

Luke 1:46-55, 'Magnificat' Meter of Time, and Metered Translation

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You may need to download Greek font from <http://www.bibleworks.com/fonts.html>. It's copyrighted, and free. Associated Youtube video playlist: [click here](#).
Legend: **red** denotes elision or vowels pronounced as one syllable, akin to Titus 1:12's 'aei'. **pink** = syllable count for the preceding phrase; **green**, for verse count. **Boxed** is cumulative syllable count; **orange** = count is divisible by seven; **purple**, when divisible by 3. Unmatched meter sums are highlighted in green. Translated parentheses are part of meter. [Click here](#) for this same text, but with 'mapped' HISTORY she references.

46	Καὶ εἶπεν Μαριάμ ⁴ Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον ¹²	Then Mary said "My soul magnifies (by multiplying) the Lord!	16	16 or 12 ^d
47	καὶ ἠγαλλίασεν τὸ πνεῦμά μου ⁸ ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου ¹⁰	In fact, my own soul rejoices (founded) upon my God, My own Savior	18	24 or 20 34 or 30
48	ὅτι ἐπέβλεψεν ⁵ ἐπὶ τὴν ταπείνωσιν ⁷ τῆς δούλης αὐτοῦ ⁵ ἰδοὺ γὰρ ἀπὸ τοῦ νῦν ⁷ μακαριοῦσίν με πᾶσαι αἱ γενεαί ⁹	For He regarded the humiliation of his (female) slave. So look at this: From now on all generations will count me blessed,	17	39 or 35 ^a 46 or 42 ^b 51 or 47 ^c 58 or 54 ^h 67 or 63 ^d
49	ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός ¹² καὶ ἅγιον τὸ ὄνομα αὐτοῦ ⁸	for The Almighty accomplished great things for me. Definitely: 'Holy', His Name!	20	79 or 75 ^d 87 or 83
50	καὶ τὸ ἔλεος αὐτοῦ ⁷ εἰς γενεὰς καὶ γενεὰς ⁸ τοῖς φοβουμένοις αὐτόν ⁷	Even His Own great mercy, from and to each generation among those revering Him."	22	94 ^f or 90 ^e 102 or 98 ^e 109 or 105 ^f
51	Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ ¹⁰ διεσκόρπισεν ὑπερηφάνους ⁹ διανοίᾳ καρδίας αὐτῶν ⁹	"By His Arm, He exerts authority: He puts to flight, those of haughty mien by means of their own thinking, beliefs.	28	119 ^f or 115 128 or 124 137 or 133 ^f
52	καθεῖλεν δυνάστας ἀπὸ θρόνων ¹⁰ καὶ ὑψῶσεν ταπεινοὺς ⁷	He lowers the powerful from their thrones, lifts the humiliated.	17	147 ^g or 143 154 ^g or 150
53	πεινῶντας ἐνέπλησεν ἀγαθῶν ¹⁰ καὶ πλουτοῦντας ἐξαπέστειλεν κενούς ¹¹	Those hungry, He fully fills with good things; yet those with abundance, He sends off empty.	21	164 ^g or 160 175 ^f or 171
54	ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ ¹² μνησθῆναι ἐλέους ⁵	He returns to exchange for Israel His Child, recalls great mercy:	18	187 ^g or 183 192 ^g or 188
55	καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν ¹³ τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ¹¹ εἰς τὸν αἰῶνα ⁵	just as He testified, face-to-face with our fathers: to Abraham, even also to his Seed Until Forever.	13	205 or 201 216 ^g or 212 221 ^g or 217 ^{h a}

Overview

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The Magnificat is an important Time Poem which has gone unseen, for centuries. Instead, Mary is unjustly alleged to practice perpetual chastity, though she had sex with her husband post-partum, AS REQUIRED BY THE MOSAIC LAW -- end Matthew 1. Mary would have SINNED to refuse sex with her husband. Being royal, she was obligated to bear children. *Ignorant folk who never read Bible, don't know these obvious facts. Shifty folk who invented Mary's perpetual virginity, deny these obvious facts.* No wonder the world laughs at 'Christians'.

The penalty is far worse, for Christendom. Since her value is restricted to *bodily abstention* 'done' by many an unbeliever, her massive expertise in Scripture -- shown here in the Magnificat -- goes unappreciated. Yet God caused her to give *prophecy* Paul adroitly uses in Ephesians, for his own rhetoric. For Paul cleverly mixes themes from *Ion* (by Euripides) with her meter, to create the rhetorical skeleton of Ephesians. Paul started this mixing in Romans 8, having already done it in Galatians 3-4, especially 4:4 (allusion to Chronos); and again, in 1 Corinthians 15. Scholars have noted the only 'virgin apostle' phrased doctrines in 'pregnancy' terms, wondering why. Well, the Magnificat tells us why. And Luke, close associate of Paul, was given to write it down.

