, Rom8:11ff until Eternity Is Born. So Paul balances to **Adam**, as **Christ is Last Adam**: **56** = Dang:27's end, if *Israel* voted Yes. But she didn't. So that **56** = forfeited Time. So now, there is new Time, since Christ won on the Cross, so 'bought' a new **490**. 434 years to go = Paul's meter. Paul thus parallels Church TEMPLE role of Buying Time: $546 = 56 + 490$. Setup for Eph 2.
- o So do parsed values, interweave these themes? Let's see. $546 - 98$, the **Lord's** Age very end Year 4200 from Adam (starts His **98th** year aka Millennium) = **448**. Equates to 'BC'. Add the missing **12** in first **epainon** = start of **460** BC = end 1st Temple's **490** Time Grant at syllable = year of Isaiah 53:8's end. [Isaiah balanced to Temple's 490.]
- o Next, **-14** of 2nd **epainon**. $460 - 14$ = start of **446** = year 2nd **70** Time Grant in Daniel 9 ends, kicking off the 69 weeks = Isaiah 53:9b. Or $460 + 14$ = Purim.
- o $546 + 57 - 14$ (2nd **epainon** overlap) $+12$ (1st **epainon** elision) = **601**, **Noah's** birthday at exit Flood. Or, start of his 601st year at his 600th birthday.
- o So get this: $601 \times 7 = 4207$, seven years beyond the old Millennium. Hanging chad. Or, play on David's Hebron kingship.
- o $546 + 57 = 603 - 16$ (**eudokian** overlap) = **586**, Year **TEMPLE DOWN** (in August, so = 587 end year). REASON for hanging chad = end Isaiah 53:4.
- o Next, $586 - 57$. Year **Cyrus** died, end **530** start **529** BC = Isaiah 53:6 end. Hence **Temple Reconstruction Delayed**, civil war in Persia (i.e., pseudo-Smerdis). Paul paralleled it in Church history with the **Severans** (syllables = years 231 et seq.), when **Mother Church** was newly minted by **Irenaeus** and **his fellow apostates** who used it to war against Christians. They all called tyranny, 'unity'; so secular rulers also warred. *Christian history, determines secular history.*

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Appendix I, How Paul 'mates' the anaphora to History: eudokian+epainon 78 sevens Time Balance Summary, continued

- Next, **546 - 528 = 18** (16+14-12) overlap in eudokian plus epainon anaphora. Year **4200**, when Millennium was to begin = year **98** (at start): OT Canon was **528** years finished. Daniel 9's 'seven weeks' closes OT Canon, 397 BC = Malachi: Year **3673** from Adam. God's Good Pleasure Completes Word so His Praise can be in our hearts, Matt 4:4. Also, **546 * 7 - 112 - 16 - 14 - 7** (Paul added 7 to epainon to update Daniel's 308 to 315) = **3673**. Which was, 1007 years after the Exodus. Seven years late.
- Millennium End = 5250** from Adam, **750 sevens**; Dan9:19 ends in only **742** sevens: **56** was elided. Meaning, **TIME IN ABEYANCE**. God answers in Daniel's meter: **63** syllables, Dan 9:24; **57** in each Dan 9:25-26; **54** syllables in Dan 9:27. (Video [here](#), pdf [here](#).) Paul pairs the 56=57 meter three times, once per anaphora. So Paul datelines Ephesians 1:4 at **56**. So when Rapture didn't occur by **70** or **91**, most rejected its promise. [Prior examples in Acts 1, 1Thess4:13-17 and 2Thess2, Philippians 3:8-14, Hebrews 2 and 10, 1John 2:26-3:2, 2Peter3.]

Noah Key: **546 * 7 = 3822 - 112 - 16 - 14 - 187 = 3493**. But **78*7 = 546 * 7 = 3822 - 112 - 16** (overlaps in the anaphora, omitting the pregnant 14) = **3694**.
5250 - 3694 = 1556, when Noah got his covenant at age 500, evidenced by the triplets, Gen **6:10-13**.

Abraham-to-Hebron Key: **5250 - 1077 = 4173 - 1077 = 3096**. Mirror to Millennium End. Based on **1077** end = **1078** beginning. **Equidistance**.

For 78*7 - 56 = 490, *7 = 3430 - 112 - 16 - 14 - 12 - 187 + 7 = 3096. Mirror, Mirror on the wall: whose 'Messiah', saved us all?

First Chanukah, this time (same as [Mary's](#) balancing base). **4173 - 3942** (Chanukah) = **231**, again.

- David's Hebron Kingship** dates **3096** from Adam, **and 1050 from Abraham's maturation**. David was then age **30**, **in 430th year post-Exodus**. United Kingship, **3103**, he was age **37**. He dies at age **77**. 1 Kings 6:1 shows **TEMPLE BUILT LATE**, started 3.5 years after David died.
- Lord Born King 1000** years later, so from Hebron Kingship born the **1007th** year. So David would have been age **1037**. **40** years later, David would be age **1077**, and the Lord would be age **40**, in the **1040/1047th** Kingship year of David. The Lord was to die this **1077th** year = the **1000th** year of David's death, ending Daniel 9:26's 62nd week. The Lord died instead, **7** years prior. Ergo, another seven-year hanging chad, since He died in the 61st 'week', instead.
- So this Equidistance Play of Two 1077's (see table [here](#)), is also dual: there are TWO PERSONS who will have TWO 1077 ANNIVERSARIES, and of TWO TYPES: AGE, and KINGSHIP.** The idea is to make it excruciatingly obvious that Jesus the Christ is the Messiah. Only God can orchestrate time, and especially in wry *multiple parallels with real history you can test*. Which matters a lot, since math numbs the mind. So with SIX parallels to '**1077**', *maybe you'll notice at least ONE of them?* [587+490, Daniel 9 error by Eusebius. From NT you can prove Rapture was expected in 70AD. So 1077AD End of Time, versus 1077BC start of David? Didn't work. So I finally had to plot [GeneYrs.xls](#). Which later led to this meter thingy, now.]
- So: when **David** is **77** years old, it's his **47th** kingship anniversary. Then he dies. Paul plays on it, end verse 3, **1047** = Lord at **47**, **Who died 14 years prior**. In **1033rd** year of David's United Kingship, not Hebron. The *intervening* seven years were CIVIL WAR in Israel, 2Sam5. So Paul wryly stresses the hanging chad, via the **7** years between kingships. So the **Lord** died **1040th** year of **HEBRON** Kingship, so was cut **7**, too; *and civil war in Israel, followed*. Over what? *Faith in Christ!* That civil war continues. So Paul stresses parallelism and causality via meter, to show how God Orchestrates Time.
- The **Lord** is age **77** in **1084th** year of **David's** Hebron Kingship, **1077th** year of United Kingship. That year, is **4180**. **14** years later, is the *originally-scheduled Tribulation Start*: **1091st** year of **David's** United Kingship (start of year). The **Lord** would be newly **90**. Start of **David's 1098th** year of Hebron Kingship.

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- o DAVID born **400** years post-EXODUS, 830 years after JACOB entered Egypt (Exo 12:40-41), age 130 (Gen 47:9) = ABRAHAM's 1120th year (Gen 21:5 + Gen 25:26). FLOOD BEGAN 1410 years prior, 2010 years after NOAH's birth. SOLOMON began Temple **480** years after EXODUS; DAVID's **80th** year, **50th** HEBRON and **43rd** JERUSALEM Kingship year.
- o LORD is born **1007-50 = 1000-43** years later = **1437th** year from EXODUS. He dies age **33 = 1470th** EXODUS year = **490 x 3 = DAVID's age 1070 = 1040th** HEBRON Kingship year = **1033rd** UNITED (Jerusalem) Kingship year. The LORD should have died **7** years later = **1477th** EXODUS year = DAVID's age **1077 = Isaiah 53's meter (= 1078, start = end 1077) = 1047th** HEBRON Kingship year = **1040th** UNITED Kingship year = Daniel's meter and the 69 weeks. *Scholars misaccount those weeks as lunar, so miss the extra 7.*
- o Now we tie again to THE FLOOD. Moses metrically dated Psalm 90 at start of **1051st** year of FLOOD, **40** years post-EXODUS. So the LORD died FLOOD year **2480**, was born FLOOD year **2447**. MILLENNIUM should have begun FLOOD year **2544**, His Age **97 = 1534** years post-EXODUS = start **1098th/1105th** DAVIDIC KINGSHIP year, DAVID's age **1135**.
- o **Yellow diagonal below = 4136:** LORD died **33** years post-BIRTH; that was **583** years post-1st TEMPLE DEATH; that was **364** years after its BIRTH; that was **13** years after DAVID DIED; that was **40** years after he was KING OVER ISRAEL; that was **7** years after his crowning at HEBRON; that was **30** years after his BIRTH; that was **400** years post-EXODUS; that was **620** years after ABRAHAM matured; that was **390** years post-FLOOD; that began **600** years after NOAH'S BIRTH; that was **1056** years after ADAM FELL.
- o So we know Paul's '56' is **three years later** by our standards, as we misread 1Kings 6:1. There is a 3-year hiatus between David's death and Temple building, so the Lord had to be born three years earlier, to meet David's 1000-year deadlines. *But scholars used Josephus, not Bible, so errantly added age 70 to the 3-year hiatus, and hence claim Exodus, Temple Down, etc. are 3 years earlier than they were.* This error was masked by an offsetting error, when we switched to BC/AD. So we claim the Lord was born **3 years earlier** than He was. Hence the 3-6 year variance in our 'corrections'. So our '59' is really His Age 56. End of Year, meaning the beginning of Year 57.
- o **78 sevens'** double-1077 tallies to Abraham and Noah, as did the **45 sevens**. Here, formula = 3822-546-180 not 187. Paul added 7 to Daniel's 308; so Paul now omits 7. The 546 alone is future time, so is debited. 180 is net overlap (David was 30 when King, so that 'embedding' is not debited). Paul starts with Flood year 1655, adds 1050, ties back to Moses' date for Psalm 90. *Flood started a new civilization, so requires a 1050 tally.* Paul next adds 1050, now ties to Daniel 9's timetable. Takes us to 3756 = Alexander the Great's birth, 46 years into post-OT Canon historical 490, see [GeneYrs.xls](#). Then Paul adds 54 = 3810 = circa 296 BC, Third Samnite War, [Rome thus masters Italy](#) over next 12 years (= omitted 1st epainon meter) = 284 BC at Dan 9:19 (see its [Chrono Chart](#) for that verse), as God gave him back in Daniel 7-8 = [Rome rises](#). (Or [see here](#) or [here](#).)
- o **So notice: 1050 + 1050 + 54 = 1077 x 2.** Bible Time Mirrors prove **AUDIT SUCCESS**. Equidistance from Flood to **Rome Rising**, add another **1077 x 2 = Millennium**. Paul writes here about *future* Roman and hence Church history, so this *past* tie for his Greco-Roman audience, would matter. He's thus reconciled from **Noah** to **Flood** to **Abraham** to **Moses** to **Daniel** to **Greece** and to **Rome** -- so all those prophecies, with **David** sandwiched in between -- are accounted. Okay, but what about the **Davidic** accounting? So now the overlap between **3096** when **David becomes king +1077+1077 to Millennium**, and the accounting overlap from **3096** to **3822**, tie to **Daniel**. Difference? **726**. Minus the **329** overlap in the meter? **397**. You can't call this, 'coincidence'. **GOD BALANCES TIME AS A FINANCIAL TRANSACTION**. Time allowed must BUY something. So here Paul shows it buys the **Millennium**. Through, Church. Planned, since before **Adam**. *Just as the Bible text says plainly, so too the meter.*
- o So the *originally-scheduled* Millennium was to start **1105th** year of Hebron Kingship, **1098th** year of United Kingship: the **Lord** would be newly **97** years old, starting His **21st** year after age **77**, **28th** year after age **70**. His age **70**: year **4173** from Adam, **1070** from United Kingship, **1077** from Hebron Kingship. **14** years after Paul writes.

