

Jude 1-3 Dateline Meter

Red underline: pronounce the syllables as if one; **orange** numbers are divisible by seven; **purple**, by three. **Teal underline:** hyperlinks.

Latest master summary of Bible dateline meters, with links to all the related docs and videos: <http://www.brainout.net/LukeDatelineMeters.pdf>

Infra-doc Links xxx xxx xxxx xxxx xxxx xxxx xxxx xxxx

CNTTS apparatus in Bibleworks 9, Verse 1: Byzantine family has textual variant in **orange**, but omits the ones in gray, consistently. No spelling changes, nor reversals of *hemwn* with *humwn*, alter the syllable counts. The *hagiasmenois* variant doesn't alter syllable count, but can't be Jude's. For Jude pairs *Love* and *Protection* in verse 2, 3, and verse 21, plays on Peter.

Pink shaded text shows additions per CNTTS apparatus, found in 10th and 11th century mss in St. Catherine's, like 1739, 1243, Aland Category I for v.1's *ethnesin*, plus four lesser witnesses; it makes sense and its inclusion, fits Jude's double-time march meter, so is counted. Cadence matters, as Jude is based on Peter, and [Peter made a song from his text](#), wrapping to Paul in Eph 1:3-14 (see also the Peter videos link on next page). Culturally, *ethnesin* means *Gentiles*, a distinction erased in Galatians and Peter's dream re unclean food. The double time meter affirms the erasure; clever.

Verse 3: Double-strikethrough smaller gray text is in Sinaiticus (a), not counted. So too Greek *humin* and *hemwn* are rejected, though the **Byzantine** family excludes only the latter. Though Western texts *include* both words, I vote Jude didn't write them: 1st, since he says he *intended* to write about the common salvation – but does not. 2nd, as in English we reserve pronouns which share common verbs, until last; Greek even more so, to stress 'you' via deft word economy, long deemed elegant. 3rd, his *original intent* is impersonally expressed; instead, he ends up making a personal appeal. 4th, he'd reserve 'you' for what he *does* write. 5th, cadence; it's off-kilter if both words are included.

	Syllables	Cumulative
1'Ιούδας Ἰησοῦ Χριστοῦ δούλος,	8	8
ἀδελφὸς δὲ Ἰακώβου,	7	15
τοῖς [εθνεσιν] ἐν θεῷ πατρὶ ἠγαπημένοις [ἡγιασμένοις,]	14	29
καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·	12	41
2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.	15	56
3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν	14	70
περὶ τῆς κοινῆς ἡμῶν σωτηρίας καὶ ζωῆς	9	79
ἀνάγκην ἔσχον γράψαι ὑμῖν	9	88
παρακαλῶν ἐπαγωνίζεσθαι	10	98
τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.	14	112

Meter Import

NOTE: Text after p.2, will need editing for consistency. **NT dateline meter valuation method:** find an *equidistant x* on which there is **convergence** among the *dateline formulae*. Here, we have multiple formulas, not merely **sevenings**. That makes valuation, easier and more precise.

Jude plays on 2 Peter's meter formulas, writes **START 4175 Adamic (autumnal equinox) aka END AD 68 just after the Lord's 72nd Chanukah Birthday**, which is

- o **29th year after the Lord should have died** per Abrahamic schedule. (= START 4146 Passover per Exo 12 = 4146.5 Adamic +28.x = **no later than** the day before 4175 vernal aka 4175.5 Adamic. 29, is 14.5+14.5, hahaha.) Jude also writes
- o **41 years after the Lord's actual age 29** (4175 - 4133 = 42. His Chanukah birthday = 'fiscal'. However, and like Peter, Jude *skips the valuation year*, begins the count at 4134, so to 'balance' to the **70**, below. So Jude writes **no later than Chanukah 4175**; now the *outer* limit is three months less, yet still fits *within* the 29's formula), **WHO THEN VOTED IN THE WILDERNESS**. (This is Jude's theme, confirmed by his deliberate tie to Luke 3:1, 23. Back then, the Lord must have left soon after Booths, to return *by* Chanukah; It's **70** days, if Jude dates from the **START** of Booths. He uses a **70** meter in part, to remind readers of *what time of year* it is. That hypothesis will be tested, next.)
- o Splitting the **56**, Jude writes *in the year after 28th year to Millennium*, using 2 Peter's formula. (1st year before x starts =1' then decreases to zero. So year '28' decreases to 27. 2Peter = END 4174, counted as 4201.5 -27.0x, **so Jude writes no earlier than Adamic END 4174**, a day after Peter.) Jude also writes
- o **28 years after the Lord should have died** per Abrahamic schedule (same formula as 2 Peter, who counted the 4146 *as elapsed*), so **END 4146 or even 4147+28 = END 4174 or 4175**: this formula aligns with the prior three, *but doesn't refine them*); which sum is