So Paul's own Time Poem, plays on Mary's. Deliberately updating her own prophecy, 57 years later. So no wonder we remain clueless about the mammoth import of Ephesians, giving it shallow coverage, in pulpits. By contrast, my pastor spent seven years, 7x per week, exegeting it. He spent the first year exegeting Ephesians 1:3-14, but never mentioned the meter nor the *Magnificat* or *Ion*, as the rhetorical basis. Perhaps he knew: but we the congregation, wouldn't want so much backstory? In any event, *Christendom doesn't know Bible Hebrew meter!* Instead, 'scholar' prejudice has been: *Bible meter doesn't meet Western standards, so it doesn't exist; or, God must be boring to be majestic.* Hence such prejudice, has quashed *de novo* review OF THE TEXT. So Paul's meter goes unappreciated, too. So our interpretations of Bible, are penalized: millions of dollars are squandered on *this-or-that* INCONCLUSIVE argument pro-or-con Bible dates, text, meaning of verses, etc. *ad nauseum.* What a waste. What a testimony to our perennial apathy, re His Preserved Word.

So what's a Time Poem? In a word, 'complicated'. A complicated review of past and future history you were to memorize and track BY THE METER, as you lived on earth. Time-poem words are generic, timeless; but the underlying *meter* matches the words to specific history, be it future or past. **For it's an ACCOUNTING: How GOD ACCOUNTS TIME.** Hence the meter is always divisible by seven: each sevened factor has a doctrinal significance, and represents REAL TIME IN SOLAR YEARS. You are to match the text's 'commentary' on the period with the sevened meter telling you HOW GOD VIEWS THAT PERIOD. Thus you learn lessons from past and future, to live on now. One of the lessons, concerns WHAT TIME IT IS, SO YOU REMAIN AWARE OF ETERNITY. *Today is a dot in the Line of Time to a known future date,* Hebrew *l'moedth*, unity of time and space APPOINTED. This idea distinguished Israel and her God: *I will tell you a thing and when it LATER comes true: then you will know I Am, The LORD.*

Time poems thus function as anthems. One actor or chorus 'recites' the lines belonging to a given period, with a reply by some other actor or chorus; or, the next actor/chorus comes onstage, as it were, and then recites the next period's testimony. For the uppermost interpretation level of a Bible Time Poem Anthem, is the TIMELESS FEALTY OF GOD. To that end, each sevened section of a Time poem also functions as 'testimony' of some 'actor', relating a *substory* belonging to 'his' time period. So the anthem functions as a 'play' covering a specific period; and the poem's terminus, is the Millennium. Ergo, a Time Poem Anthem is either wholly 'narrated' by the writer; or, is depicted by the writer as a 'cast', each eponymous actor saying his 'lines' when his (syllables=) 'years', are onstage in the 'play'.

Hence a Time poem's words are generic, yet remain commentaries on real events (past or future). Since you lived on the meter, the words summarize important lessons about that period. For example, **Psalm 90's** themes cover the FUTILITY OF LIFE APART FROM GOD (final testimony of the Millennium), **TEACH US TO NUMBER OUR DAYS** (God's 490-year design of Time, which the meter actually measures), **GIVE US AS MANY GOOD DAYS AS YOU GAVE US BAD DAYS** (God's Balancing Design of Time), and **ESTABLISH THE WORK OF OUR HANDS** (birth of Messiah ends the last 490 of scheduled history, full-circle back to verses 1-4).

So if you knew the meter, you knew that verses 1-4 cover the Promised Millennium; verses 5-8 'witness' pre-Flood 'testimony' of **MAN AT WAR WITH GOD**; verses 9-11 'testify' to the post-Flood and Patriarchs period, **MAN STILL ENMESHED IN SELF-RIGHTEOUS, ENNUI**; yet verses 12-15 autobiographically record Moses' vote, which caused the Exodus so **MAN CAN ESCAPE SIGHING AT THE END OF DAYS**; verses 16-17 depict a troubled, then-future **BELIEVER MASS VOTING FOR ISRAEL'S REBUILDING -- AND HENCE, A VOTE FOR MESSIAH TO COME.** And of course, IT ALL CAME TO PASS: so we believe Bible, as God's Word.

Of course, if you don't know the meter, you get a vague, syrupy idea of the text; for it all sounds alike. Snoozy. So you don't know *what time it is, nor what time it will be; so when Messiah comes, you will be confused about His Advent: and will reject Him.*

Complicated, because so much histo-cultural information must be known, to get benefit from the meter. Complicated, as the meter is densely interwoven with any Time poems *preceding* the one you read; complicated, as the text is usually a WRY SATIRE on the period in question; complicated, for the meter patterns doubled as concordances, to save words in the text: for you indexed other Scripture by syllable count, as well as by keyword. Just as with Social Security, driver's license or phone numbers, any string of values provided in enough quantity, makes a given text's meter, unique. **SO YOU CAN INDEX BY SYLLABLE COUNTS.** Mary's pattern, for example, is

35+7+21+35+7+28+42+42

(Ends with a single '84' by Mary, which Luke splits as 42's, to remind the reader of Isaiah 53.