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Year 1077's

o	Year 1050 from Noah's birth in 1056 From Adam's Fall (FAF) = birth of Jacob = 2106 FAF.	Exodus Year: (560).	Flood Year: 450.
o	Year 2000 from Noah's birth, Israel rejects God as King = 3056 FAF. Israel in slavery 390 yrs, Acts 13:20ff.	Exodus Year: 390.	Flood Year: 1400.
o	Year 1050 from Abraham's supermaturation 2046 FAF (Isaac born) = 3096 FAF, David King at Hebron.	Exodus Year: 430.	Flood Year: 1440. See also Exo 12:40-41 'mirror'.
o	Year 1050 from Jacob's birth 2106 FAF = 1 st Temple Dedicated = 3156 FAF. Temple Year: 1.	Exodus Year: 490.	Flood Year: 1500. Moses' 490 also ends in 3156.
o	Temple Dies Year 3520 FAF, 126 years short of its own 490-year allotment. Temple Year: 364, (70).	Exodus Year: 854.	Flood Year: 1864.
o	2 nd Temple Construction Start, 3570 FAF. Foundation finished 24/25 Chislev. Temple Year: 414, (20).	Exodus Year: 904.	Flood Year: 1914.
o	2 nd Temple Construction Completed, 3590 FAF. Moses age 1004. Temple Year: 434, 1.	Exodus Year: 924.	Flood Year: 1934.
o	1 st Chanukah, 3942 FAF. Foundation Anniv; Antiochus IV desecration 3 yrs prior. Temple Year: 786, 352.	Exodus Year: 1276.	Flood Year: 2286.
o	Year 1000 from David's Hebron Kingship is 4096 FAF. Temple Year: 940, 506.	Exodus Year: 1430.	Flood Year: 2440.
o	Year 1000 from David's United Kingship is 4103 FAF, Lord Born. Temple Year: 947, 513.	Exodus Year: 1437.	Flood Year: 2447. = 'our' 4BC, EARLIER deadline.
o	Year 1050 after Israel rejects God as King = 4106 FAF, 2000 yrs after Jacob born. Temple Year: 950, 516.	Exodus Year: 1440.	Flood Year: 2450. = 'our' 1AD, when Christ should have been born, LATEST deadline. Moses meters Psalm 90 between 1050th anniv. of Flood, and 1050st year before Messiah born: when Israel will reject God as King.
o	Year 1070 from David's birth = 1040 Hebron, 1033 United Kingship = 4136 FAF. Temple Year: 980, 536.	Exodus Year: 1470.	Flood Year: 2480.
o	Lord's death, age 33 = 4136 FAF, exactly on Anniv. of 1st Passover. Temple Year: 980.	Exodus Year: 1470.	Flood Year: 2480.
o	Year 1077 from David's birth, 1000 from his death = 4143 FAF. Temple Year: 987, 543.	Exodus Year: 1477.	Flood Year: 2487. = Daniel 9:26, 57 years to Millennium.
o	Lord's age at death SHOULD have been 40, 4143 FAF. Temple Year: 987.	Exodus Year: 1477.	Flood Year: 2487. = 17 years before Paul writes.
o	Year 1050 from David's Hebron Kingship is 4146 FAF. Temple Foundation Year: 1000.	Exodus Year: 1480.	Flood Year: 2490. = repayment owed Gentiles.
o	Lord age 43, 4146 FAF. 54 years to Millennium (2100-2046, Abraham). Temple Year: 990, 546.	Exodus Year: 1480.	Flood Year: 2490. = 14 years before Paul writes.
o	Lord age 50, 1050 from United, 1057 from Hebron Kingship = 4153 FAF. Temple Year: 997, 553.	Exodus Year: 1487.	Flood Year: 2497.
o	Lord age 53, Year 1053 from United, 1060 from Hebron Kingship, 4156 FAF. Temple Year: 1000, 556.	Exodus Year: 1490.	Flood Year: 2500.
o	Paul writes near Lord's 56th birthday = 57 th year, end 4159 FAF. Temple Year: 1003, 559.	Exodus Year: 1493.	Flood Year: 2503. = 40 years before Mill starts.
o	Lord age 70, 2nd Temple DIES. Year 1070 United, 1077 Hebron = 4173 FAF. Temple Year: 1017, 573.	Exodus Year: 1507.	Flood Year: 2517. = 14 years after Paul writes.
o	Lord age 73 and David 1110 = 4176 FAF, 2000 years after Joseph's enslaved. Temple Year: 1020, 576.	Exodus Year: 1510.	Flood Year: 2520. = 17 years after Paul writes.
o	Lord age 77 = Year 1077 from David's United Kingship = 4180 FAF. Temple Year: 1024, 580.	Exodus Year: 1514.	Flood Year: 2524. = 21 years after Paul writes.
o	Lord age 90, Year 1050 from David's death = 4193 FAF. Temple Year: 1037, 593.	Exodus Year: 1527.	Flood Year: 2537. = Trib Start, pre-Church.
o	Lord age 93 = end 4197 FAF = 2154 from Abraham, Dan 9:27. Temple (Foundation) Year: 1040 (1050).	Exodus Year: 1530.	Flood Year: 2540. Temple was to die, mid-4197.
o	Lord's age 97, Year 1057 from David's death is 4200 FAF. Temple Year: 1044, 600.	Exodus Year: 1534.	Flood Year: 2544. = 40 years after Paul writes.
o	Millennium to start end year 4200 FAF. Temple Foundation Year: 1054.	Exodus Year: 1534.	Flood Year: 2544. = 40 years after Paul writes.
o	Paul adds 7 to get 4207 FAF = 2100 from Jacob's birth, 3150 from Noah's. Temple Year: 1050 (end). Exodus Year: 1540 (end). Flood Year: 2550 (end).		
o	Year 1167 from David's birth and Lord's Age 130, 4233 FAF. Temple Year: 1077, 643.	Exodus Year: 1567.	Flood Year: 2577.
o	Millennium ends Year 5250 FAF. Temple Year: 2094, 1660.	Exodus Year: 2584.	Flood Year: 3594.
o	Maybe Paul adds 7 to get 5257 FAF. Temple Year: 2100. (end) Exodus Year: 2590. (end) Flood Year: 3600. (end)		

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Appendix I, How Paul 'mates' the anaphora to History: eudokian+epainon **78 sevens** Time Balance Summary, continued

BIBLE TIME DISTANCE TABLE (Old, simpler version [here](#).)

	ADAM	NOAH	FLOOD	ABRAHAM AGE 100	EXOD US	DAVID BIRTH	DAVID KING HEB.	DAVID KING JERU	DAVID DEATH	TEMPLE DEDICATED	TEMPLE DIES	CHAN UKAH	CHRIST BIRTH	CHRIST DEATH	JUBILEE + TRIB	MILLEN NIUM	COMMENTS
Adam	0	1056	1655-56	2046	2666	3066	3096	3103	3143	3156	3520	3942	4103	4136	4144	4200	Year 1=Year 0 until mid-year. So you must often add or subtract 1, from time differences.
Noah	1056	0	600-1	990	1610-1	2010	2040	2047	2087	2100	2464	2886	3047	3080	3087	3144	Noah born on what would be Passover.
Flood	1655-6	600	0	390	1010-1	1410	1440	1447	1487	1500	1864	2286	2447	2480	2487	2544	Flood starts and ends on Pentecost; Flood calendar based on Ethanim start.
Abraham	2046	990	390	0	620	1020	1050	1057	1097	1110	1474	1896	2057	2090	2097	2154	Time to End Messiah was 2100 from Abraham's age 100. So 54 more years 'payback' due Gentiles.
Exodus	2666	1610	1010	620	0	400	430	437	477	490	854	1276	1437	1470	1477	1534	1470 = 490 x 3. To the DAY.
David Birth	3066	2010	1410	1020	400	0	30	37	77	90	454	876	1037	1070	1077	1134	David likely born last quarter of sacred year.
David King Hebron	3096	2040	1440	1050	430	30	0	7	47	60	424	846	1007	1040	1047	1104	Christ dies 10 years short. Paul balances that fact to the green shaded numbers, via the 78 sevens .
David King Jeru	3103	2047	1447	1057	437	37	7	0	40	53	417	839	1000	1033	1040	1097	David crowned no later than 25 Chislev.
David Death	3143	2087	1487	1097	477	77	47	40	0	13	377	799	960	993	1000	1057	Temple construction began 3.5 years after he died, 1Kings 6:1, LXX.
Temple Dedic.	3156	2100	1500	1110	490	90	60	53	13	0	364	786	947	980	987	1044	Dedicated in Ethanim, 1Kings 8:1
Temple Dies	3520	2464	1864	1474	854	454	424	417	377	364	0	422	583	616	623	680	Temple dies late August, twice.
Chanukah	3942	2886	2286	1896	1276	876	846	839	799	786	422	0	160	193	200	257	Lord born on Chanukah, 9th month.
Christ Birth	4103	3047	2447	2057	1437	1037	1007	1000	960	947	583	160	0	33	40	97	97th birthday begins His 98th year.
Christ Death	4136	3080	2480	2090	1470	1070	1040	1033	993	980	616	193	33	0	7	64	980 = 490 x 2.
Jubilee +Trib	4143	3087	2487	2097	1477	1077	1047	1040	1000	987	623	200	40	7	0	57	57, when you count from beginning of the first year, to the end of the last year.
Millennium	4200	3144	2544	2154	1534	1134	1104	1097	1057	1044	680	257	97	64	57	0	Mill really starts on the first day of 4201.

