

## 2 Timothy 1:1-2 Dateline Meter

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NOTE: If you're not already familiar with 'my' stuff on Bible meter, [click here](#).

Cumulative

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ [δουλος*]	10
διὰ θελήματος θεοῦ	18
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ	32
<sup>2</sup> Τιμοθέω ἀγαπητῷ τέκνω, [ <del>γνησιῶ τέκνω ἐν πιστεῖ**</del> ]	42
χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς	56
καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.	66

### TEXTUAL VARIANTS WHICH MIGHT BE IMPORTANT TO METER COUNT

\*St. Athos mss, #1505, Aland Category III for this section, per Bibleworks 9 CNTTS apparatus. Not counted in the meter, but maybe should.

\*\*9th century French National Lib (corrector) mss #33, Aland Cat I, but the variant words not counted.

## Meter Import

This is a more **typical dateline meter**. Notice how all Bible writers 'pad' their greetings to be either long or short. Don't you ever wonder why? This is how **they telegraph letter theme and date of writing**, *all in the greeting*. So the text sometimes looks effusive or even self-congratulating, but instead it's a **doctrinal precis**. Which you learn, as you parse for meter. Since folks are bored and even annoyed by numbers and history, etc., all this rich hermeneutical info goes missed, century after century. Even the Bible's begats convey vital doctrines (such as the [Doctrine of How God Orchestrates Time](#)). So that's happening here, too. The more boring the passage, the more vital the information. It's one of God's many ways of pairing best and worst (Isaiah 54:1 and Eph1:23 principles).. just like He did, at the Cross.

This is Paul's last letter before dying; he won't die until next year, but he has been sentenced, and his case is on appeal ('first defense' had failed, 4:16); he knows *from God* that the appeal will be denied and he'll be executed (2Tim4:7-8). So the impetus for his letter, is to tie up his affairs: and he needs, Timothy's help. Ever the doctrinal opportunist, here even a simple ending request for Timothy to come, bring Mark, clothing, Bible materials – God uses the occasion, to have Paul create another reason to incorporate [Ephesians 1:3-14](#) by reference, as [its long 434-year prophecy about future Church history as Daniel 9:26's 62nd 'week'](#), comes to pass in his own life. *So he remains a poster boy until death, and is first to 'reap' the prophecy.*

How do we know? Ephesians 1:3-14's [THREE eudokian and epainon anaphoras](#), used keyword *thelematos*: each *eta*, targeted the *deaths* of three *future* Emperors (Trajan, Macrinus, Diocletian); and via them, Paul traced the Decline of Church. For *as goes the believer, so goes human history*, as my pastor liked to remind us 'salt'. (He spent [7 whopping years of daily Bible classes](#) teaching Ephesians, but did not know Bible uses meter that confirmed, what he taught strictly from the text. Everyone knows the 'salt' doctrine vaguely. We don't know how we are used to preserve history, and that preservation is in *specific amounts* of time, each with its own rules. So my pastor via Ephesians, went all over Bible to explain what he did know, and how we are used: SPIRITUAL GROWTH, FUNDS BLESSING AND TIME. Because I'd learned this doctrine, it became easy for me to detect the meter, since that doctrine begins with the begats in Genesis 5. Most pastors, like mine, will tell you that's an honor roll. Yeah, it is. But it's also a consecutive accounting of TIME, and when I was trying to balance Daniel 9's math – finding no accuracy in anything anyone had taught or written about the end point of the seventy weeks, as it really ends seven years after everyone claimed – I ended up going back to Genesis 5 and tallying the dates in [GeneYrs.xls](#), asking God how to prove what my pastor said, from Bible. My life's not been the same, since. That was back in 2004, and in 2008 I learned the meter of [Isaiah 53](#); in 2009, [Psalm 90](#) along with [Daniel](#); in 2010, [Ephesians](#), and the rest since then. [All this material is on the web now](#), and is [extensive](#). This short writeup is part of a 10-year 'mission' to document the doctrine and now, its meter.)

Paul laid out the future history of Church in tandem with Rome – hence Revelation 17 -- to show *why the Rapture would become progressively less likely*, within a generation after Paul would die. For then, as now, people drooled over 'end times', instead of growing up in Christ. So look how ironic: the first use of this fourth *eta* in *thelematos*, is for *Paul's* death. You won't miss the wit, when you get to his verse about him too, being crowned 'in the future' (2Tim4:7-8). Wow.