Paul will change the unbroken 84 of Mary, to a single 91, in Ephesians 1:13-14.)

Yet the complex structure makes analysis, self-auditing. So we moderns, totally ignorant of the meter pattern, can nonetheless revive it. So we must know how words were orally recited TO TEST MEMORY; not added or eliminated syllables for dramatic effect, but JUST THE TEXT. Hence, you estimate elision and proper pronunciation AT THE TIME OF WRITING. (The current fad to make Hebrew or Greek 'fit' people who speak their version of those languages today, is not good.) Ergo, let's examine isagogics, lest we miss a wealth of data recorded in Bible.. via the meter.

That's what I try to do here: Mary's Greek is more classical in pronunciation, not Erasmian nor modern. She uses Atticisms, dropping prepositions and verbs, switching to participles. Luke expects the reader to know all this, too -- in order to follow her cadence (since after all, Luke wasn't THERE when she spoke). So I parsed and elided to display that cadence for the modern reader, i.e., note how cadence requires stress on the stems, so you can recognize the words, in speech.

The Hebrew meter pattern, has been documented in my four+ years of videos and webpages, and remains an ongoing project; these show the DOCTRINE of HOW GOD ORCHESTRATES TIME. For ISRAEL WAS ON A SCHEDULE; these Time Poems told her WHERE SHE WAS ON THE SCHEDULE, with regular updates by the prophets. There are maybe hundreds of these poems in the OT, just waiting to be revived. The beginning of each Bible book probably also contains a sevened meter, as does Isaiah 1:1, *telling you he began to prophesy in Azariah aka Uzziah's 42nd year*. First paragraph divisible by seven, functions as a dateline, telling you WHEN THE AUTHOR WROTE. Revelation 1:1-3 is also a sevened dateline, piggybacking on the Ephesians '91'. (58 years after Christ died=91, 84 years after Judaea became a province of Rome; the 58 refers you back to Daniel 9:11-12, parallel to Joash-Manasseh apostasy period, resulting in TEMPLE DOWN; 84 parallels Psalm 90:1-4, mirrored by Isaiah 52:13+14, 53:12, resulting in Messiah's Advent.)

So as you'll see here and in Ephesians, the NT writers continue making Time Poems: to explain WHY THE RAPTURE CAN'T BE PREDICTED. But other predictions are made; and they too, can be proven as COMING TO PASS. So we know we have the Word of God, despite all the incompetent arguing, the arduous and worthy textual-critical editions and emendations, scribal errors preserved. Self-auditing: *real Word, with barnacles*. So we know how to remove them. Meter is vital to removing barnacles: Isaiah's perfect meter, for example, tells you no words are missing (resolving a century-long debate due to the Isaiah scroll, for example).

Ti gar oun: If you calculate correctly, the meter pattern will become visible, and will pass histo-cultural vetting: text in a meter will match, real history. Math errors stick out, as there are 30 or so Time Poem characteristics, to vet. Hence, knowing WHEN things happened per Bible, is far easier to prove.

Next, these Time poems employ a sophisticated metrical 'concordance', as Time poem meters are each unique. So ancient people cross-referenced Scripture, by recourse to meter 'addresses'. Since everyone orally memorized the text, it was indexed by meter patterns as well as by keywords. Since Scripture was memorized, hearers could instantly 'locate' passages referenced by the meter count.

Modern example: you make a grocery list of 10 things. Yet you don't take out the list while shopping, but instead count mentally up to 10 items. Why? Because the '10' helped you recall the WORDS on the list! Only when you think you got it right, do you then check your list's text, versus your shopping basket. Meter memorization works the same way. **Another analogy: mileage markers** on the highway, tell you the distance to the next city. Drive that route enough, and you begin to associate what other places are near that marker. You begin to *recall* those other places as you near the marker.

Bible Time poems thus have distinctive characteristics, to make this association, profitable and fast. *Like, how many time miles you were, from Messiah's arrival in the City of David.* The meter charted it regularly with updates, ever since Moses. A Time Map in a Time Poem. The words are generic, even syrupy; but underneath them, a 'road' of Time was charted, so you could associate very specific times with the words. The words = actors' lines, usually in biting satire on that 'section' of past or future. So you'd know WHAT TIME, FOR MESSIAH. The meter markers, are in writing. Direct evidence of usage. *Couldn't ask for more authoritative proof, than the Word itself.* No need for denominational turf wars of scholars within those denominations, quoting each other but not Bible. :)

So like Moses, Isaiah, Daniel -- Mary creates a Time Poem, with an updated metrical theme of Chanukah. Previous Time Poems measured everything related to Him, except His Birth Day. That wasn't known, until Haggai 2. Mary thus crafts a Time poem on the fly to Elizabeth, updating those prior Bible writers. So she had an intricate command of Scripture. *For she no sooner gets the message from Gabriel, than she goes running to Elizabeth, arriving before nightfall.* So she didn't spend much time, packing. They didn't carry Bibles, the volumes were too precious and heavy. So they memorized. Then, pondered and repeated.