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Appendix I, How Paul 'mates' the anaphora to History: *eudokian+epainon* **78 sevens** Time Balance Summary, continued

- o Paul also uses **1050**, to severally balance from Abraham. We saw **3096**, David's Hebron Kingship, was **1050** from Abraham's maturation. That's no coincidence, either. Israel was allotted her own **2100** due TO Abraham, so look: $1077 \times 2 = 2154$, reflects Abraham's birth as well as age 100 maturation, resulting in a **54**-year 'refund' due the Gentiles. Cute. Christ dies 2090 after Abraham's maturation, so a net shortfall of **64**, which is **7** years short of the **57**th year pre-Millennium, He was supposed to die. So **10** years short of **2100** from Abraham's maturation, too. $3096 + 2154 = 5250$. That 10 years, is really a net number, product of:
 - o **14 years' overtime** = the 7-year civil war + David living 7 more years to offset it. So $54 + 14 = 68$. But he ruled in Hebron 7.5 years, 1Chron3:4. *Count backwards.*
 - o **13.5 years' net overtime** again, years from his death and Temple dedication: $68 + 13.5 = 81.5$. *Again, count backwards.* Temple 7.5 years, 1st 6 months on stones, 1Kings 5 and LXX 1Kings 6:1, began (2?) Ziv 960 BC, ends Bul 7.5 years later, 953 (1Kings 6:37-8, 2Chron3:1-2). Meanwhile, Solomon finishes other building, **total of 20 years**, 1Kings 7:1. Temple Dedication is 3 years after construction, begins new 490, as the Exodus 490 runs out -- 1 or 2 Ethanim 950 BC, 1Kings 8:1. (BC dates not adjusted for Paul.)
 - o **21 years' overtime**, for Second Temple. Daniel prayed near Nisan 538 BC, start of Darius via Cyrus, 1st regnal year, Dan 9:1. Jews returned, and are assembled enough to celebrate Rosh HaShanah, still 538; next 18 months pass, so 537 ends; then, Temple founded Ziv 536 BC, Ezra 3:8 vs. 3:1. They finish 3 Adar 516, Ezra 6:15.
 - o So Daniel 9, prayed at **start** of 49th sacred year; 2 years later takes you to **start** of 51st sacred year. So Ziv 536 BC to 24 Chislev on foundation, Haggai 2; construction restarts 24 Chislev 522 or very soon after. So 21 years, *seven directly on Temple* (7 or 8 months spent on foundation, +2 months after 25 Chislev 516). So $81.5 + 21 = 102.5$.
 - o **God made up this time (14+13.5+21) with the 49 missed sabbatical years**, thus 'repaying' the Gentiles via Israel being in Diaspora.
 - o So $102.5 - 49 = 53.5$ So net, Gentiles are owed the same 54 years due to Abraham, as before. Balances. (Abraham and Noah's year started on what we call Rosh HaShanah. Noah's maturation, occurred near what we call Passover, as that was his birthday. Hence the 6-month difference.)
 - o Note that distinction. The **49 missed sabbatical years** were spent as time belonging to Israel, *but were wrongly used*; so that gave rise to the hanging-chad seven more sabbatical years due on the *elapsed* 49; which couldn't play pre-Messiah, *giving rise to the second 'seven' which is the 62nd week in Daniel*. Scholars miss this, since they errantly deem Bible years lunar, though Exodus 12 mandated solar, so Israel would never miss her birthday.
 - o **But that 49, Israel is in Diaspora. So it's a credit to the Gentiles.** 21 years were next spent, rebuilding the Temple; *she was back in the Land, completing the 70*. So God reimbursed Gentiles for that 21 years IN ADVANCE. Ergo, Isaiah 53 is 462 syllables = **the hanging chad 7 + 21 Temple rebuilding years**.
 - o **So 28 becomes 10, also balancing to Abraham.** David died, then 13.5 1st Temple delay, +1 year 2nd Temple delay (one year back in Land AFTER the year 49 had elapsed from Daniel's prayer): $28 - 14.5 = 13.5$. Christ is born based on David's age and kingship, so now $13.5 - 3.5 = 10$.

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- o Mid-point here, is end of **4173**, **14** years after Paul writes. At the **Lord's** human age **70**, same as when **David retired**. That **4173** = David's Hebron Kingship year 1077, United Kingship Year 1070, when David would have been 1077+30=1107 years old; **Abraham** would have been 2127 years MATURE. And another 27 years from **4173**, completes the Millennial allotment, the *huio* of *huiothesian* in Ephesians 1:5 (they didn't write iota subscripts, in those days). Yeah, mirroring To the Son. Cute.
 - o **TEMPLE DOWN**, here at **4173**, really starting **4174**; we now know that's Passover to 9th Av, Titus' final assault. Paul's wry syllable 70 = *hagious*.
 - o **Note the 10-year cutoff, balancing again to Abraham.** $4173 - 40 = 4133$ when the Lord should have died, 1000th anniversary of David's death. Mirror.
 - o $4143 - 2046 = 2097$, which is 3.5 short of the 2100 due to Abraham's supermaturation. Hence the Trib is split into 3.5 pieces; with the 54, becoming 57.
 - o **He actually died 7 years prior, year 2090 from Abraham's maturation.** So 10 years short of the total 2100 allotment. **So to balance, 10 years is chopped off from the previous 50 years for Harvesting the Gentiles, since now that period begins seven years early.** Again, to balance to Abraham. For the other 3.5 years, finishes the Tribulation.
 - o **Israel was 40 years' late getting into the Land.** Had she been on time, Temple would started 40 years earlier. The Land is 'shorted' 40 years, so here the 40 extra years Temple stands during Church, repays that shortage. Also, her TWO SEVENS from Daniel 9:26 and 27, are yet future. So only the 40, is 'paid'. Total? 54, still balancing to Abraham. Temple year 1000 is also 4146 from Adam, 54 years
 - o **4173 is Temple Year 1017 measured from 1st Temple**, as we saw [here](#). It was supposed to last until mid-**4197**, 54 years after He was supposed to die. So it was supposed to be 'age' 1040 at death. Just as the Lord was supposed to be age 40 in the 1040th anniversary of David's United Kingship (4143), and then die. Mirror.
 - o **But again, just as 28 became 10, Temple dies in its Year 1017**, since it represents Christ: *so Temple dies 23 years younger than it should be.*
 - o **Mirror: Paul writes end 4159, 23 years after the Lord's death, 14 years before the Temple will die, net of what? 10.**
 - o **Again, balancing to Abraham:** $4196 - 2046 = 2150 - 13.5 - 10 = 2126.5 + 2046 = 4172.5$. Temple's anniversary is six months later.
- o **A correct formula will balance in more than one way;** we see Paul use diverse balancing formulas to tie both to past and future prophecy, as well as to real history *then and later known*. So all this number-crunching STILL isn't enough. Paul hubs back-and-forward in Time, more than I show. Yet at least you've an idea, what he's doing.

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So now we detour into how Adamic years 'fit' our own calendars. The answer is so simple, you'll die: **Paul uses Roman accounting.** We call it Anno Domini, but that's just another version of years from a king -- here, King of the Jews and King of Kings. Regnal years are like birthdays. So first king of the world, Adam: his age, is Bible's base accounting. No BC, AD or AUC. Both Roman and our BC/AD calendars have 3-year padding or subtractions. Ironically, their calendar errors offset each other. So how do we match Adam's age to the NAME of the years we use, to convert Bible's years, into 'ours'? Let's see. ([Click here to skip over this subsection.](#))

- Rome's founding year was GUESSED.** Its own calendar **has a very tangled past.** Scholars have no end of trouble reconciling it. Romans were superstitious about numbers; sometimes they just REMOVED unlucky days. Weeks were 8 days, months in a 'year' were 10 or sometimes 12; sometimes the month name, didn't correspond to the same month name every year; they used a 377 or 378 or 356 or 364 or 358 -day 'year'; or, lunar; not only that, but *priests of Rome set the definition of 'year' in any year.* Worse, **years were defined by consul names.** What a nightmare. **Pre-45 BC, their calendar at times started in September,** versus Jewish March 21 or so. Or, sometimes with January. December ended the year even when it *didn't* end the year. Under Julius Caesar, this horror got standardized to a solar year; but when they created the fix, they guessed and made many unknown corrections, to the past. They were not consistent. Romans debated the results. Good historians **like Polybius** more properly **chopped off four years** from the Roman AUC that Varro invented. In Augustus' and Claudius' time, Varro's GAP & GUESS became law: **Rome was deemed born in what we now call 753 BC.** Claudius celebrated Rome's 800th year in 47 AD, which means **753 = beginning of year 47.** So **753+47=800.** So the problem with reconciling to Bible, isn't Bible's fault: but rather, the fault of these screwball old calendars. And there's no zero, since a new year 1 *begins* after the old ending.
- Some accounting basics:** 1+1 counts BOTH numbers as wholes. Same, when you subtract. *But a year is zero at its beginning, and 1 at its end.* So you must know HOW MANY MONTHS in both year 'x', and 'x+1'. Your 30th birthday, is a whole; 30th anniversary of your birth at age 0; you are '30 years old'; 30 years have *elapsed.* But you've also started your 31st year. You are in your 31st year until your 31st birthday. So in 'year 31', you *ATTAIN* age 31. So were you crowned early or late age 0, it's still YEAR ONE of rule; its anniversary 30 years later, is your 31st year. But you've only ruled for 30. Also, if reconciling to a calendar, the number of months in 'year' x, might be different.
- Augustus dates his reign at Battle of Actium, September 2, 723 AUC = 31 BC = 753-30, at end of *calendar* year; but BIRTHDAY of his new reign = YEAR ONE. So: 753-723= 30th 'age' = anniversary of Augustus' victory, at end. But 31st year of his reign all year, if *he counted his victory year as 'ONE', to align with the Jan-Dec (Julian) calendar.*
- Compounding this problem: year 753 **is called 1 BC, by historians.** So 1AD =754. So start of 14 AD is 753 + 14 = 767 AUC. It's not Augustus' 44th anniversary, until September. He **died in August, just before his 77th birthday that September,** so historians count his rule as 44 years. But maybe he called that his 45th regnal year. **Olde English reconciliation chart. Reconcile start vs. end of year. Allow a variance of +1 or -1. And, if a partial year is counted as '1', maybe add another '1'.**
- Next problem: **Catholics chopped off 4 years from Augustus, and made 754 = 1AD.** Thus we get a disparity of 30 versus 33 AD for Christ. 3-year difference, since He's born at the end of the year. Catholic error cancels Roman four-year overstatement of the AUC; the 4-year problem remains. Rome is likely four years younger. Bible uses the years-from accounting, so AUC total's value, doesn't matter. Neither does the Catholic error. *Just reconcile to Adam, and you'll be okay.*
- God knows we can't add or subtract. So Bible communicates with dates people use. Doesn't mean God agrees with those dates. In accounting, you balance between diverse number systems, to 'translate' them. So '2nd year of Darius', is what *Darius* called his second year. So you use it. Same here, for Rome. The NT was written to folks under Rome; hence two Time Accountings are used in NT: Bible's own, and Roman.