Here, Paul knows he's going to die.. just after the **66** marker, which was [his first WHAT IF THE RAPTURE date](#), in Ephesians 1:4. That's our AD, because 1<sup>st</sup> century Christians had to use the Roman AUC calendar, [which was overpadded by 4 years](#). It's the same [problem as we have today, with BC/AD](#). NT Bible writers solved it by simply using Christ's age +750 if Roman time, or 4103 if Adamic time. So they communicated in terms of His Age; then the reader added one of the two 'bases' to adjust for the time referenced. *We must add '3', because we misdated when Christ was born, in Roman terms*. So the equivalent 'AD' the New Testament writers use (the Lord's Age or events in His Life, as years-from-the-King), *is up to 3 years lower* than we use, yet is the same year (i.e., Herod died in 750 Roman AUC, but we errantly think Christ was born end 753 Roman AUC; so we're forever getting bolixed over Bible dates and events). In Christmas week, since [Christ was born on Chanukah](#), which back in the 1<sup>st</sup> century started on Julian 25 December.. you must add 4, not 3. Then in January, the *Roman* year increases by one, so you're back to a 3-year difference.

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'Up to 3 years' means they might count *in the  $n^{\text{th}}$  year*, rather than *year minus or plus, age minus or plus*. There's also rounding *between* start and end of a year.  $1+1=2$  only if *all* of 1 and *all* of the *next* one, are counted. A year's start, therefore, is 0. Accounting from an end to a start, is like  $1+0$ , even if the ending number is +1.

Ever since Moses, Bible dateline meters parse by sevens, *syntactically*. People didn't write things down, they memorized them; and they memorized them, by syllable counts. Thus they memorized Scripture and all their literature. So they cross-indexed by those counts, and eventually came to play number games with those counts. God used that memorization necessity, *to create doctrinal explanations from the syllable counts*. One of which doctrines, was to have the Bible writer *dateline his text, as a doctrinal precis of the upcoming message*. So, the first 'paragraph' he writes is a dateline, *as soon as it's divisible by seven*. The actual number would *telegraph* content of the chapter or even the whole book, so you'd enjoy the 'puzzle' of the numbers relating to the actual *text*. And would be far more certain of your interpretation, of that text.

However, there were rules about how this sevening worked, and Moses set the rule pattern, in Psalm 90. You don't just count syllables until you get to a total divisible by seven and then say 'Aha!' No. First you must *find the syntactical breaks* (i.e., full phrases); then you parse the syllables, with sparing elision. Greek had very well-documented rules about elision, and the fashion of using it, changed between Mary's day, and John's. It was considered elegant, much like in today's French, to run similar vowel sounds together, or *create* a consonantal sound between (so-called 'movable nu' or 'nun' in Greek or Hebrew), or.. to *elide* the following (or preceding) vowel into the next. Similarly, with diphthongs, *one* syllable is pronounced though two different vowel sounds: they run together. *Thus a syllable, which is normally one vowel sound and one consonant, runs into the next word*. You'll know when a writer uses elision, as you parse the syllables. For when you've *enough* text, you find its metrical pattern.

In dateline meter, that pattern is *sevened* (since 'seven' means 'promise' in Hebrew), illustrated here by the **orange** numbers. Each sevened value has its *own* doctrinal worth and is often prophetic, or historical. All sevens below except 49 through 63, are preceded on Jacob. I'll later plug in Bible verses supporting the claims below. You can search on them, the meanwhile.

- **7 for Promise**; precedence is Jacob's first seven years serving for Rachel, but getting Leah. Notice Temple Construction years are always, 'seven' (first and second Temple).
- **14 for years Overbudget**; precedence is the added 7 years Jacob served for Rachel, getting her upfront, but having been tricked by Laban, he had to serve again, *sheni* (so 'Joseph', Rachel's firstborn, means 'twice' or 'double'). So too, both 1<sup>st</sup> and 2<sup>nd</sup> Temple's total time from start to final dedication, was 21 years (20.5 or 21.5).
- **21 for 'sons' Growth**; precedence is the number of years Jacob actually stayed and served in Haran prior to God's telling him to leave (notice he's 14 Overbudget at this point, since originally he went to serve, only the 7 years).
- **28, for Testing after growth**; precedence is the seven years after Jacob returned, ending with the Shechem incident, which resulted in Levi ('joined') being severed from the Land promise and instead made a priesthood at the Exodus.
- **35 for God's Vote**; precedence is Joseph's enslavement at age 17 (three-year hiatus in between). *Exodus is 490 years later*.
- **42 for Doubled 'sons' growth**; precedence is the *two* families Jacob ended up having, 21 years after he first entered Haran.
- **49 for Apostasy**; precedence is the number of years Israel *stopped observing* her sabbaticals, starting with Rehoboam.
- **56 for Unredeemable apostasy**, the 7 sabbatical years *accruing on* the 49 missed. So Time is debited, given to others.
- **63 for Vote Short**, a deadline occurring but the vote isn't complete. *Yet enough, for Time to continue*. Isaiah 53:9-10 thus benchmarked the end of the last 70-year voting period pre-Christ (and completion of OT canon, row 148 here).
- **70 for man's vote agreeing with God's**. Manifold precedence here; first, the vote to go to Egypt though everyone knew they'd eventually be enslaved there, given the promise God made to Abraham back in Genesis 15:13ff. Also, that's how long Jacob was back in the Land after his return, so he's age 130 when entering Egypt.