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- o **56** years after the Lord *actually* had His 15th birthday = *toga virilis*, Roman manhood. (Lord's own 'fiscal', clever 'proof' of **41**; so Jude writes *no later than* Chanukah 4175. For again like Peter, Jude counts from the *next* year: 4175 - 56 = 4119 START = 4118 END, when the Lord turned age **15** (4118 - 4106 = END AD 12) = when Tiberius first began co-rule, equidistance play on 15th year Tiberius, Luke 3:1, 23; same formula as **42** aft in 1Thess. This too aligns with *but doesn't refine*, the prior formulas; however the *outer* Chanukah 4175 limit is repeated.)
- o So Jude writes in the **70th** year after the Lord *shoulda been* born (4175-4106). Aha: this is our smoking gun. **Jude can't be writing earlier than the Lord's 72nd Birthday in 4175!** So let's review:
 - o **29's** *outer* limit was day before 4175 vernal;
 - o **41's** *outer* limit was Chanukah 4175 Adamic;
 - o **28th** year TO MILLENNIUM'S *inner* limit was END 4174, same formula as 2 Peter used;
 - o **28** years AFTER THE LORD SHOULD HAVE DIED PER ABRAHAMIC SCHEDULE was the most vague, *inner* limit=END 4174 and *outer* limit END 4175, depending on *how long after* 28 years, Jude writes.
 - o **56** was helpful, same *outer* limit of Chanukah 4175.
 - o **70th** year, though, bounds the *inner* limit to 4175 Chanukah!
 - o **So Jude must be writing on or just after Chanukah, Adamic 4175:** Jude writes at the Lord's shoulda-been age 69 END, which is the *only* way he can claim to write *in the 70th year*. AD 69 starts the following week, note the equidistance pun? *Varro's AUC shoulda been three years shorter, too.*
 - o Of course, no 'scholar' will agree THE BIBLE'S GOT IT RIGHT, but the scheming Romans who lived on favoritism and the most superstitious, convoluted system of measuring Time ever invented by man – got it wrong. *Oh well.*
- o Millennium starts His **98th** year, per *either* Abrahamic or Davidic schedule, *IF CHURCH MATURES IN TIME*. So Jude's theme = 1Tim, Titus, 2 Tim and 1&2 Peter (esp. 2 Peter 3): *FIGHT WITH YOURSELF* (ἐπαγωνίζεσθαι is reflexive) TO STAY IN PISTIS AKA BIBLE DOCTRINE, as another **56+56=112** *Diaspora* future, impends. Since *TEMPLE CAME AND LEFT THE BUILDING REJECTED CORNERSTONE*, its stones *won't* be rebuilt. *We're* the stones now. (1Peter2:4-8 *lithos* theme, stones one *writes* on.) For Jerusalem is surrounded by armies. (Passover to Pentecost to 9th Av = anniv. of *TEMPLE DOWN* in Jer52:12-14, soon to be *exactly* reprised.)
- o **So we are in the wilderness too, our own VOTING 70's to complete, contending against ourselves.** *For one must 'fast' from worldly activity to study Scripture; that's what the sabbaths and sabbatical years, were FOR.* You end up isolated and rejected, even if you tell no one: for sooner or later, your many absences will make someone close, curious. They'll suspect you have a *secret lover* or *addiction*, think *you're gay* because you *don't date*.. something. Because, you *don't talk* about how you spend all those hours *alone*. And if, God forbid, you're dumb enough to talk about your Bible study, watch how quickly you become *persona non grata*, even among family who consider themselves 'Christians'. *Oh well.*

The following pages have to be edited, to better reflect the above *corrected* meter meaning. So maybe just stop reading this doc, now.

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Jude uses an interesting hybrid dateline formula. He *concatenates* dates as Bible does with verses (adding up snippets). We do that with also in modern times. Concatenation is both a form of incorporation by reference, and a way of saying what verses support the 'doctrine created' by adding the snippets. For example, we get the 'doctrine' of 'eternal security' (a term not explicitly used in Bible but taught in many forms) by 'adding up' Hebrews 10:14 (forever sanctified) with John 3:16 (whoever believes is saved).