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7. **Luke 3:1 says 15th year of Tiberius: Roman accounting. So, LATE in what we today call 29 AD aka 782 AUC.** Tiberius ATTAINS his 15th anniversary of rule, that year. It's straightforward. He's soon to be 30, so it's late fall or winter. So you count BACKWARDS 15, then 15 more, to get to His Birth. Couldn't be simpler.
- Augustus** died 'our' **August 19, 14 AD**, Suetonius para. 100 on Augustus. Paul wryly tracked to this as I showed in the GGS 11 videos, with Augustus dying at *kuriou*, 14th syllable: when Augustus is deified. Cute. So **Paul tallies to Christ's AGE 14**. Tracks the *eudokian thele* syllables for Trajan, Macrinus, Diocletian who each adopted an heir, then died at that syllable. Here, Christ will be age 15, by December, as you'll see below. For Bible uses last-birthday accounting.
 - So the BEGINNING, is **YEAR ONE of Tiberius**. Think of YEAR ONE as the year which *becomes* 1, by its end. Same idea, for any year numbered from 1+. The Emperors typically didn't piggyback their YEAR ONE on the last year of a prior emperor. But there are exceptions, and co-regencies. Here, it's *net of co-regency with Augustus*.
 - So a new YEAR ONE can be piggybacked on old year x or a zero. **So you need to know what old year, the '1' begins.**
 - In those days, the Roman calendar year stably began on 1 January. *Augustus died in August, only four months prior.*
 - If **Tiberius** used September for his own regnal birthday, as some rulers did -- the 'new' year is still the same YEAR ONE, beginning two weeks after **Augustus** died.
 - So **Tiberius'** Year 15 = late 29 AD in 'our' terms, in all cases. Simple. Just a question of how late in year 15. And we know how late it was, given what comes next.
 - Jesus was nearly 30 that year, Luke 3:23.** So we know 'year 15', is before Chislev. Very near it. So **Tiberius** uses September prior, or January current, as his regnal 'birthday'. So his 15th year either started in September, and Luke 3:23 is soon after, for Chislev is in Roman December -- or **Tiberius** is near the end of his 15th year, even as **Christ is near the end of His age 29, in His 30th year, near His 30th birthday**. God's Word loves *accounting equidistance*: so bet on both being near end-year.
 - Equidistance: count back 15 more: you get 29th anniversary, but 30th year of Augustus.
 - Chanukah occurred at the end of that Roman year. So 753 = 1 BC, begins Augustus' YEAR 30, Christ's YEAR ONE.** When He's age 0. **So think of '1 BC' as 'Birth of Christ'.**
 - The Lord is Age One STARTING One AD**, even per Paul's meter:

End 752, He's Born for you;
At Chanukah's start, in Bread Town, too.
End 753 Roman AUC;
He's turned Age One, when that year is done!
So 752 is BC 2, and 753 is 1 BC.
Rome's founding year BC, now His:
and now you know, when His Birthday is.
So 754 is 1 AD: Age One all year, 'til Christmas cheer.
End 7 8 6, He's age thirty-three, at the close of thirty-two AD.
Three months later, He dies for sins: thirty-three AD, Passover. Wins.

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- k. So in 29 AD when Luke writes, the Lord is nearly at His 30th birthday, as Luke says. **Our 'AD' equals His AGE**, same as God's pan-Bible, last-birthday accounting.
- m. **So we know Bible adjusts to Roman time, in its reporting.** Doesn't matter, the Romans misdate Rome's founding. Bible names the persons and their regnal years, so that's when He was born; balances to the calculations we use today. *So now you know how to read the OT, too. Bible will 'translate' into the rulers' conventions.*
- n. So it also doesn't matter that the Catholic adjustment, in essence deletes three-four years. The year itself, is the same: only its name, changed. Luke 3:1 and 23, when Christ was *nearly 30*; yeah, He has to be tempted first, *before He can announce Himself in Luke 4:16 at age 30, same as David crowned in Hebron.*
- o. So we maybe know something else: it was likely soon *after* Booths aka Sukkoth, that He went to fast and be tested. In time for, His Birthday announcement.
- p. So Paul is consistent. He writes after the Roman **AUC=753** was made law, so dates **YEAR ONE of Christ**, as the **START of 753 AUC**, just as Claudius did back in 47, when inaugurating the Games. *For Christ is born at the very end of the Roman year 752 AUC.* No wonder Paul's meter ties to 'our' AD years of Roman history.
- q. **So now the Adamic conversion.** Year **4103** from Adam is **His Birth Year**. David was probably crowned late in **3103**, for Christ was born Kislev (9th month) **4103**.
Scholars mess up Christ's birth: they heed Josephus, deem David's death, age 70: so they misread (or ignore) 1Kings 2:11-39, 6:1, 37-38, 1Chron 3:4, 2Chron 3:2. So they ineptly claim Christ born (4000 or) 4100 years after Adam, *net of the offsetting Catholic error.* But He was born (net) 3 years *later*. Worse, they misaccount Bible's years as lunar, so they also misread Daniel 9:26; so they don't see their **7-year error** (490 lunar = 483 solar). To adjust, they ineptly set BC backwards 3 years, or AD forward 3 years: neither method works! Good thing we have Bible's own words and meter, to straighten us out!
- r. **So treat Roman Year 753 = 4103. So HIS AGE is reflected by 4104 = 754 = 'our' 1 AD.** So 4133, He's age 30. Per historians, that's 29AD which Bible calls Tiberius' 15th year. So now subtract 30, and you get 'their' 1 BC aka 753, as the year containing His first birthday.
- s. **Difference is 4103 - 753 = 3350.** So Christ should have died 793 AUC -- really, start of 794, as 14 Nisan is 1st month Jewish, (end) 3rd month Roman; and Millennium should have occurred 850 AUC (really 851, first day of it). But He died in 786 AUC (start of 787). Now you know why Paul's accounting, tracks so well to Roman time.
- 8. **Next, on Quirinius, Luke 2:2.** Greek verb *hegemoneuw* means to have an authority to rule, a command, or a rank of command. The only records we have of him being governor of Syria, allegedly, are from 6/7 CE. So of course we automatically deem the Bible wrong? **Quirinius** was a roving emissary for **Augustus**. We don't have all the Roman records of his travels and functions. So if he had a special authority to COLLECT TAXES, he would be 'governor', alright, but with a special charge. It's a RANK. That rank can be for special or general purposes. For special, he still must be granted the SAME RANK to have the requisite authority, even if only temporary or for a special purpose. *And it would be a special purpose to institute a new taxation system, which thereafter the regular governor can handle.* Greek verb is general, but Luke specifies a purpose. English 'while' isn't in the Greek. He obviously denotes a one-time event: inauguration of the first Judaeen census, under Roman administration.
 - o **Luke does not state any YEAR OF OFFICE;** he'd have to say **WHAT YEAR OF GOVERNORSHIP** it was, if **Quirinius** had the OFFICE of governor, rather than a special task. *Else you wouldn't know what year, even if you knew the name of the governor.* Luke had to say **WHAT YEAR of Tiberius**, as his was a TERM OF OFFICE. But Luke doesn't mention any term of office for **Quirinius**. Instead, he just notes the *function* of starting the census. **So we know it was a rank, not an 'office' of governor.**
 - o **Augustus** changed the tax law in 27 BC to a head tax. It was a major change, the Senate fought him; it went into effect for the provinces, circa 12 BC or so. Just Google on '**Augustan tax reform**', and pick whatever sites you like (UNRV and Cato are helpful; also Perez pdf, p.2 of search). 10 years later, is 2 BC.