Did Mary know what she'd say, would become Scripture? Probably. Luke adds the first four syllables to create a TITLE as part of the meter, just as was done for Psalm 90:1. Paul's meter in Ephesians 1:3-14, is based on the Magnificat, including Luke's addition. It looks like Luke's addition is meant to adjust the 'time' to the Roman AUC calendar like Paul does? (Three different AUC calendars were debated, when Mary spoke. By Luke's time, Varro's calendar had become law under Claudius.)

So there are two meter tracks to analyze: 1) including Luke's addition (left-hand boxed values), and 2) Mary's own words (right-hand boxed values). This document focuses on 2), right now. Mary's meter is primarily Trinitarian (boxed purple meters, divisible by 3), stressing Messiah as the Ultimate 'Lampstand' in Zechariah 4. Mary, though, talks to the mother of the other lampstand of Zechariah 3, a future Zadokian son of Aaron who will be called John. Thus is Malachi 4:5-6, addressed. Thus the Zadok priestly line promised in Ezekiel (2 Sam. 8:17; 15:24f, 27, 29, 35; 17:15; 18:19, 22, 27; 19:11; 20:25; 1 Ki. 1:8, 26, 32, 34, 38f, 44f; 2:35; 4:2, 4; 2 Ki. 15:33; 1 Chr. 6:8, 12-15, 53; 9:11; 12:28; 15:11; 16:39; 18:16; 24:3, 6, 31; 27:17; 29:22; 2 Chr. 27:1; 31:10; Ezr. 7:2; Neh. 3:4, 29; 10:21; 11:11; 13:13; Ezek. 40:46; 43:19; 44:15; 48:11; Matt. 1:14), is explained. John apparently has no kids, but he's the herald promised in Malachi and reaffirmed by Christ, Matthew 11:14; Mark 9:12ff.

Mary's sevened meter pattern: $35+7+21+35+7+28+84$. It's now easy to see how Paul derives his meter pattern.

So next examine the nested/ pregnancy/ mirroring rhetorical structure of the meter segments: $5 = \text{four}$, $11 = \text{two}$, $9 = \text{three}$, $10 = \text{four}$, $7 = \text{five}$ (1/2 of 70), $8 = \text{three}$, $12 = \text{five}$ (including two palindromic combos as 7+5), $16 = \text{three}$, $18 = \text{two}$, $17 = \text{two}$. The remainder sums are all unique. The 20+22+21 combo plays on Moses' use of 21's in Psalm 90, equaling 63 (VOTE SHORT); he often combined meter in 16, 17, 18 sets, as does Isaiah.

Paired meters act like nested bookends. The bookends play off each other severally, and also point back to associated meter values in other Bible passages. The infrastructure between the bookends, relates a story within a story. Thus you know how to relate the text within itself. For example, Mary's $35+7+21+35+7$ relates Chanukah to Caesar: *three years after Pompey invaded the Holy of Holies, God raised ANOTHER Roman, to protect it.* Seven years after Pompey came in, Caesar came in. Or maybe six, evocative of Daniel 8:14.

Paul will render his three anaphora around this same bookending pattern, in Ephesians 1:3-14, covered at length in <http://www.brainout.net/Ephesians1REPARSED.doc>.

Mary's meter meanings you'll read below, are extensively explained in that linked document. Its pages 1-3 explain the import of meter under the Doctrine of How God Orchestrates Time; its pages 4-5 contain links to my videos, Word docs and webpages on Psalm 90, Isaiah 53, Daniel 9, and Ephesians 1:3-14, to show how those passages, use meter.

Someone should do his Th.D thesis on this meter style: I'm too old. For I learned this doctrine 11 years ago, and by mistake when trying to vet my pastor's claim about Genesis 5 and Ephesians 4, that GOD USES BELIEVERS TO BUY TIME FOR THE WORLD TO GO ON LIVING. I couldn't figure out how he got that idea from so few verses; so, I asked God for more proof. Since I have no credentials, the Bible proof is displayed live (unaltered, pasted from Bibleworks), so you can evaluate its accuracy, etc. So there's no need to credit 'brainout', hence my anonymity. If you find value in the analysis, then it's YOURS from God; has nothing to do with me. I get to play librarian for the pure joy of learning Bible better, so already have my reward. END COMMERCIAL MESSAGE.