In meter formulas, I've found two primary styles, thus far: a) the bald **orange** (sevens) numbers which usually harken back to Isaiah 53 and Psalm 90's palindromic styles, in a straightforward *years-from-x-event* (used by everyone in ancient times, most notably as years-from-when-So-and-So-became king), or *years-to-the-Millennium*; or b), the style in 2 Timothy which follows the preceding style in Acts, 'I write you *n* years from *x*', playing on *each* clause, even though *n* is not sevens; piggybacking or playing tic tac toe on the *prior clause's* accumulated syllable count; John uses the latter style in each of his letters. These meters are all DOCTRINES, too, referencing God's Orchestration of Time. So they can be mixed and matched. Jude mixes them.

For he's not writing **8** years before or after 'x' event, so far as I can tell (maybe you'll see an event connection, but so far I don't). Nor is he writing **15** years before or after 'y' event, if we lumped the first two clauses into but one. **But he does date his letter, playing on 14 and 15, which sum what? CHRIST AGE 29**, even as Paul in 2 Timothy, used *CHRIST AGE 32*. As a *past point*. As a DOCTRINE, to set the tone of the letter. So here, Jude's saying he writes *41 YEARS AFTER CHRIST AGE 29*, had to go into the wilderness (Luke 3:1, 23). Why that date? *Because Christ was to undergo TRIAL, and had to accept his 'calling'*. So Jude sets the tone for his letter as **41** years after that event, *since Church is to undergo TRIAL now in the Year of the Four Emperors*, for Temple is under siege: the 40 years since Christ's Death, are about to *elapse*. So Jude dates his letter from a 'beginning', *THE LORD'S CALL TO MINISTRY*, to explain the 'end', *TEMPLE DOWN II* and *DIASPORA*.

Why **'56'**: Jude replicates Peter's greeting and meter style in *both* Peter's letters, adds *kai agape* to make his own marching song, to play on Peter 1:3's use of Paul's text, *in double time march meter* (so *kai agape* krasis, rather than *kai eirene*). This witty blend, sets the tone of Jude's short letter, as he extensively quotes from 2 Peter, then the latest Bible book. So we know Jude datelines *within six months* of 2 Peter, because Peter died; for now *Jude* writes the same *ethnesin*, erasing national distinctions. Meter cadence wryly stresses *Jew and Greek alike of ANY 'nation', are in the same 'army'*.

This army, is 'held close' (root meaning of *terew*), hence 'called' and by Christ, end verse 1; the 'call' here references His Own Call to Ministry, when He was *just about 30*, Luke 3:1, 23. Measured on an autumnal equinox (Sept-Sept) fiscal (similar to Roman regnal year, hence the comparison to Tiberius, one king compared to Another) – Christ turns 30 on Chanukah year 4133 from Adam, 1st quarter of the Adamic year. So Christ was yet 29; when you subtract 'the 15th year' of Tiberius, the Lukan text baldly says Christ was born also, 15 years, prior. (Bible Rhetorical style of equidistance is wittily based on Psalm 90:15's 'as many as'.) **So the age of Rome at Christ's birth per Bible, is 3 years LESS THAN Varro's**. Varro's 'AUC' calendar was famous for being 4 years overstated (Christ born at the end of one of them, so the difference is only 3); just as, many Romans were saying at the time (Livy being one of them, search on 'Varro Calendar' in Google to find links by then-contemporary Romans who complained about Varro's errors). Nevertheless, Augustus liked Varro's 'AUC'; and Claudius, made it law. Yet making it law made it wrong, so Bible corrects the date *by recourse to the shoulda-been* birth and death dates, under the Abrahamic schedule; that's why Jude and all the NT writers before and after him, will use that convention, here. Cool thing, that the Abrahamic schedule and Varro's error, *align*.

Hence Jude writes **41** years after the 30th year of Christ. Thus he tags [Paul's 2 Tim1:1-4](#) greeting, *which uses a kindred dateline formula*. For Jude writes *on the same topic* as Paul did Timothy, as did Peter; so Jude writes a reminder warning of *Guard The Word* (telegraphed by Jude's *teteremois*, keyverb used in those Pauline and Petrine letters) -- yet again, to the same *ethnesin*. For in the wake of the persecutions and deaths, *people were abandoning the faith*. That's obvious from the text; here we see the meter, gives extra 'bite' and proof of meaning, as well as showing how these three writers, all TIE to each other, within a year. Now it becomes easier to grasp context of Mark and Hebrews, which come out within another year later. They all tie, thematically. By 1John2 we see the defection, was massive.