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- o However, in **Judaea**, **Herod personally administered Roman taxes** until he died. Some years he paid the taxes personally, **instead of** wholly taxing the Jews. This was done to keep peace. Again, you can find many sites on this, and even documentaries on Herod from the History Channel, [ISBE Encyclopedia](#), etc.
 - o **So we won't find ROMAN records of this first census, since HEROD handled it.** Herod is dying in what we call '4 BC' = 1 BC. So if Augustus designated **Quirinius** as 'governor' for that special function of collecting a head tax **already handled by the Jewish system** as part of Temple tax collection; since dying Herod wanted Augustus to administer his own will; **then it's a special kind of 'governorship'.** **Augustus has a TRUSTEE FUNCTION with respect to the will of Herod; so this isn't a normal SPQR operation.** Same rank needed, but special function of *behalf of the imperium*. Would be the first Roman census all the same, as Herod was dying. Would be in Jewish not Roman records, as **Herod managed Roman tax collection via Jews** i.e., Matthew the TAX COLLECTOR. Even logic, would tell you that.
 - o **If Quirinius was to collect the Jewish tax, why not collect it for the WHOLE REGION that year?** He'd **already be in the area**, since he was **rector to Gaius**, who was then in Syria to head off **Phraates V's rebellion**. **Aha, many troops to protect the money, honey.** Handy justification for **Quirinius'** rank, to do a job of private imperial trusteeship. All the 'governors' involved, would love to save expense/hassle of transport, too. Here they get a respected Imperial emissary who is so trusted, he cares for Augustus' own family! **Whew.** And of course being so trusted, **Quirinius** can act as eyes and ears, someone outside the system. **Auditing it.** Ooops.
 - o Rather, now we better value why Luke wrote as he did: he distinguishes between the FIRST census, and the one in 6 CE which caused the uproar. For the next time **Quirinius** does it, he HAS the office of governor (Bible loves wordplay) -- when Judaea became a province in 6 CE -- they revolted.
 - o That second census, is its own first: for in 6 CE, the **Romans no longer use the Jewish system; Judaea became a PROVINCE** as a result of Herod's will and Augustus' ruling on it; **due to fights over Archelaus**. Surely **Quirinius** was used, as he was familiar to the Jews, 7 years later. **See, Luke is tying cause and result, by wordplay.** That's a frequent rhetorical style, in Bible, to link two related events with wordplay. Here, **same guy as before**. Two firsts: first due to Herod dying, then a new first PROVINCIAL STATUS, as a result of Herod dying. Luke's readers would smile at the connection. Luke is very fond of finessed understatement.
- 9. Historians also use Herod's death year; they use astronomy, to date it. So we must go through that, next.** We know from Bible that Christ's birth is only three months prior to Herod's death (Chanukah to Passover). **Roman historians use eclipses to date Herod's death.** But there are eclipses every year. So pick the wrong one, and you get the wrong year. Whether the right 'eclipse' should be visible from Rome or Jerusalem, is another factor. Scholars guess at this stuff. So their estimates can be wrong. Yet even eclipses they use, still balance to Christ's birthdate. **Choose the eclipse of Jan 1 BC or March 4 BC for Herod**, and we still balance.
- Why do we still balance? Paul might be correcting the Roman AUC.** Everyone Paul wrote, knew Varro cobbled an estimated 35 regnal years per 'king'. Augustus made that fashionable, and Claudius made it law. God foreknew 'our' 4 BC remains based on it, and what problems we'd have reconciling to Bible, as a result.
- 4 BC should also be 1 BC, as Christ is born 3 years later than scholars account, due to David's SEVEN years' later death.** The Catholic error cut four years from Augustus' reign, so masks error amount; as scholars insist on misreading Bible's Exodus 12 command of solar years, and instead treat years as lunar in Daniel 9:26, they don't see how that verse exposes their SEVEN-YEAR DISCREPANCY. **So for centuries we've wasted millions of dollars, wrangling over His Birth year.** All due to laziness.

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Josephus' account of Herod's Temple has a 3-year accounting variance that might undo 'proof' by contenders of a 4 BC eclipse, based on a 20 BC construction start. Or, just its announcement. So if Josephus dates from when Herod conquered Jerusalem 37 BC, construction began 16 BC. John 2:20's '46 years' tallies to Luke 2:23, at 30 AD.

[Eclipse-dating follows the Roman AUC system. He was born 3 months before Herod died. Key here is Mosaic law re the 40 days' purification AT TEMPLE, Luke 2:39, Leviticus 12. Next key, Herod's killing infants up to two years old: mothers stopped nursing, at the baby's age two; eliminates guesswork, to just kill all sucklings. Next, Bible text of Matthew and Luke imply NO long delay between Birth and Herod's death; text is short, staccato, go to Bethlehem, return to Nazareth after at least 40 days of purification from Chanukah (which ran 8 days), and 6 days' travel back – then the magi arrive in Nazareth -- *oikia*, Matt 2:11, not *phatne*, Luke 2:7; that same night, Joseph leaves for Egypt, so the magi were tracked by Herod's spies, Matt2:16. Note Joseph has gold from the magi. Greek *paidion* is used for any child except a newborn. So Matthew 2:9, 13, 14, 16 use *paidion* – verse 16, all males BELOW 2 years old. It's also a term of endearment. So Christ is maybe 60 days old when they left for Egypt = end Shebat. Bible says nothing more, so they didn't stay long. Would have taken 15-30 days' travel. Herod lives another month (Adar); then Augustus audits Herod's will, which is violently contested. Say another six months.]

10. Christ is born 4103 from Adam. That's real. We provably misread Bible's years. That's real, too. Yet we've seen how His Death is balanced to Abraham's too-early maturation, in the Mosaic Law; and, to other major dates in the Bible Time Distance Table, which *only derive from Bible*. Noah's predecessors are all accounted, there. *Just add siring ages*. After Jacob, Bible lists time based on other events: Joseph's age when kidnapped, Jacob's age on entering Egypt, etc. So, you use those. Occasionally, God balances back to a birth, especially David's in 1Kings 6:1, so we misread it -- and, to Christ. Whose witty Birthday prophecy no one recognizes, in Haggai 2. But Luke and Matthew's wordplay show Chanukah plainly enough. Greek wordplay on Adar in Luke 1:36 compared with verse 26 is plain. So too, *Lights, shepherds seeing angels but no one else did; the Family's guardian angel playing 'star' to moonstruck-magi and moderns, yet no one in Jerusalem saw it, Matt 2:3* -- while the Family roomed in Bethlehem then Jerusalem, during Mary's post-partum purification; then to Nazareth = Chanukah = 'dedicated'. As in, *Feast of Lights, Dedication*.

11. So our BC/AD snafu reflects a real snafu in TIME, the 3.5 year lag between David's death and Temple start. We deemed David dead at 70, added 3.5 years, so are SHORT the other 3.5, to balance to Christ: Who was born 3.5 years *later than that*, due to David's SEVEN YEARS *later* death, to die *within allotted TEMPLE time*. In [GeneYrs.xls](#), I plotted out how Temple Time was based on David's 490-year time grants. Each grant ran out, 1 - 3 years *later*. So Temple would lose protection, had it not been rebuilt in time. We don't notice that connection, *as our 3.5-year errors offset*: so we often end up with the right BC and AD dates. So our DAVID'S DEATH error, persists:

- 4-year overstatement of **Roman AUC**, re its total age; maybe due in part to fake consuls plugged in, during the 300's BC. Or other reasons.
- Another four-year error, this one **Catholic**, debiting Augustus' own time. Offset.
- Others are due to ambiguities over measuring regnal-year start points, or similar conundra, like
- *do you measure Tiberius 15th year including or excluding his co-regency?* Difference? 3-4! Offsetting!
- Then, the **eclipse** thingy: 3-4 years there, too. Again, offsetting.
- Or, when **Herod** really began building the Temple: measured from two different regnal periods, and the difference? 3-4 years! Offsetting!
- Our scholars mistaking **David's death age** by what? 3-4 years, net of offset with the 3.5 year hiatus, in 1Kings 6:1!
- **Temple construction's** total 7.5 year period which suddenly becomes 10 -- is it esconced within the interim between David's death, so is upfront, and what about it beginning in Ziv, but ending in Bul? Measured from what? Difference? 3.5 years, from David's death, in *EITHER* direction.
- **Chanukah** is three years after the Temple desecration which we call 167, so Chanukah is 164, each in our 'BC'.
- **Daniel 9:26's 483 years**, are NOT lunar. So its EXTRA SEVEN YEARS, is ignored. Yet that too, is offset by the seven year cut they make in David's age at death, which in turn is offset by the usual credit they add for deeming his rule at 1000 BC. So we still get to the right birth year, either 4 BC or 1 BC? DIFFERENCE...

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Isn't that recurring 3.5 year anomaly amazing? Yeah, and maybe it warns us, we don't reconcile correctly. Worse, we don't account time backwards from endpoints, though Bible always does -- Luke 3:23 for example, requires you to calculate BACKWARDS. So we make more errors. Numbers bore us. So we allow errors to repeat, and don't RETURN TO THE SOURCE, Scripture. So we continue the inane Ussher chronology, now a lie 1500 years old, retold daily. Since we want simple answers. Because we accept Dear Dr. So and So's 'respectable' calculation of the past, however honestly or dishonestly WRONG it was. Because we won't admit error. Etc.

12. In any event, the Lord was to die the 1000th year of David's death, 4143 from Adam. Paul accounts to match Roman time, as that's what people used: 752 AUC = Christ's birth, end of that year. So Paul writes in 56 based on that accounting; maybe his letter wasn't delivered by Tychicus until 58-59, so perhaps we mistake where Paul was, when he wrote. The postscript re Tychicus, could have been added later, when sending the circular letter. The audience getting the letter, would know if it was written two years prior. The meter is plain enough. Or, maybe it was currently delivered in 56, and Paul wrote while in jail, still in Palestine. He was treated well, not yet tried. He had rights.

We call that year 58-59, which also reflects the offsetting errors which continue to dog us. Our accountings go back and forth between Bible's years, and the Roman. So are not consistent. So sometimes the dates are right, and sometimes wrong. The Roman accounting doesn't include the three year cutoff of David's age. But as you've seen, it has its own error problems. So when someone says '58' based on the Roman accounting, you'll have a one or even two (for rounding) variance, versus Paul. When the error is compounded by using the Roman calendar in conjunction with Bible years, people will just adjust back or forward to what they think right; sometimes the error cancels out the error made with respect to David, and sometimes not. And we never fix it by going back to the Bible, but instead just repeat the same old information based on hearsay. It's a nightmare. But then, we never fix the lie of Good Friday, either.

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel Temple Trio Time Balance Summary*

Temple Trio means God Rescues History Via Individual Believers Who Vote For Bible. Especially, amidst Apostasy.

- o From **proetheto** to **prothesin**, **301-231 = 70** syllables. **VOTING**. Bad votes by believers, caused **Diocletian**. Moldy display 'bread' for Christ.
- o From **prothesin** to **proelpikotas**, **343-301, 42** syllables. **GENERATION BUILDING**. God uses Persecution and Diaspora under **Diocletian** and then **Constantine**, to enable Generation Building Outside Corrupt Roman Empire. Hence Rome herself, shrinks and breaks apart.

Sum is 112. Temple Trio factors: 70 and 42, equal 56 x 2, as parallel; aka, 16 sevens. So the Trio historically parallels Isaiah 53, Daniel 9:11+12, and 25+26.