A Bible writer's dateline is actually *in* the sevens, but often other meter numbers 'feed into' the sevened values, to provide a historical context; since that context, is a vital part of the message. Here, the first dateline meter is **42**, then **56**; dateline meter is usually paired to form a 'Time GPS', so you can check your math. For you must calculate the date, to get its role of doctrinal *precis*, to refine how to construe the *text*. Precision is vital. There's nothing syrupy or vague about the *original* text, even when its words are generic. *Especially, when they ARE generic*.

**So how to compute Paul's meter import and dateline, here?** First, as tags to other Bible passages: meaning, you are reminded of past Bible passages with the *same meter patterns* and are to *review* them, to better grasp *current* text. Here, Paul points back to his own Ephesians 1:4, as well as to the Magnificat, which also used those same two meters. Mary began and ended with those same meters; Paul datelined Ephesians, with the **56**. Mary started the prophetic what-if scenario, dating from Daniel 9:19's end, starting there at 1<sup>st</sup> Chanukah, showing how its past which God gave Daniel prophetically, came to pass as God said. Everyone in the NT plays off her meter, and Luke's whole Gospel outline is based on it; Luke also used the **56** meter for his own Gospel's first dateline. For 56 years prior to when Luke *wrote* his Gospel: Zecharias, when he was finally able to speak,

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played on Mary's meter. Everyone knew that meter since John the Baptist was born. So to both dateline his own Gospel and show Zecharias speech was long deemed Canon, Luke natively uses '56' as his own tag and dateline.

Same style applies from Psalm 90, forward: Moses made [palindromes](#) of the 56's to explain God's Plan for History and Israel's upcoming apostasy; [Isaiah 53 made pairs of them](#), to play on Moses and continue the warning, [specifically about the future fall of 1st Temple](#). Even today Psalm 90, as almost any Jew (but no Christian) knows, is the Master Explanation of [How GOD ORCHESTRATES TIME](#): just Google on 'Age of Desolation', 'Age of Torah', or ask any Jew about what Psalm 90 means. They don't parse Time rightly, misaccounting [God's Time Grants of 2100 years](#), as instead 2000; but they do know (a garbled version of) the doctrine. So everyone used its meters, even in the NT. Paul does the same thing, here.

Next, there is a set of formulaic patterns for the dateline. Not all these patterns must be used, but at least two of them will be used. The patterns here, using the dateline meters Paul shows (because Mary used them as did Zecharias, and of course Paul had also used them in Ephesians), are *x years backwards, x years forwards, x7 years backwards, and x7 years forwards*, applied to each of usually two, dateline meters. They reference past or future event(s) of Biblical import, relevant to *current* material. So here:

- 42 years from a *past* event or the Lord's Age/Past event for Him,
- 42 years *future* to Millennium or some other date related to it. Sometimes, Bible writers (especially John) use the number to mean its half, stressing the midpoint. (For all meters account Time from the future Millennium scheduled for Adamic 4200, even after Church began, since the last Bible book written, Revelation – was written *before* that initial schedule, ran out)
- Then also, 56, used the same two ways. (Again, 56 stands for unredeemable apostasy, and hence more testing. [Originally, it was 49+7, the 49 meaning Diaspora](#), the number of years Israel would be out of the Land owing to her apostasy in not observing the sabbatical years from Rehoboam forward. But that 49 as it elapsed, was 'owed' thus another 7 sabbatical years, which then couldn't play in history before Messiah came, as there was no time left. Hence the 62<sup>nd</sup> 'seven' (years) aka 'week' of Daniel 9:26, was reserved for Messiah to die, which would have been 'our' 37 AD, which was [1000 years after David died](#). Problem was, the Lord died at the *start* of that week, not at its end, because He was rejected. That's where Church comes in, a 2<sup>nd</sup> family, another wife – remember, Vashti was never divorced -- *having her own covenant with The King*, Psalm 110, covered in Book of Hebrews.. to bridge Time back to Israel. So if a 56 meter is used for Church, it means she's very apostate. Since she is, even while Paul lived and wrote Ephesians, the meter is repeated here. Apostasy is the trend of Church history, as Ephesians had already plotted. Since we are a BODY, not Land, the role of who gets to represent Christ WITHIN that body, shifts from teh apostate to the faithful: the latter term is defined by Hebrews 11:6 as being in the Word, [context](#) is [Hebrews 11:1](#). Not, in some denomination.)
- Then also, 42 x 7 backwards and forwards,
- and also 56 x 7 backwards and forwards. (Sometimes the 56 stands for a '40'. The two numbers are often paired, as Mary had done in her Magnificat, plotting time to her yet future son's age 56, to stop at *40 years prior to the Millennium*. Paul thus wrote Ephesians, in the year where she'd *stopped* plotting the future, to finish explaining it, hence his meter was 56. He's reminding Timothy of that, now. And of course by extension, us. For the Bible writers all know when they are writing Canon. Hence the dateline.)
- [These values will always have an 'equidistant' component](#), due to [Psalm 90:15](#). So the years backward or forward will be equidistant in the other direction, too. (At times equidistance is explicit, and sometimes in ellipsis. You learn it, after you do the calculations. For example, if 42 fronting, then there is an implicit or explicit '42' following the endpoint in the calculation, to derive the total, i.e., in Ephesians 1:3-14, the front was 56 so total years = syllables was 434 = Daniel's 62 weeks, and 434 + another 56 = 490.)

[Paul had already plotted these years in his meter of Ephesians 1:3-14](#), so I won't repeat that data. Point here is, he incorporates that vast material *by meter reference* – which I call 'tagging' -- in his *greeting* to Timothy, to *remind* him of it. (REMEMBRANCE is Paul's 2 Tim theme, see verses 3-6, where he says *he* remembers, so writes Timothy to *remind* him. Here, via the meter, you see precisely what he wants Timothy to recall.)

So third, we can now calculate, dateline meaning. Technically, Paul reconciles his date of writing on four tracks: Adamic, the Lord's Age, and Roman AUC. [Each of these runs on its own 'fiscal'](#): Adamic 'fiscal' is from autumnal equinox to the next one (ending just before sundown of that day). The Lord's, runs a quarter later, from his Chanukah birthday, to the next one. Roman AUC, was altered to end on 31 December by Julius Caesar; with 25 December, the Saturnalia (which Paul turned into a joke, Gal 4:4's Greek), as the same day as 25 Chislew, Chanukah's first day *when the Lord was born*. Finally, the *sacred* fiscal runs by vernal equinox, as it's based on when Abraham matured, when Noah's *birthday* 490 Time Grant ran out, [which became Passover](#). Hence Exodus 12, and the sacred 1<sup>st</sup> month there, is the start of the *seventh* Adamic month. (So Christ died at the start of of 4136, sacred; Mary gets her announcement in Luke 1:36, at the end of 5 BC *sacred*, and (Luke 1:26, two articles, so official calendar) Elizabeth became pregnant just *before the start* of 4102 Adamic. So John ends up being born *Pentecost 4102 sacred*, 2447 years after the Flood started, to the day; notice that it would be equal to our '2450 BC' if it had happened 3 years later *as it was supposed to*, pre-David. The Lord is born Chanukah 4103 Adamic and 4102 *sacred*. Heh: exactly opposite each other, in years Israel didn't intercalate: the first born two months and almost two weeks after the sacred year starts, and the Other born two months and just over three weeks after the Adamic year started. That's why Gabriel's announcement is so witty.)

There is a *six-year spread* between Adamic (highest), and Roman AUC (lowest), with the Lord's Age in the 'middle'. It's really a 6.5 spread, but for most calculations, use 6 (last week of the year, after Christ's birthday, Roman year increases 1).

Shorthand conversion of 'our' AD to Adamic: *add 4106 to years in the meter*. So, 66 has passed, which means 67, the AD *equivalent*, of the Roman AUC year *Paul writes*. We know 66 has passed, as it's not sevensed. Next, the other numbers when

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paired, each add up to **98**: 32+66, and 42+56. That '98', is shorthand for Christ's *age 98, when the Millennium was supposed to start*. All these values were charted in Eph1:3-14's meter; so anyone reading 2 Timothy, would know the meter import here.