Finally: since the purpose of Bible Hebrew Accounting meter – even if using Greek words – is to Reconcile Time, there are always certain rules the meter must follow. The rules are set in Psalm 90 both in meter pattern and text; especially, verses 12-15: Moses requested God's Mirroring Rules for Time, be fulfilled for Israel. Here's a sampling of the rules (there are over 30):

- 1. Must reconcile START FROM END TIME of the topic in SOLAR years, never lunar. You do this, BACKWARDS. End-Point Accounting, time-miles from the DESTINATION.** [Daniel does this in Daniel 8:14, 12:11-12, which readers always misaccount, since they don't tally backwards from the TERMINUS. In the OT, 'how long' means backwards from a previous ENDPOINT somewhere in context, same as the Genesis 5 roster in the Hebrew text (LXX is corrupted). Folks who won't do this, never balance; so are constrained to invent silly ideas like 'the day stands for a year' or '1000 years', when Daniel's context says 'evenings and mornings' = literal 24-hour days, same as back in Genesis 1, and Matt 12:40-41. Since the sacrifices were offered one per morning, and one per evening, the word 'sacrifices' alone tells you the same evenings-and-mornings meaning, in Daniel 12. The angel doesn't have to tell Daniel when the sacrifices were performed.]
- 2. Must reconcile the timeline of the topic to the Millennium (ending or beginning).** So people know **WHAT TIME IT IS.**
- 3. Meter chosen must reconcile into 'paragraphs' divisible by threes for TRINITY, and sevens, for PROMISE TIME REALIZED OR SPENT.**
- 4. Must reconcile the timeline of the topic to the juridical cause at its beginning, its pivot(s), its ending.**
- 5. Can adjust to these points via doctrinally-significant Time derivatives or 'sevens' (like 14, 54, 56, 57, 97, 98, etc.), if they tie to what you reconcile.**
- 6. Must reconcile a doctrinal timeline lesson of cause-and-effect, which is easily learnt and memorizable.**
- 7. The reconciliation must employ a full-circle design, FOR EVERYTHING RETURNS TO GOD (theme of Psalm 90:1-2).**
- 8. The reconciliation meter must employ palindromic, equidistance illustrations (to obey Psalm 90:15) from the date of writing, and from a juridically-related impetus (can be more than one).**
- 9. Paragraph content must tie to the meter used, for easy indexing and concordance function when tagging other Scripture.**
- 10. Meter content must tie to topically-related Scripture of the same meter, with content keywords to assist identification.**
- 11. The resulting meter and content must 'read' smoothly; parse meter by natural syntax, never artificially (i.e., in the middle of a word); never cut or add syllables due to variations in speech; FOR ALL MUST IDENTIFY THE METER FROM THE (memorized) TEXT.** Vowel or consonantal elision or concatenation can be counted as one syllable to avoid awkward pronunciation.
- 12. The resulting content and meter must be interactive, so that precise interpretation is enabled.**

If all the rules are obeyed, and if you diagnosed them properly, you'll find a meter pattern which is cohesive and elucidating. It's not done to be clever. It's done to TEACH something. Meter adds precision to interpretation, as well as scope. Our modern preoccupation with bashing Bible as historically or otherwise inaccurate, is also allayed. Ancients didn't doubt the Bible as we do, but they also knew the language and history better; meter was a mnemonic, for them. Yet we moderns, though ignorant, can now metrically discover, what they knew.

So let's start with what Mary knew.

End Notes

(hyperlinked on page 1 by the same meter number)

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a. 35 = Metric incorporation-by-reference of Isaiah 52:15, 53:10, Psalm 90:10, 17. The number means, 'God Votes'. This is the main purpose of Bible Hebrew meter: to symbolically 'tag' the verse with a number. It becomes a handy concordance tool for other Bible passages referenced by the text, which have the same syllable counts. The sevened-number itself, is doctrinally-meaningful, *flavoring* the text it covers. So **35** means a PLEA for God to vote, or CONTENT of what He votes/testifies/deposes, depending on the text. Isaiah had done the same thing in those same verses, playing on Psalm 90 in the same place. Paul will also do the same thing, in Ephesians 1:3 through 14.

Mary bookends with a pair of 35's, as Isaiah had done. Mary's '35' bookends are 1:46-48a, and 49-50b. In each one, she makes the meter divide by seven in the first and second 'trimester', so to speak, of the sentence. So read just what's 'inside' each bookend, and compare the two. *The text has a broader sense, when read that way.* Then compare those sections to the Psalm 90 and Isaiah passages, to see more of what she means in her own words. For by this type of indexing, you know more about what she's *thinking*.

35 is often used to signify God's vote. Idea that God votes, but then man must agree, or man doesn't benefit from God's vote. So lookie here: *God voted for Herod to get power when factually, Mary's line had that right; but God voted for Mary to be the mother of Messiah who WILL get power.. forever.* And He votes this, at the end of her age 35, to fulfill the timeline promise that Messiah be born, by the 100th anniversary of David's kingship over all Israel – next Chanukah, just as promised in Haggai 2:22 before it was known as Chanukah. Get the wit? 35+35 COMPLETES THE VOTE! Back in Haggai's day, 2nd Temple foundation was completed on 24 Chislev; which at sundown, becomes 25 Chislev in Jewish law (days begin the night before). I'd bet money that commemorates the day David was crowned king over all Israel, but I can't yet prove it. That's gotta be why Antiochus WOULD PICK THAT DAY FOR DESECRATION, in 167BC. *Why the Jews returning to the Land, picked that day to finish.*