- o **Isaiah paired 70's, 42's, and 56's**. The latter, in Isaiah 53:1+2, 5+6, cover Manasseh and TEMPLE DOWN, see 2Kings 24. From Passover to Pentecost to 9th Av.
- o **Daniel** tracks Isaiah's chronology, so paired 58's (to stress lateness), Dan9:11+12 (on time of Manasseh, reason for TEMPLE DOWN). Missed the holy appointments.
- o **God** paired 57's to show timeline of 2nd Temple Going Down, Dan 9:25+26. Time from Passover to 9th Av, counting the days on which the holidays fall.
- o So Paul here equates paired 56's, thus 'talking back to' all three passages. That means Church will go down, too, aka **Rapture**. But by then, it will be complete, due to the **proelpikotas** being completed. So the day of exit, is not counted. So 56, not 57. And no 58, since GOD WILL DO IT ON TIME. So Paul stops the meter at **434**.
- o **Sum of all three anaphora: 94 sevens = 658 - 16 overlap in eudokian = 586 (BC) +56. Balances back to Daniel 9:4 and Isaiah 53:4, from year Paul writes.** Paul picks up at **TEMPLE DOWN**, as Messiah's 'body' is **TEMPLE BUILT**. So Paul **PRAYS FOR ITS BUILDING** in Eph1:15-23; so Eph 2 is about **TEMPLE WALLS**; so Eph 3 explains its '**mystery**' -- hidden until Israel halted construction -- so *Church construction takes as long as it takes*. Eph 4 says how: **CHURCH IS BUILT VIA BIBLE TAUGHT** -- was that chapter in any prelate's Bible? Guess not. For 'church father' Gentile Pharisees write pil-pul tomes on *clothing, bathing, what HOUR do you fast?!* But Eph 5 says **BIBLE USED defeats Satan in Eph 1:10 Trial**. BIBLE, not baby behavior. Eph 6 Roman panoply, is but chirped. So Paul prays Eph1:15-23, 3:15-19, since God just had him plot Church Childish, Future!
- o **Note the overlap is subtracted, to balance back to Daniel and Isaiah. The subtraction means God Rectifies Time.** Overlap is from **215-231**, in the **eudokian** anaphora. **There were two imbalances: first**, in **eudokian** anaphora, the **Severan** period: when civil war, mothers and babies rule; for '**Mother Church**' was invented by **Irenaeus, Tertullian**, and above all **Origen**, who saw Church as utopia. **Other imbalance** was **Constantinian** period, overlapped in the **epainon** anaphora. It was offset by Paul benching at **133**, not **121**, where the 1st **epainon** began. Net imbalance was **+2**, by end of the **epainon**. 1st **epainon** is only **12** syllables, but the 2nd's overlap = **14** (434-320). So **-2** in Flood-Duration tie, **133 - 334**. Genesis 7-8, *Days Flood remained pre-raven but post-rain = 203*. Paul uses **201**. Balances. So next he tied Noachic Genesis entry/exit at **57+57**, to Dan9:25+26. Balances 2nd **epainon** pair; also ties to Noah's entry/exit, exactly. [+2 is also a BC/AD adjustment: Christ was born at end of Roman year.]
- o So in **Temple Trio**, Paul again mates **Dan9:25+26**. Another **-2. Temple Trio** equates to **56+56**, not **57+57**. Why? *Church begins and ends on JEWISH TIME*. Rapture is both Crucifixion and Ascension parallel. Jewish day begins at sunset. *One day short entry/exit. Started on Pentecost. Exits on Rapture. Methu+selah: when she exits, it begins. Meaning? Church is the '56' of History. Individually. Just as Daniel was, for Israel.* This INDIVIDUAL meaning is so vital, Paul tags Dan 9:25+26 three times: **eudokian** sum = Dan9:24-27; then 2nd **epainon** = Dan9:25+26; now **Temple Trio**, as both a **70** and a **42**, which equals two **56's**: thus Paul ties to those verses in Isaiah 53, as well.
- o **God thus targets Constantine as Revelation 17 Model Of Apostasy:** meter links his years thrice to **Flood Judgment**, then to **Manasseh, Temple Down, End of Time**. Timing of **Temple Trio** meter links his death year as failure to become **proelpikotas**, instead dying as merely **proel**. Flat condemnation of ecumenism in any form.

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel Time Balance Summary*, continued

Three-anaphora-Doctrine Summary: God Makes Church Balance Time. Individually. He flat condemns ecumenism; it caused Apostasy, as it superimposes a group of 'elites' between God and you. *The ultimate idolatry and fornication, is religion. It substitutes self people things, for relationship with God.* That's been Bible's theme since Genesis. Religion comes in two flavors, ascetic and indulgent. Both substitute out relationship with God, in favor of FITTING IN WITH PEOPLE. Israel used its priesthood and rituals to create an **intervening** human power, thus violating the Law. Church did the same thing. So Bible always shows that only INDIVIDUALS carry Time; for only One Individual, paid for sins. *So it's never a 'group' thing.* Societies need governing; *but spiritual life is always and only INDIVIDUAL.* So Paul traces that fact in three anaphora. Mated them to Flood and Israel's past, to parallel then-future, Church failure. *Church will not go God's Way. BE WARNED.* Revelation then 'talks back to' Ephesians, to show that apostasy. Thus proving, the future warned against. Ends with Rapture as GROUP FAILURE, but INDIVIDUAL SUCCESS. Made by, the HOLY SPIRIT.

- o **First, via eudokian anaphora, Autonomy: How God Rectifies Time, to Preserve Autonomy.** Started at **Trajan**, when **apostolic succession** lie became popular; ended at **Constantine**, when that same lie became a GOVERNMENT. *Believe as I command, else you suffer.* So God reduced the impact of that tyranny, first by using 3rd century brawling-bishop fractiousness, to splinter Rome's ruling spheres; then, He used persecution by **Diocletian** and **the Constantines**, to cut Rome up. So the **eudokian** anaphora ends at **320**, when the toleration edicts were newly passed. *EXIT WINDOW, OPENED. TIME TO FLEE.* The window will close, in 360's.

Paul thus parallels Bible history: same PAST TYRANNY CHARACTER of Time, to know what time it is, 'now'. So, he balances first to **Isaiah 53's 126**, Manasseh and his successors. Daniel stressed it, so Paul ties to Daniel, too. Whole **eudokian** meter mates **Daniel 9:24-27**. *Yep, that bad.* The 'kings' are church leaders who sought to rule the world, instead of being ruled by God. Ironic, since each believer has a kingly inheritance -- 'inherit the kingdom', in Galatians, *inter alia* -- if he learns God, instead of the world. But the bishops, favor Caesar. So Paul maps the **eudokian** meter to **Isaiah 53:3-10**, to link the character of that time, to the character of Church denouement. Paul then mates the meter *sum*, to **Daniel 9:24-27**: to link TIMING of Church denouement, and to show GOD'S JUDGMENT, of it.

- o **Second, the epainon anaphora shows God balances Time to Care For Bible.** You can't praise Him without Word, Hebrews 11:6; so He makes sure you can always Get Word. And if you refuse, you perish. The bishops refused. They substituted petty rituals, gossip, made up miracle lies, the works. Just read the 'church fathers'.
 - o So, whole **epainon** meter = **Daniel 9:14-19** = WHY JERUSALEM WAS RAZED (read here: Jerusalem II and Rome).
 - o Last **epainon** pair also piggybacks **Dan9:25+26**. Parallel: *mene mene tekel upharsin.* CHURCH AND HER SELF-STYLED RULERS, BELITTLE BIBLE. So God scatters Bible outside Rome, from **Bar Kochba** to **Odovacer**; decimating Jerusalem then Rome, in the process. Enabling, exodus.
 - o For Lev 26, Deut 28 apply to Custodians of Word: so *if Rome won't Care for Bible, God won't Care for Rome.*
 - o **FLOOD TIME.** Hence bald Noah tie on five levels:
 - o Daniel 9:14-19 and hence Paul's meter, *triple-match* Days Noah was in the Ark: at 308, +7, and +50. To play on 'Year' analogy, as Noah's time is precedence.
 - o Next, Paul made first **epainon** pair match post-rain, pre-raven Flood Time.
 - o Finally, Paul used the 2nd **epainon** pair to triple-match **57+57**:
 - o = Noah's entry/exit time.
 - o = Passover to 9th Av judgment on 2nd Temple. = **FLOOD OF TROOPS** in Dan 9:25-26. Which Paul metered prophetically, 10-years-future. Thus it occurred.
 - o So 2nd **epainon**, spanning **320-434**, is God's Negative Ruling Against **Constantine**: all his own progeny die next generation; then Rome itself breaks up, by the fourth generation of successors. Rather blatant show of Divine Disapproval. *Strong warning against imitation, huh.*

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Appendix I, How Paul 'mates' the anaphora to History: *Parallel Time Balance Summary*, continued