So now 67+3 equals the Lord's age when Paul writes, hence 70. (Jude will play on 70 in his own dateline meter, thus tagging both Peter and Paul's last letters, at the same time.) So the *Adamic* year is 4173 (Christ is born in the 1<sup>st</sup> quarter of the Adamic year 4103, which begins on autumnal equinox). Now you round to 4174, as the six-year differential at one quarter per year, is over '1' (= 1.25 not 1.5, because the *last* quarter's differential is end-of-Roman year, going up 1 *the following week*). So, Adamic 4174.

Now go to the **32**. 4174 - 32 = 4142, and '**42**' is the *next* meter Paul uses. Thus you know you're reading him rightly. So what does **32** signify? Well, look at the text. The 'promise of life in Christ Jesus'. Paul tags *the promise* that *by 4143 Adamic* aka 37 AD (per solar-year *birthday* accounting GOD always uses), in Daniel 9:26 -- *Messiah would come and pay*. Which is easy to know, as 4142 on His 39<sup>th</sup> birthday, began His 40<sup>th</sup> year: which ends at 4143's 1<sup>st</sup> quarter. (So = 4142's end, since He turned age 39, in the 1<sup>st</sup> quarter of 4142.) Christ didn't die in 4143, but *seven years earlier*, in 4136. We know from other Scripture, when that was: 'our' 30 AD, when Christ was 33. Since that's an 'age' tag, add 3 for Adamic reconciliation, and subtract 3 for Roman AUC AD equivalence. *So Paul writes 2 Timothy, 30 years after Christ was scheduled to die = David's age when crowned both at Hebron and later, over all Israel, 30+7*. Cute. (Occasionally, Bible writers play on non-sevended clauses, to craft their datelines. [Daniel crafted his second dateline in Daniel 9](#) from '73', to tag the end of Psalm 90 (73 sevens after Moses' endpoint of 1050 BC = end 538 BC, when Daniel prayed; aka his first dateline of 49, praying at the start of the 49<sup>th</sup> year Temple went down). [Mary](#) then used the same 73, to 'bridge' from the 238 BC *ROME RISES* endpoint in Daniel's prayer acknowledging God's Daniel 2-7 timeline, to get *her* start of first Chanukah, 238 - 73 = end 165 = our 164 BC. [John does this](#) in every clause of his datelines.)

For there's also a seven (6.5, rounded), between Adamic and Roman AUC. Get the equidistance pun? John 1:3's Gospel will tag Paul here with *another* '42' meter; John's text cleverly adds that *all life is 'sired' by Him*. (John's meter uses the same 4143 benchmark and associated doctrine, to tell you he writes his Gospel 7 years after 2<sup>nd</sup> Temple fell, which date is also 42 years after the HARVESTING THE GENTILES period *had been scheduled* to begin based on this *scheduled* date of Christ's death, which Paul tagged here.)

So to discern Paul's dateline, notice we add '7'. *Years Paul's been saved and entrusted with the 'promise', is 37*. So he's been saved since Adamic 4136 = Christ was age 33, Roman AUC equivalent AD = '30' (Christ was born end 750 AUC, but [Varro's calendar added 4 years that never existed](#), and that errant 'age' became law under Claudius). Paul shows the adjustment, via *sotto voce* pun (in Hebrew, 'seven' also means 'promise'). So now we convert to Adamic: 4136+37=4173: balances to our starting, '**66**'. Cute, huh. Paul piggybacks his *own* salvation years to the year of Christ's own Payment 'promise'.. to show *Paul's part* in that Promise, just as the text says.

So now watch how he *reverses* the numbers, in another memorable pun: Paul writes *in the 42<sup>nd</sup> year* after Christ's 30<sup>th</sup> year (4174-42=4132, see how the meters reverse). That tags Luke 3:1, 23. So Christ is still age **70** (41+29 in age, the age coming from Luke 3:23), when Paul writes; he tags the Lord's decision to undergo testing, prior to declaring Himself. Jude will also tag it as part of his *own* letter's theme, thus tagging Paul's last letter. (Jude tags Paul's implicit 41, his written 56 and *unwritten* 70, and Jude uses Paul's '98' sum, which 'decoded' Paul's meter puzzle - yeah, only after I spent DAYS without ASKING GOD where to look in Scripture! ASK GOD about these things else you'll spend months, tailchasing.)