So flash-forward: 35+35, God votes and Mary votes, same idea as the meaning of '70', the historical voting period between two 490's. Clever construction – just like Daniel's, in Daniel 9:14 – since she gets Gabriel's notice 'in the sixth month' of the civil calendar, that Elizabeth is in her own sixth month. (Daniel came full-circle back to his own 70th year of captivity in Daniel 9:14, using 42 syllables to do it. 42, is 6 x 7.) Gabriel didn't need to tell Mary what day he arrived; the 'audience' had to be told, back in Luke 1:26. Mary would obviously know already, what day Gabriel came. So like any joke, what you *don't* say, makes the joke effective. So Gabriel cleverly used an *ellipsis* of equidistance – long a feature of Bible meter since Psalm 90 – so Mary uses it here as well, leaving out what's equidistant, even as Gabriel had.

Historically, Mary's first 35 ends with Israel being saved from the Greeks, but enslaved under Hyrcanus. So the second 35 ends with Israel being freed from Hyrcanus II, but enslaved by Rome (syllable 98). Of course, Herod then came in, but he was checked by the Romans, and he checked the violent Jewish factions – which arose, under Hyrcanus. Her text thus employs satirical wit that one could spend hours, describing; so I try to explain some of her wit, in the videos (starting in Episodes 3 and 4).

This is the first metrical paragraph; so it MUST function as a dateline of 35 years and 35 x 7 years, backward and forward of the date spoken. Her date is 'pregnant', since she meters in the MIDDLE of a sentence: when God 'looked upon' her. Get the syntactical pun? She's PREGNANT, so instead of metering to seven at the END of the sentence – the normal usage – she rather meters in the 'first trimester' of it. In Hebrew, 'God has seen' has special gnomic meaning all by itself. She reinforces this meaning by next adding a seven-syllable 'object', her lowness (see note [b](#). re the import of **42**, below). That lowness, verb *tapeinw*, is often the LXX equivalent of Hebrew *anah*, which is a keyword for rape (i.e., of Tamar, daughter of David). *Clever way to say the missing 14 is in her belly, even as it is in God's belly of eternity past,* within Psalm 90:1-4. Isaiah 53:11 is also a pregnancy metaphor, *Christ being raped with our sins* (53:7) and in 'labor' on the Cross. Isaiah 52:15 and 53:10 – are you surprised? – are each **35** syllables, in Hebrew. **42*7=294 - 14=280** days: which modern physicians consider *the human gestation period*, on average.

See, with this much numeracy, you have 'spiritual GPS': you know exactly what's meant.

So Mary was age 35 at the time – Bible always uses age-last-birthday convention – but very near her 36th birthday. So you are to know she wasn't at all a child; of course, her own vocabulary proves she was a mature adult, and mature spiritually, too. Takes decades to learn Scripture this well, especially in those days: her vocabulary and meter show a mature mindset and incredible grasp of Scripture which would take years to learn. *So she spent all her time studying under the Holy Spirit, rather than marrying.* So the myth about Mary being young is shot down by the language here. Of course, a similar implication about Joseph, obtains. *God doesn't pair up spiritually-rich to spiritually-poor, to train His Son's Humanity!* So her demonstrated wealth of knowledge, tells us about his.

Herod the Great also began to rule 35 years prior. It was a common custom to date by *what year of the king*. Paul dates Eph 1:3-14 when Christ would have been age 56 (near His 57th birthday). So Mary's usage is possibly double-entendre, both her *age* and *years from Herod*; which makes sense, given that Gabriel had just finished making the same pun. But at very least, she's telling us how old **she** was at the time. The pregnancy wordplay and meter position is exceptionally pointed. And, she should say it: she's royal, and her age tells us the age of the King of Kings.

End Note a., cont.

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Now it gets complex, so let's categorize how she uses the **35** dateline.

- o **35** years backward from when she speaks, as we just saw.
- o **35** years forward from when she speaks, tagged at the end of her Time poem, in ellipsis. This usage is covered in End Note [h](#).
- o **35 x 7 = 245** backwards from when she speaks, as covered below.
- o **35 x 7 = 245** forwards from the 1000th anniversary of 1st Temple's foundation AND backwards-forward from the Birth of Christ, as also covered below.
- o **35 x 7 x 7 = 1715**. When the Scheduled Millennium is too near in Time to create forward-backward equidistance, the speaker/writer instead employs a *forward* dateline of x **49**, closing the 'end' of the Millennium. Daniel does that in Daniel 9, so Mary does it here as well. (Paul will do the same thing in his three anaphora sets, in Ephesians 1:3-14.)

First divisible-by-seven paragraph TIMES seven (here **35 x 7 = 245** years), is a **dateline test of a Time poem's validity**. Datelines must express HOW GOD ORCHESTRATES TIME relative to when an author writes/speaks. Like all else in Bible, numbers (i.e., datelines) instruct us in God's Character.