Paul wrote 2 Tim1:1-2's dateline, as *the 42nd year following Christ's 30th year*, which means the year before Jude writes (Paul's meter 'translated' to 41+29 = Christ's age, therefore 67 AD equivalent Roman AUC). Because **41** is not divisible by 7, yet Jude wants to make 'calling' his theme, even as Peter did; *Jude datelines from the year Christ accepted His Own Calling, start of what we call 27 AD*. ([1John1:2](#) will later use the same convention.) Jude thus employs the same dateline technique Paul used of his own calling, [in the greeting of 2 Timothy](#). Thus the meter conveys *sotto voce*, this exhortation: *My Brother who is really my Master, Jesus the Christ – had to accept His Own Calling, and I write you 41 years after that*. Jude, of course, would know; Christ's acceptance created no end of problems for the *legitimate* royal family, aka 'disposyni', given the ever-jealous Herods who famously killed even *their* own family. Augustus, friend of Herod, even quipped *Better to be a sow (hus) of Herod's, than a son (huios)*. So Christ's *own brothers*, didn't believe in Him (later told in John 7).

Back in His **56th** year, [the world had only 41 years left](#). Heh. [That was 4164](#), when Paul wrote Ephesians, same year as Luke's Gospel and James (Ephesians was written at mid year, James at end, and Luke at start of 4164).

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- Mary played with that, in her [Magnificat](#) meter: she stops the prophecy portion, at His age **56**.
- Luke thus metered his [Gospel dateline](#) with **56**.
- [Paul started Ephesians](#) where Mary left off,
- [Peter benchmarked Paul's Eph1:3 in 1Peter 1:3](#) and made a song from it,
- [Paul wrote his dying letter](#) tagging the same **56**, dateline meaning the 56th year of Tiberius (counting his co-rulership with Augustus, again referencing Luke 3:1, 23). But also, to benchmark Ephesians at that 'year'. Jude's doing the same thing, flipping the values: START 4175= END 4174 - 56 = 4118 = *the Lord's own 15th year*. Cute.
- So Jude uses **56** here, too – as a play on, *the year he writes*, 4175 from Adam's Fall, 41 years after the Lord accepted His 'call', hence *kletois*. For every NT Bible writer pairs **56** and **40**, using the former often to mean the latter. Just as Mary had done.
- [1John1:2](#) will do the same thing, to stress Trib mid-point, just as Jude does here ([66-73 in Paul's meter](#) for first potential Trib, midpoint being 70.5).
- Bible writers play equidistance meter games like this, [from Moses forward](#). Here we see how Jude does it.

Interleaving his text with Paul's, [Peter](#) ensconced a **70** meter in 1 Peter 1:6 and the first three clauses of his verse 7, covering the 2nd time the Severans would be in power, future; that was [when Church politicization began in earnest](#), with Origen trying to court the Severan mothers just as Paul had predicted, in [Eph1:9](#). The same trend began with less success much earlier, when Jude writes: hence his letter. For in the aftermath of Paul and Peter's deaths, others tried to fill the 'power vacuum', asserting themselves as successors. Now you know why Jude states his *own* familial connection, in verse 1: *hey, I'm actually His brother, yet He's my Master, so don't let someone else, master you*. The Lord in the later Revelation, calls the wannabe replacements, *nikolaus*, 'conquerors of the people' – those very Nicolaitans later calling themselves 'Catholics', claim the term means *their* competition. Yeah, *victor rewrites history*, but we have 'church father' writings to expose *them* as the real villains.

So the Lord's own **70**, has passed. He started His Ministry at age 30. Jude writes the 41st year after that, near or at the Lord's 72nd birthday. Parallel is obvious, since **70** is the historical voting period in the middle of [490+70+490](#), but Church is 'now' (Bible keyword), so there are *no more sabbatical years*. Christ had to VOTE on His Calling. So must we, Heb 10:18ff. *Every year we must vote to learn Him, all history depends on how we vote*, Colossians 4:5 and Ephesians 5:16 (KJV gets the translation right). Thus Jude writes very late AD 68. For the **70** also means 40 years after Christ *died*, are about to elapse. Then comes the expected demise of the Temple. As Jude writes, *Jerusalem is surrounded by armies*, just as warned in Matthew 24 and Luke 21. So Jude's double-time marching meter, mimics Roman troops, fulfilling Daniel 9:26. *Will Rapture occur then?* Paul benchmarked it at the Lord's *woulda-been* age 70, in [Ephesians 1:4](#). But that was only one of [many potentials](#). Of course, Temple *did* fall then; [John's Gospel](#) is datelined 7 years after that fall.