That **70** was also the dateline meter Paul used when writing 1 Timothy, same meter as [Luke used in his cover letter transmitting his Gospel to Theophilus](#), **35** years after Christ died, **70** years after the Annunciation, first to John the Baptist's father Zecharias, and six months later, to Mary - which was Luke's starting point for his Gospel text. Paul thus stressed VOTE as the theme of 1Timothy's content. (I need to do a writeup on that dateline; basically, 1Tim1:1 is 35 syllables, including Byzantine variant 'kuriou', but omitting the first 'hemwn' from its verse 2. Thus 1Tim1:1 is 35 syllables, and also 1Tim1:2. Paul repeats *kuriou* in each verse, to stress Christ as his own Lord and Timothy's; it's not dittography; idea is the Lord is sovereign, not teachers, not someone else, over EACH of us; HIS 'commandment', not someone else's. 'Contending for the faith' means contending with yourself, 1Tim1:18, 6:12 over who is your Lord, whose 'commandment' do you follow.) So Paul wrote 1Timothy in 65 AD, Christ age 68, Adamic year 4171, and by his clever use of **70** here, he reminds Timothy of that prior letter, which he'd written *after he was acquitted by Nero*. (Or maybe +1, depending on when in the year Paul wrote, and what fiscal he references - for the fiscal is of doctrinal importance, too. I have to analyze the +1 further.)

Of course now Paul's been jailed again; after his first defense, knows he won't be again acquitted, on appeal. So now we come to **56**. This one's easy: Paul datelines his current letter [by tagging Ephesians](#) - since Paul wants Timothy to keep remembering that book's prophecy meter -- which Paul wrote, 17 years prior (66+7-56, aka 4173-4143+17; **18** meter is 'in' the 18<sup>th</sup> year, same convention of 'in the year' he uses, throughout).

The **56** also is based on 4143 from Adam, since Christ was scheduled to die 57 years from the Millennium at age 40 (40+17=57, get the equidistance pun). Every Jew knew those numbers, the Mosaic Law's Passover and Pentecost (sum of 57) were based on them, and every Bible writer from Moses forward steadily employed the 56 meter to remind everyone of the 'end times', pre-Church: *Messiah dies, then 50 years, then 7 for the Tribulation, then the Millennium*. That's the accounting Daniel 9 uses; God replies in same meter and explicit text; the 483 ends at 4143 = 1000<sup>th</sup> anniv. of David's death, *57 before the Millennial year*. Since Christ was to die at that year's start on the *sacred* fiscal (but mid-year, on the Adamic), 56 also = 58 (pair in Daniel 9:11-12 meter; Daniel uses it twice, to play on Manasseh's age at death and lateness). 58 doesn't seven; years-between, seven at 56. Moses thus made [palindromes](#) of the 56, and [Isaiah 53 paired them](#).

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'56' is the Lord's age when Mary stopped her [Magnificat](#) prophecy about her future Son. Thus, Paul tags other Scripture (here Luke), to illustrate *current* doctrinal points. [Daniel 9's prayer](#) is based on that same style (see that link's ChronoChart page).

Finally, **56** also means the 56<sup>th</sup> year Tiberius became co-emperor (55 really, start of the 56<sup>th</sup> year). That was start of 13 AD, so now it's sometime early in 67. Notice the 56 piggybacks from the accounting basis for the 42, Luke 3; same 'base', +14. Kinda embarrassing, though: here Church is, almost 40 years after He died, apostate just like the Jews. Of course, in Eph1:10, Paul meter mapped and said explicitly that Church was the Culmination and Bridge of History, with '14' as his syllable = year count to underscore the text: which in years, covered the musical-chair emperors and wrangling prelates with their finger-pointing synods, from 238-252 AD, often *now* called 'Crisis of the third Century'. As indeed, it was.

So I wonder if at Paul's *own* age '32' (37 years prior to when he writes), he was hit on the Damascus Road by Christ, believed in Him, so got *zoes*, was given his *epangelion* ministry, to convey *God's Promise of Rescue*, to the Gentiles. I can't yet prove his own age, though. Even so: see how cleverly the history, if you know the meter – interacts with the text? For you know Paul after conversion, went into seclusion to regroup and relearn how Scripture pointed to the Christ, Gal 1:12-2:1. How long was that? 18 years, the *second* meter in this passage (but treat 18 as parenthetical; syntax isn't complete, until the 32). Wow.