So backward, Mary uses 35 x 7 = 245 to reference **250-249 BC**, thus tying to **Daniel 11:7-17**, to remind the reader of **WHAT PAST RESULTED IN CHANUKAH**. The years after the Battle of Ipsus in 301BC were marked by **alternating war and intermarriage**, between the **Seleucids** and the **Ptolemies**. This was the theme of Daniel 11:4-17. Its accuracy is so shocking, many a scholar has ineptly claimed *Daniel must be written at the time of the Maccabees*. Forgetting, that even the myth of the LXX being 'inspired', *predates* Antiochus IV by 90 years! Forgetting, that Daniel's text condemns what will become, the Maccabees (as Jewish traitors who forsake the Covenant). So Daniel isn't written to buttress the Maccabees as deliverers of Israel, *but to warn of their apostasy*, paralleling them with *still-future Jewish anti-christ*, in Dan 11:36ff. Daniel's Hebrew was preserved, but no one spoke it, during the Ptolemies. That's why the LXX was created, circa 283-250BC. *Just in time for Jews to get the warning*. Imagine their surprise: when finally able to READ Daniel, they find he talks about their own, CURRENT EVENTS! [Click here](#) for a sample link summarizing the period. There is much more about it on the internet, in scholarly sources.

So Mary 'ropes' Daniel 11 by 35 x 7 applied to the past, to tag the impetus for her pregnancy. With, *other pregnancies intended to heal the breach*. Thus her clever commentary, since the **time referenced in Daniel 11:7-17, covers the century-later RESULT of the dynastic marriages between 299 and 249 BC**. In 299, it was **Stratonike** ([sample link about that, here](#)). In 249, it was **Berenike** ([sample link here](#)). These two, set the pattern for events unfolding in Daniel 11:4-17, which covers the *daughters* of those lines. (Earlier in the 20th century, some accredited those as the queens in in Daniel 11, rather than the daughters of a century later. But the same marriage-alliance pattern happened several times, so now you know why Daniel 11 is so generic.) When God resorts to citing women, He emphasizes **DECLINE** in their nation. (Paul will do the same thing, in syllables covering the Severan period.)

Get the pun? *Pregnant Mary tags back to the historical 'pregnancy' giving birth to Chanukah, on which her own Son will be born. God, pregnant with Messiah in Psalm 90:1-4, thus delivers His Promise of Time, ON TIME*. [See also 1Tim2:15, mistranslated in English: Paul plays on Genesis 3:15-22. THE WOMAN WILL BE DELIVERED BY THE DELIVERER, a pun my pastor loved to explain.]

For Messiah was to be Born on the 1000th anniversary of David's United Kingship start!

3103 (when David crowned) + 1000 = 4103 (when Christ would be born) - 245 - 4106

([convert Bible's Years-since-Adam-fell](#) to 'our' BC/AD per Dionysius) = **249 BC**

= **35 x 7** from when Mary speaks.

Next convergence: the **1000th anniversary of First Temple's Foundation** (future of Mary), is **4146**. **So forward, Mary uses 35 x 7 = 245 to count BACK to 205 BC**, cited in Daniel 11:13, 1 Maccabees 1:10, thus:

- o 1000th anniversary of 1Kings 6:1, 480th year from the Exodus when David would have been 80 years old, is 4146 from Adam's Fall.
- o Mary speaks at the start of the 957th Temple year: **she's 44 years away from the 1000th anniversary, as any Jew would know**.
- o $4146 - 245 = 3901 - 4106$ (conversion to 'our' BC/AD) = **205 BC**,
- o which we call the start of the '**Fifth Syrian War**', ending with a **dynastic marriage of Cleopatra I**, daughter of Antiochus III, to Ptolemy V, Daniel 11:17. For Antiochus III then expected his daughter's loyalty, in the upcoming battle with Rome over Macedon and Greece.
- o So A III, thought he protected his rear. But as Daniel 11:17 recounts, *Guess again*.
- o *That marriage caused the war with Antiochus IV, over claims about Coele-Syria*. For Cleopatra, was Antiochus IV's sister.

So notice: 249BC-205BC equals what? 44!

See how she **BRACKETS THE TIME**, so you can easily recognize, tie to Scripture, and know what she means?

She'll wrap around this **TIME BRACKET** when she sevens at **42** syllables, as you'll see in End Note [b.](#), below.

1000th anniversary of 1st Temple's Dedication is 4156. So $4156 - 245 = 3911 - 4106$ (convert to BC) = **195 BC**, **the year of the marriage**. So while A III was busy trying (and failing) to secure his back door, God counted Time to **SECURE OUR DOOR OF FOUNDATION AND DEDICATION**. See how meaningful, the Chanukah birthdate of Christ? What a pity we don't pay enough attention to Scripture like Haggai 2:22 which Mary quotes (Luke 1:52-53), to find His Own Birthdate! Instead, we make incompetent claims it was too cold in the Levant during winter, so *the Catholics MUST be wrong about 25 December... Oh really?* The Jews in John 10:22-31 were all quite toasty with stones.. *at Chanukah!*

End Note a., cont.