- o **Then, Paul severally balances to Adam, using sum of eudokian anaphora plus epainon**, first to the old *Millennial* schedule; then moved right on, Christ bought a new **490** -- during which some new *proelpikotas* must mature -- to **BUY THE REST OF HARVEST TIME**. Now a recurring **490** replaces the original 50-year *Harvest-the-Gentiles*, allotment. *Sudden death, if at least one person, doesn't supermature.*
 - o We know the first person was Paul, 2Tim4:7-8.
 - o **It's a Time loop: we Church individually are always the '56' of History. If someone doesn't supermature to get that +490 each cycle, History ends.**
 - o With Rapture. As a societal group we'll be ready, Ephesians 4:13. Meaning, mostly peons who didn't bother to mature, in the time given. So we don't get more time. **Rapture happens when believers ALL quit on Bible.** How? Ecumenism. Dark Ages II, only far worse. Pattern of the first **434** years; at end, only Spirit Votes; only the few, mature. Most Christians remain apostate throughout Church Age. So just as Rome, Jerusalem, the Jews and apostate 'church' lost time, so will we.
- o **So now third, Temple Trio, how 490 individual supermaturation, works:**
 - o Christ Set Before, like a meal. That's *proetheto*.
 - o We 'eat' His thinking, so become Shewbread like Him. That's *prothesin*.
 - o A few mature earlier, so are the *proelpikotas*: Buying Time for the rest of the 'crop', To Grow. To Buy time for the whole world, actually. Same since Adam.
 - o The historical parallel is to Noah, Isaiah and Daniel again, as in the 2nd *epainon* -- focusing on 56 or 57 or 58, *don't be late like Manasseh!*
 - o But oh, Church was late:
 - o **231-301**, MOLDY BREAD VOTE;
 - o **301-343**, MOLDY BAKERY GENERATED,
 - o so God generated the end of **Constantine**, and then **Rome**.
 - o So the *epainon* of the *proelpikotas* could complete **Autonomy**, and hence **Bible Care**.
 - o Moral of verses 13-14, outcome of Temple Trio: **Go it Alone, as Christ Did**. In His day, Jewish 'elders' corrupted Judaism. In our day: Church 'elders'!
- o **Thus Paul fully accounts how Church Completes and Balances Time, Eph1:10's theme. Both to Millennium, and to his date of writing. FULL CIRCLE.** The anaphora metrically tie to Millennial accounting in 15-18 ways (severally and in aggregations). Perhaps the ones most relevant for us, are:
 - o **586+56 = 94 sevens -16**. The -16 is the *eudokian* imbalance. Ties to Daniel and Isaiah's use of 586BC, as we saw. For Christ should have died at age 40, not 33.
 - o **Next, subtract epainon imbalance of 14: so 56, becomes 42. = Paul's date of writing: 4200 - 42 = 4158.** For God gave Gentiles 2100; then, 2100 to the Jews. 2nd 2100 = age 98 (start) for Christ; for He was supposed to die at age 40, = King as long as David; 57 years after that, Millennium was to begin.
 - o Also unadjusted: **94 sevens = 98+490+70**, which balances backwards to Adam and Christ's Birth, then forward: new Time Grants, for Church.
 - o Next, adjusted solely for *epainon* imbalance: **94 sevens = 658 x 7 = 4606 -14-434 =4158**, the year Paul writes: *AS 56 YEARS INTO THE NEW 490*.
- o **Full circle. Greek drama focused on a DAY. Unity of time and place and space, Hebrew l'moed: all fed into and from, that Day. While yet Today. Day of the Lord.** Every day. So, 'day' with adjustments. He died 7 years early, 91AD. If no **Rapture**, a new 490 begins, + 70-year voting period, same model ever since Adam fell. Now you know why **John wrote Revelation in 91 AD**. Why he uses **Aristotle's Poetics** to craft Revelation's Real and Future Time, as a quadrilogy, mix of epic and tragedy: Play 1 = Rev 1-3, Church; Play 2 = Rev 4-19, Trib; Play 3 = Rev 18-20, Mill; Play 4 = Rev 21-22:5, Eternity; Rev 22:6ff as moral/epilogue. Keying off, Ephesians.

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Appendix II: Reconciliation Hypothesis for Diocletian's Death Date in 316

Modern scholars debate [Lactantius' validity](#). So let's re-order the facts given us, logically; then play 'what if'. Tell me if you find any *contra* facts.

- a. In **May 311**, **Galerius** dies. Dynastic alliances now are mission-critical. **Galerius** was maybe age 61 when he died. Was married to **Diocletian's** daughter **Galeria Valeria** since **293**, and there were no kids in that marriage. He had a son and daughter, prior. We don't know **Valeria's** age, but she'd been married to **Galerius** for 18 years when he dies. **So she's probably age 35-40**. She adopted his son, **Candidianus**, who is in his late teens, **and is betrothed to a daughter of Daza's**.
- b. **Maxentius** is about age 33 here, and married to **Galerius'** daughter (by his first wife), since **293**. They have at least one son who at this point is about age 17.
- c. **Licinius**, longtime chum of **Galerius** -- they were **in the army together** -- has '**grey hairs**' so is probably 46 at this point, thus maybe nine years older than Constantine.
- d. **Licinius is single; this is very odd**. He was made Caesar back in **308** (Carnuntum), yet no marriage deal was made? So maybe **Licinius** first planned to marry **Valeria**. In **310**, **Galerius** lay dying, and **Maximian** was dead. **Licinius** knew **Valeria** for years. It would have been best, to marry him. If **Licinius** had proposed, she said no; or, made excuses to delay. **So the match with Constantia, resulted from her refusal/delay**. (How else account his being single in **308-310**, his later hostility towards **Valeria**? Why else would she be safer in **Daza's** territory, [per Lactantius d.M.P. 39](#)? Why else return after **Daza's** death, "**willing to bestow.. that which she denied to Daia**"?)
- e. Ergo, **Licinius** SECRETLY negotiated to marry **Constantia**, who was **Constantine's** sister. (She had to be age 18 or younger, since **Constantius** had married **Theodora** circa **293**.) **Constantine** would not move against **Maxentius**, until he had his flanks covered. **So he covered them**, after **Galerius** died in **311**. **Licinius** would not have contracted with **Constantine**, so long as **Galerius** lived. There was probably another SECRET deal, to save **Galerius' daughter** and **grandson**, from **Maxentius**.
- f. Or, the match to **Constantia** was proposed while **Galerius** long lay dying, and he approved. SECRETLY. He's thinking, *Maybe Constantine will get killed; my loyal friend Licinius will get the Empire, and my son Candidianus can succeed him*. Maybe **Diocletian**, broached the idea in the first place.
- g. In any case, **Diocletian** knew and approved, surely. For **Diocletian** was AGAINST **Daza**, FOR **Constantine**, FOR UNITY, and this 'procedure' was the very thing he'd set up. This explains why **Diocletian** didn't help **Maximian** nor **Maxentius**. They weren't playing *Empire* according to the rules **Diocletian** set up.
- h. So **Licinius** thinks he will eventually inherit Europe and northwestern Asia, at least. Through conquest, through marriage. Cheaper victory, *bide your time*.
- i. So **Licinius** thinks **Daza** will be his other long-term enemy, not because **Daza** is any good, but because he's rich. And hot-headed. Proven, back in **310** when he started calling himself **Augustus**, campaigning against the Persians. While **Licinius** went against the **Sarmatians**.
- j. So when **Galerius** dies in **May 311**, **Daza** and **Licinius** arm, but don't fight. **Daza had moved first**, presenting **Licinius** with a *quid pro quo*.
- k. For **Daza** realizes he needs a stronger dynastic claim; being a *nephew* of **Galerius** is no longer enough. **Daza's** daughter's betrothal to **Candidianus**, isn't enough.
- l. So **Daza** also SECRETLY negotiated with **Maxentius**. Perfect reason for alliance, in the name of **Galerius'** KIDS. Recall, it took a whole year for **Galerius** to die. So **Daza** allied with **Max earlier**, not as **Lactantius** states in his [Para 43](#). So his [Para 42](#) on **Diocletian's** death was **retrospective exposition**. ([Barnes footnote 39](#): "Lactantius, Mort. Pers. 42, 3 f.: 'ita viginti annorum felicissimus **imperator** ... in odium vitae deductus, postremo fame atque angore confectus est. Unus iam **supererat** de adversariis dei <Maximinus>; cuius nunc exitum ruinamque subnectam'." If '**supererat**' references the **OFFICE of Imperator**, Barnes errs. Next, **Lactantius'** paras. 42 and 43 mix time elements. **Maxentius** erected **Daia's** statues AFTER he and **Constantine** went to war; surely **Maximian** wasn't alive; he opposed **Daia**. [Para 44](#) is the war with **Maxentius**; **then** **Constantine** tears the statues down. Nor would **Diocletian** object, as **Maximian** disgraced the Empire. Last, in Latin or Greek you switch time elements back and forth to **Explain Cause** for a current reality, even in the same sentence: a form of parallelism which can't translate well, as exegetes struggling with **Daniel 11**, know.)

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Reconciliation Hypothesis for Diocletian's Death Date in 316, cont.

- m. So **Daza** wants leverage with **Licinius**. So he wants **Valeria** -- daughter of **Diocletian**, not merely **Galerius' widow** -- and the son of Galerius, **Candidianus**, his future son-in-law. And if **Licinius** proposed but **Valeria** said no; and if **Licinius** was already secretly engaged to **Constantia**, well -- then all agree to **Daza's** demand.
- n. Since **Diocletian** knows the SECRET match between **Constantine** and **Licinius**, he knows **Galeria** will be freed from **Daza**, eventually. He wants to protect his wife, daughter and Candidianus, whom Galeria has come to love; so the boy is like a grandson to Diocletian. He knows eventually **Daza** will go down. So **Diocletian** probably counsels his daughter to play along, *don't worry honey you won't be there long, just keep being nice to Daza but don't marry him.. plead the widow-in-mourning thing, just as you did to Licinius*. So, she does. And the meanwhile, acts as eyes and ears for Diocletian.
- o. So in **early summer 311**, instead of fighting -- **Licinius** and **Daza** negotiate a split of the territory; **Daza** is willing to take less, if he gets the daughter and son. With **Prisca**, **Diocletian's** wife, as a hostage. With visiting rights to **Diocletian**, of course. How secret this is from **Constantine**, well...
- p. So **Licinius** thinks he hedges his bets in case his own marriage to **Constantia**, won't work out. Then **Licinius** can 'rescue' them from the likely-to-lose, **Daza**. It's a royal hostage situation. No wonder **Valeria** can refuse. The union between **Licinius** and **Constantine** is a secret, still; so **Daza** has no reason to be threatened.
- q. So in **summer 311**, along with his 'share' of the territory, **Prisca**, **Valeria**, **Candidianus** go with **Daza** for a very long visit. Get acquainted with the betrothed.
- r. **Daza** can then pledge loyalty to **Maxentius**, but plead secrecy: *hey guy I can't send you troops, I've got to keep up appearances, here*.
- s. Now it's **autumn 312**, and after letting **Maxentius** create a *cause de guerre* so The Senate Will Beg To Be Invaded, **Constantine** plays the *in hoc signo* vicious game. Then **Maxentius drowns**, *in hoc signo traduces*, **28 October 312** everyone lovey-dovey, *all hail SPQR and now I'll tax you worse than Maxentius ever could*.
- t. Now ex-post-Roma in **November 312**, **Valeria** needn't be coy. She refuses to marry **Daza**, as he's next to go. She doesn't tell him that, of course. But she needs to get back to **Diocletian**, as **Daza** IS the next to go. Maybe she pleads leave based on **Diocletian's** health, *lemme go to Daddy and chat with him*. Anything to get away. **Daza** retorts, *Your dowry belongs to me; go to Daddy on your own*. So, she tries. He obstructs her. [Yet **Valeria** could have reached **Diocletian** within six weeks, see [post](#) and [shipping times](#); he'd pay whoever transported her, once she got there. If **Daza** really chased her from place to place, he isn't after her money. He could legally keep her property, just SEND her back. So he's not worried she'll leave, even campaigns next in Armenia, with his own wife and kids! In short, someone **wanted** her to *play maybe-I'll-marry-you* with **Daza**, and she thereby acts as intelligence for Diocletian et alia.]
- u. So now, it's **February 313**, **nuptials announcement** and **okay-to-be-Christian Milan Edict** twixt the happy new brothers-in-law-to-be fighting with each other.
- v. **Which surprised Daza**, *always the last to know*. He was fighting in Armenia. So he **rapidly mobilizes** to go against **Licinius**. In winter. **Daza** thinks *Well, I've got his progeny in my custody, gotta defeat them all, then Valeria can't refuse, I'll be her only protector*. Which explains **why** he's mobilizing in winter.
- w. **Diocletian** refused to attend the wedding, as his wife, daughter and adopted grandson are under **Daza**. Instead pleads **Daza** let them come to him. **Daza** refuses.
- x. So **Constantine** and **Licinius** become suspicious. *Surely Daza's not mobilizing ALONE, right?* So **both brothers-in-law** suspect secret support for **Daza**. But whose? Well, **Constantine** can suspect **Licinius** and **Diocletian**. **Licinius** can suspect **Constantine** and **Diocletian**. *No one imagines that Daza acts alone*. Hence they reprimand **Diocletian**, for refusing to attend. (Postscript in [39](#), [Aurelius Victor](#). Not to be read as cause of death.) **Obviously, Diocletian is alive and hopes to get his family back**.