Neat, huh. *Great way to audit our estimates of what happened when*, in Bible. Note all this number crunching reveals vital data, on how to read Bible:

- o Instead of just winging it with syrupy vague text in every translation, you know *specifically what Paul wants Timothy to recall*;
- o You also grasp that **preterism is wrong**, as Ephesian's meter is a series of what-if-Rapture dates playing on Daniel's 62<sup>nd</sup> week. 434, not 490; *so the 483, doesn't complete until Church does*. Book of Hebrews will be devoted to this topic, saying in Heb11:39-40, *apart from us, they (the OT people) will not be completed*. So preterism, founded on anti-semitic claims that *Israel's promises are instead given to Church*, is utterly apostate. *Ouch*.

The big penalty of apostasy, is ignorance; God won't fill you with His Perspicacity when you're in a state of sin, theme of 1John1. So you remain ignorant, never learning Him, only getting full of hot air (ibid, esp. 1Jn1:8, 10). No one means to be apostate. None of the folks in Catholicism and Calvinism are knowingly apostate. In fact, they don't even grasp that Replacement Theology, cornerstone for *all* their tenets, is anti-semitic. Yet if you read the church fathers, Calvin or Luther, you see they adopted *CHURCH REPLACES ISRAEL*, to justify anti-semitism. It is a major stain on Christian history. If you read [Origen](#), you also know that anti-semitic guy *reversed* everything he read in Bible, even taking the figurative idea of 'eunuch', literally; hence *figuratively* reading the literal tribal names in Rev7. (Key trait of someone far reversed from God: he reverses Bible, when he reads it. [My pastor](#) called that 'reverse process reversionism' to help us remember to avoid it.) So imagine how chagrined Origen will be at the JUDGMENT SEAT OF CHRIST: where all our foibles, are perforce made public? We'll all be discomfited; for we *cherish* falsehoods, often never divesting from them. So this meter alerts us to lies: among which, preterism *and* Replacement Theology its base, are chief.

- o You also realize that **Paul's prophecy tally**, spanning the first 434 years of Church to show *GROUNDHOG DAY, DANIEL 9:26 'TIME BUBBLE' UNTIL THE RAPTURE.. is overwhelmingly proven true; that Church apostasy is the norm for well over 90% of Christians and their teachers. Yikes. So we did *not* guard Paul's warning to Timothy, nor [Peter's](#) warning (for he piggybacks in meter directly on Ephesians, starting in 1Peter 1:3). Nor did we heed [Jude's warning](#); which in text, tags 2 Peter repeatedly. (Bible scholars and most teachers, know [Jude incorporates 2 Peter by reference](#); what they don't know, is that [Peter made his text interleave with Ephesians](#), syllable by year *via meter*; so Jude plays on both books *via meter*, as well as on the letters to Timothy, all within his *own* short letter, written the year after 2Tim. That's WHY it's so short. Each phrase references some other part of Scripture, especially the NT books on how folks *fell away from the faith*. [Mark](#) bases his Gospel tone on Jude, Peter, Timothy, Ephesians, and Hebrews then crafts its *own* outline, from a 'mix' of the order of points in Mark and [Peter](#). In content, Hebrews elaborates on how Ephesians 1:3-14 and 2, get done. It's easy to see all that in the text; so much so, many scholars errantly argue Paul wrote Hebrews; but its meter gives you the 'flow' of the topic, from 1Tim onward.)*
- o **So when '56' refers to Church as Paul mapped her in [Eph1:9](#) – we're as bad as Manasseh**, 2Kings 21-23 and 2Chron33; *For It Was Due To Manasseh, That God Took The Temple Down*. Yikes. Paul mapped 'our' shameful 56 to the 2<sup>nd</sup> Severan period, when the mummies were ruling behind their teenage kids, [Ephesians 1:9's 'musterion'](#) (keyword for Church, in Paul); when [Origen](#) was there [and for the first time, Peter was alleged to have been in Rome](#). Paul then mapped the even-worse **49**, originally the number of years Israel didn't study (sabbatical years) so God took down the Temple – Paul [maps this time for Church, to the period from Gallienus through the start of Diocletian's statist reforms.. and persecution of Christians](#). After that, verse 12 – under Constantine! -- we are so bad, Paul only uses '**35**', ending with the year Constantine's sons, wrack the empire with their civil wars *against each other*, allegedly over whether 'God' is One or Three. The 35 means, GOD VOTES ([meter in Isaiah 52:15 and 53:10](#), for God's Decree re the Gentiles and the Contract to Pay, respectively). Yeah, *only* God is voting, we aren't. After that, no submeters. We remain

## 2 Timothy 1:1-2 Dateline Meter

**Red underline:** pronounce as one syllable. **Orange** numbers are divisible by seven; **purple**, by three. **Teal underline:** hyperlink.