Thus Jude ties to [Peter's 84](#) dateline, subtracting **14** (which [Mark](#) adds back, as his first Gospel dateline). This convention of subtracting 14 goes all the way back to [Psalm 90](#). One seven, is the Trib. The other seven, is a recurring shortfall which throughout Israel's history, would replay. Though you could argue its precedent is Jacob staying seven years too long in Haran (21 years, instead of only 14): since God told him to leave, we'll ignore that reference. Next up, David's crowned king over *all* Israel, 7 years late; for a seven-year civil war intervened after he was crowned at Hebron, 1050 years after Abraham matured, 2Sam5. So David dies 7 years after he retires; that redeems the time. However, when 1st Temple goes down, rebuilding goes 14 years over 'budget'. Of that, 7 was spent rebuilding the Temple, so only an *extra* seven remained. It couldn't be 'paid' until Messiah's lifetime, ergo Daniel 9:25's 'sixty-two weeks' – the 62nd 'week' is *seven years beyond Christ's actual death*. He died seven years *early*. So a '14' remains, when Jude writes; seven of it is spent taking down the Temple, measured as 64-70 or 66-73 with *TEMPLE DOWN* in the middle, take your pick. *That seven has nearly expired*: Daniel 9:26 plays live, as Jude writes.

98 means the Millennium, Christ's age when it starts: that's the 29th year from when Jude writes (4201, technically, on autumnal equinox or the Lord's 98th birthday – 28). So Jude uses **98** in context of FIGHTING TO GUARD BIBLE, to encourage *preparation*. That was Peter's theme, too, especially 2 Peter 3. 'Faith' means WORD BELIEVED, passive use of *pistis*, used here. Hebrews will elaborate on this 'fight', in its Chapters 2, 4, 5-10, 11, 12. The 'fight' has aught to do defense of *your* denomination. It has everything to do, with 1 Cor13. The sum also tags [Paul's two datelines in 2Timothy](#), with the *same* exhortation message: *REMEMBER THE WORD; GUARD YOUR DEPOSIT OF TRUTH*. Those meters were **42** and **56**, respectively; Paul again tagged Eph1:3-14 and Magnificat datelines. (She used 42, he used 56 for Ephesians, which picked up where Mary stopped counting at the Lord's age 56.)

The **112** meter replicates [James' second dateline](#), same **56+56 = 112** warning, number of days *between* the start of Passover and 9th Av. It will end up being the *exact period of the final assault* on the Temple by Titus, in 70 AD.

Hence Jude rubricates *BE PROTECTED BY BIBLE IN YOUR HEAD* (aka 'Love', a term Paul wittily used for the Head Who 'surpasses' the Body, in 1Cor12:31, having established that theme in 1Cor1:5). *So if you cherish/keep/guard it in your head* (play on Psalm 119:11, the Psalm of the death march to Babylon), *it will protect you from the upcoming destruction*. Hebrews will elaborate on this theme.

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Associated Workpapers and Videos

Related material is in documents you can vet in Bible yourself, and was covered live in videos; the associated documents are extensive, and are linked in the video descriptions. The video playlists are linked below, still in progress, so the playlists are incomplete. All documents are all still in draft, will be edited repeatedly, including this document: <http://www.brainout.net/Jude1-3DatelineMeter.doc> OR <http://www.brainout.net/Jude1-3DatelineMeter.pdf> .

Caution: Greek text and fonts are copyrighted: so if you use them, you should cite Bibleworks. Fonts maybe be freely downloaded at <http://www.bibleworks.com/fonts.html> . My material is not copyrighted, and you needn't cite me. A thing is factually valid or not, *of itself*: no matter who, repeats or reports it. In other words, if a drunk in Calcutta went running through the streets shouting John 3:16 at the top of his lungs: *the fact a drunk 'reports' it, cannot invalidate the text.*

Latest up-to-date inventory of *all 'my' material on Bible meter*, is in the first 5 pages of <http://www.brainout.net/LukeDatelineMeters.doc> ; its pdf version is <http://www.brainout.net/LukeDatelineMeters.pdf> .

That material is long and heavy. It takes months to vet, as I've been researching and auditing 'my' claims, for over 10 years; I've still not finished documenting all the relevant passages; probably won't live long enough to do that, as likely every Bible chapter uses meter, given the rules I've seen thus far.

Finally, please ask God if you should even examine this material. Some folks get addicted to any Bible analysis using numbers, as if numbers made Bible more valid and 'scientific'. That's not true: God doesn't need 'science' to justify what He says. But He does, use numbers in metered patterns. How and whether 'my' material here accurately reflects HIS meaning, only HE can tell you.

DRAFT