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Reconciliation Hypothesis for Diocletian's Death Date in 316, cont.

- y. **Daza** leaves -- late February, for he reaches Byzantium by April; and on **the same day** he attacks Licinius -- on the 30th, **he rescinds his edict against Christians**. **Prisca**, **Valeria**, and **Candidianus** had escaped by then. From Syria. Trying to get to Dalmatia. Probably they caught a boat from the coast. From there to Thessaloniki is a standard boat route. So from Thessaloniki, they go northwest over land, to **Diocletian**. That should take but six weeks. Then again, they maybe go the same route as **Daza's** army, so maybe normal transport would have been used up by his troops. Maybe they first detoured south, to catch a boat not requisitioned for his troops. Still, they got there within two or three months. [Lactantius says **Valeria** **showed up at Nicomedia aka Izmir in disguise**. Then fled when **Candidianus** (with **Daza**) was executed. So she must have gone to **Diocletian** first, then doubled back to follow the army. **Else she'd have no idea where to go, and would lack the means.**]
- z. So **313**, **war** between **Daza** and **Licinius**; **Daza**, **accompanied by his original wife and kids** all dying, by summer. **Licinius** then piously announces the Edict of Milan, **in Nicomedia**. [Notice how the wording of the Edict contradicts Lactantius' **previous paragraphs'** claim of a miraculous battle between **Licinius** and **Daia**. For the Edict announcement is **after** the victory, **and still Licinius doesn't call either himself or Constantine, Christian**. So Lactantius' account is sheer bluster. Gibbon wondered about the 15 months' being dated after the women escape, as the Latin depicts, saying that if that were so, **the date of Lactantius' composition would have to be after the first civil war between Licinius and Constantine**. Yeah, it was -- but not by Lactantius. Others -- maybe students of his -- amended the account, later. You can tell, because the text suddenly varies style from that horrible effusive nonsense, to just the facts. Compare, if you will, **Chapter 50** with the two chapters before and after. Then compare to his **Chapter 39**. Contradictions and rhetorical style shifts abound; someone's filling in data, not paying attention to whether it FITS the original writing. What we moderns have, must be a composite text of different editions, for you just know that Constantine would never permit such **effusive praise of Licinius**.]
- aa. **Constantine** doesn't do anything to help. **Licinius** notices that. *Maybe it's a trap, so Constantine can more easily win, later!* **Licinius had no son** in summer **313** when he beat **Daza**. But in **July 315**, **Constantia** bore him a son. So **Licinius** murders all rival sons. [Lactantius' **account** of Licinius' actions, is sheer garbage. Lactantius **had praised Valeria** for refusing **Daia**, then suddenly **praises Licinius for killing Valeria?** And then **still praises her and her mother** at death? Fishy, huh. **Aurelius Victor's account** is rather less flattering.]
- bb. **So now we come to the crux of the matter. '15 months'.. begins WHEN?** Lactantius doesn't say. There are 15 months from the end of **313**, when Licinius finishes fighting the Persians, and his son's birth. **There are also 15+ months between his son's birth, and Constantine's December 316 ruling at Serdica** (2nd 'Serdica' in that link).
- Licinius** was **surprised** by **Daza's attack**, having just made peace with him and divided up new territory back in **311**. So everyone's tired. They don't want to fight. **Maxentius** and then **Daza**, forced the issue. The victory is a time for happiness, not murder.
 - Diocletian** wouldn't kill himself over accusations he refused to attend a wedding that *he himself had approved*. They wouldn't assassinate him, either. They need his expertise. They need his family. (Again, post-mortem postscript in **39 Aurelius Victor** should not be read as **cause** for Diocletian's death. Suetonius writes the same way.)
 - Between **313** and **315**, **Licinius** has every reason to make nice with all potential heirs, because he has no son of his own. He just finished fighting, marrying; **Constantine** needs a rest, as does he. If **Licinius** had proposed to **Valeria**, he still *might* entertain marrying her, too. Or at least, befriending her. He needs her, now: she's more mature than his wife, and remains an **Augusta** of the realm. Why wouldn't he succor **Candidianus** and **Severianus**; **Daza** maybe forced them to go along -- to *keep Valeria compliant*. **Licinius** is the hero, now. He didn't start that war.
 - Moreover, **Licinius** just acquired **Daza's** huge territory, so needs added legitimacy, to ensure stability. The last thing he'd want, is to murder potential allies. He could create subkingdoms, instead. The relatives know the territory. He doesn't. He has no motive to want uprisings, in his newly-won lands.
 - Constantine** just got Europe and Africa; **Licinius**, all of Asia and a new bride. They jointly announced toleration and peace, too. So there's no reason to claim **Licinius** *immediately* murdered anybody, after he beat **Daza**. So Lactantius' **choppy account** here -- suddenly quite weird, you must admit -- is garbled gossip or invention.

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Reconciliation Hypothesis for Diocletian's Death Date in 316, cont.

cc. So it's more likely all this went according to **Diocletian's** plan (at n). So the rest of **313+**, is reconstruction, consolidation, peace.

dd. That is, until **315**. Again, in **July of 315**, **Licinianus (Jr.)** was born. **Aurelius Victor's 41[4]** relates that **Crispus**, **Constantius**, and **Licinius Jr.** were born; and by the time the latter was "twenty months old", they were all named *cesares*.

So now we have an interval of almost two years from **July 315**, to the **March 317** treaty between **Licinius** and **Constantine**. So let's account that time.

ee. **315: Licinius has his OWN son, by a Constantine.** Maybe over the ensuing months, **Constantia** became unhappy with the competition she'd surely feel from **Valeria** and her relatives. Maybe **Licinius** became unhappy. Maybe this shift in potential dynastic succession had everyone taking sides. For although both emperors had barbarian incursions, the Eastern 'underbelly' of **Licinius** was better protected. He had good control of the trade routes. Access to Asia and China, on which Europe depended. So economically, he had a better chance of winning any ultimate showdown. So could afford, to wait. Since he's nine years older than Constantine, he'd be more inclined to relax and enjoy his first child, than to fight. *There's still no motive for him to suddenly murder rivals: because they AREN'T rivals. But allies.*

ff. **So what happened, to create a new war?** The usual scholarship puts their next war ending at either **314** or **317**. In between are the birth(s), the affair with Bassianus, who Constantine appointed to take over Italy and Africa. Also between, had to be the reunification of **Diocletian** with his family. **Ancient sources are alleged to conflict: hence the modern concern over which "3 December", Diocletian died. I propose there is no conflict in the ancient sources, but in our reading of them.**

gg. **Barnes says Constantine** attacked **Licinius** at Cibalae on **8 October 316** because his own son was finally born from **Fausta**, and he wanted to upstage the earlier-born, **Licinianus**. [See [here](#) for more of Barnes' contention. The date sounds right, but the contention, wrong. Constantine already had sons of higher right. Naturally, since Fausta was a daughter of Maximian, Constantine would resuscitate the memory of her father, for the sake of his new son.]

So let's think: **Constantine** is the aggressor, technically. Zosimus writes that **AFTER they fight, they made a truce naming Licinius' son, then TWENTY MONTHS OLD, a Caesar**. (See end of his para 20, Book 2 of *New History*. Page 139=85 of pdf [here](#). Text is Greek and Latin. On the web, everyone copies from the same wrong English translation, which says 'years' vs. Latin 'months'. But [tertullian.org](#) corrected the translation, [here](#).) **So: 20 months from July 315, is July 317 minus four months, or March 317.** Constantine insisted on removing **Valens**. Note: **Licinius didn't name his own son, Caesar**. So he wasn't planning a takeover. **Valens'** appointment was reactive, defensive, as Constantine was the aggressor.

So what happened between 315 and 317, to justify sudden war? It can only be, that Diocletian DIED. Until he died, his presence and mediation was sought (i.e., in the nonsense with **Maxentius and Maximian**, attendance at the wedding with **Constantia**). So **Diocletian** must die first. **So if Constantine and Licinius make a truce after two battles on 1 March of 317 -- Diocletian probably died the previous December, and was sick for a while, prior.** **End of Victor's para.39 says Diocletian was 68 when he died, 9 years retired.** 68-9=59. End 316-9= end 307. Balances from **Carnuntum**, when **Maximian** was told growing cabbages was happier, and **Galerius** got the Caesars he wanted, in exchange for recognizing Constantine. For until **Carnuntum**, the **Tetrarchy** wasn't stable. **Diocletian**, stabilized it. So then you can say, he truly retired.

Why **Licinius** became hostile to **Valeria**, is conjecture. Maybe she caused trouble. Maybe she was suspected of causing trouble. Who knows. But she lost her protection, when her father died. She and her mother. So maybe **the 15 months**, is dated from **Diocletian's** death, **not after Daza** died. Which also accounts for **Licinius' sudden anti-Christian edicts. Which accounts for why he ordered execution for Valeria and Prisca, whether they 'wandered', or not.** Note that Lactantius' writing is **schizoid**, so you have to ask if the **accounting of Valeria**, was really his. I bet not: we all know that Church Father writings were doctored. Time to stop slavishly condemning, or praising them.