*proelpikotas*, just one *mature* believer shy of the *DEATH OF TIME*, every generation from that 'winter' of 343 AD onward. Satan smacks his lips.

(Isaiah 53:2, covered in [this video](#), marks Manasseh's repentance (post-capture) in 649 BC. Details are in [Daniel Chronology Footnote E](#); as a result Manasseh repented, cleaned the Temple; yet as 2 Kings 21:11ff, 23:26ff, 24:3-4, Jer 15:4 show, God nonetheless decreed *TEMPLE FALL DUE TO MANASSEH* --- and by extension, Israel's apostasy, 2 Kings 21:9. So Temple actually falls 63 = *VOTE SHORT!* years later, marked by syllable 203 in Isaiah 53:4 ('God, Violated' is the text in literal English): 'our' 586 BC. Manasseh had been captured 656, so 70 years from that, came God's *equidistant* Decree of 70 years in Jer25:11-12, 29:10, vs. (in meter and numbers of) Daniel 9. *Those* verses are the DECREE TO REBUILD, not some human king's. *GOD* decrees in Daniel 9:24, not any human! Took me months of tailchasing why scholar numbers on Daniel 9 never balance, before I realized that I too should heed BIBLE TEXT *rather than* Mr./Dr. Respectable's errant opinion, re Daniel 9:24-27! Of course, 2<sup>nd</sup> Temple stood 516 BC+70 AD when destroyed, also 656. Yikes.)

- o You also know **WHAT SCRIPTURE** the author contemplates, when he writes. This is a major goal of hermeneutics, to 'apprehend the exact thought of the writer', as my pastor liked to say. Meter tags other verses, directly or indirectly. You've hopefully clicked on the links provided in this writeup, to observe that method.
- o You also realize with great relief, since meter and its ties to other parts of Bible are so obvious: **Scripture has indeed been preserved**, despite many copying errors and other problems, over the centuries. All the hard work of the scribes and 19<sup>th</sup> century et seq. scholars, who painstakingly and thanklessly collated and corrected the scribes - *is overseen by God Who makes it all work out, Romans 8:28*. So although they too were likely apostate, *God made good on their efforts*. For we humans can't possibly preserve the text so well, on our own. *Whew*. So now I don't worry about my own mistakes or others', either. *God will make good on them all, Isaiah 54:1!*

More could be said about the meter here and its meaning; yet at least now you see Bible uses Time Accounting meter; with significant, hermeneutical value. *End commercial message*.

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### Associated Workpapers and Videos

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This doc is <http://www.brainout.net/2TimDatelineMeter.doc> and <http://www.brainout.net/2TimDatelineMeter.pdf>. You need Bibleworks fonts to read the doc or htm files here or below. You can freely download them at <http://www.bibleworks.com/fonts.html>. Greek or Hebrew text is copyrighted by [bibleworks.com](http://www.bibleworks.com). So you don't need to cite me, but do cite *them*.

An inventory of associated docs and videos, re what I've learned of Bible meter over the past 10 years, is listed within the first two pages of <http://www.brainout.net/JohnDatelineMeters.doc> or <http://www.brainout.net/JohnDatelineMeters.htm> or <http://www.brainout.net/JohnDatelineMeters.pdf>. Except, this Timothy writeup and <http://www.brainout.net/jude1-3DatelineMeter.pdf> was just done. Later editions of the JohnDatelineMeters writeup will have these links.

The material is all original research, so ask God whether you should even examine it; don't just accept or spit out, what I've found. A skeptic myself, I retest the material too, every day. I'm sure the meter exists, and that the essential methodology, rules, and patterns I show, are correct. But I'm also sure the material cannot be 100% correct, so I keep auditing. It's easy to make mistakes, and I have made many. Fortunately, this meter *reveals* errors, if you keep on testing. So you can catch errors, if you *audit*. That's what I'll do, until I die. Meanwhile, if you think you've found an error, please let me know. Criticism is always welcome, especially as I have no 'scholars' to compare: no one else knows this stuff. I discovered it by mistake, when vetting Isaiah 53 to see if Hebrew words were missing; story of that is in <http://www.brainout.net/Isa53trans.htm> (old piece, useful only for the history of this research).