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Of course, **245** years before the scheduled Millennium of **4200** after Adam's Fall, was the very year **Jonathan USURPED the Levitical high priesthood** away from Aaron's line, accepting Alexander son of Antiochus IV's disgusting bribe; so is benchmarked at syllable 12 in the Magnificat. Of course you know 'Millennium' means **THE RIGHTFUL KING RETURNS**, 2nd Advent; when per Zechariah 3, 4, Ezekiel 40, **THE RIGHTFUL PRIESTHOOD** -- the sons of Zadok, from whom Mary's cousin Elizabeth and maybe Mary herself, derive -- are RESTORED. *Could she make a more pregnant reference to Chanukah? How many histo-meter ties do you want?*

You can read all about it, in 1 Maccabees 10. And of course that same GERMINATING YEAR OF USURPATION, is likewise commemorated by yet another dynastic marriage arranged between Alexander and Demetrius' young successor Ptolemy, 1 Macc 10:49ff. **Yeah, you guessed it: 4200 - 245 = 3955 - 4106** (convert to BC) = **151-2 BC, when our bratty Seleucids and Ptolemies, played the Daniel 11 marriage game, again.** Is it ironic or what, that the LXX was written under the patronage of Philadelphus?!

So at this point you must ask: *were the Maccabees so dumb about Bible, they didn't know Daniel had already denounced them back in 536 BC* (third year of Cyrus, just after Darius the Mede died and Daniel was also mourning over cessation of Temple construction) -- *when Gabriel gave him Daniel 11?* Or maybe they weren't dumb, but INVENTED AN ANTI-CHRIST SPIN on Daniel, even concocted text to confuse us for centuries afterwards (well, only if you can't distinguish between 3rd and 2nd-century Greek, AND have no Hebrew text)??

For 1 Maccabees 10 depicts Jonathan as a hero, rather than the vile apostate he obviously was -- *oh, taking the high priesthood AS A GIFT from Alexander son of the guy who DESECRATED THE TEMPLE only 15 years prior?* Do you smell a rat? Demetrius never tried to desecrate the Temple, nor did his ancestors; frankly his offer was to REBUILD THE TEMPLE AT HIS OWN EXPENSE, EXEMPT THE JEWS FROM ALL TAXES, in perpetuity. Just like Cyrus. No talk of usurping, there. *Ahhh, but Jonathan wanted power.. never recalled Isaiah 45, Jeremiah, etc. Never went to GOD for help like Hezekiah did, huh.* No wonder Maccabees isn't Bible, however much it sometimes shows real history, tries to emulate Bible's style!

Understand something. *A promise like Demetrius', would have to be in writing.* A Pharaoh's promise. Even if he wanted to renege later, he'd need good legal cause; so long as the Jews remained loyal, he'd not have cause. If Maccabees isn't lying, Demetrius made a bigger offer than anyone, ever; even bigger than under Darius the Great. *A Jew familiar with Bible, would have recognized where GOD wanted alliance.* Demetrius was at least ostensibly, positive to THE TEMPLE. So God's Will would have been, **TURN DOWN THE 'GIFT' WHICH I GAVE THE AARONIC LINE, AND ACCEPT THE POSITIVE-TO-TEMPLE OFFER MADE BY DEMETRIUS.** God set up another pagan deliverer. But Jonathan refused him. Jonathan didn't care about the Temple. Like *Big Brother* in George Orwell's 1984, Jonathan wanted the war to continue. **TEMPLE IN DISREPAIR, suited his purpose. Same tactic as Levantine Arabs, practice today.**

So now you know why Daniel 11 warns of 1 Macc 10's Jewish REJECTION OF THE TEMPLE AND THE PRIESTHOOD. Which rejection, Mary pointedly datelines FROM THE MILLENNIUM, a count-back every Jew learned on his mother's knee.

They still do that same counting, today. They await Year 6000, WHEN MILLENNIUM AND MESSIAH, COME. But now, their calendar is so messed up, they don't realize 'our' year 2012 is the 6118th FROM ADAM'S FALL -- PER BIBLE. The Jews, think this year, is 5772! Ooops. So now you know another thing: *someone during the Trib will play 'Maccabee', yet again.* That's why Daniel 11 uses generic, paralling language; Trib 'section' begins in Daniel 11:36. So what happens, if the Rapture occurs 6000-5772 years from now?

Hello, Revelation 11: **WE LEARN FROM HISTORY, THAT WE LEARN NOTHING FROM HISTORY.** We Christians are no better. When I learned about Chanukah at age 10 in school, I took part in a play about it. The Maccabees were depicted as heroes. But they were usurpers. Not Mattathias, not Judas. *But Jonathan forward, the worst traitors you can imagine.* So Trib believers will buy into the Trib anti-Christ scheme, which is exactly the same as Daniel 11 played already, here pointedly plotted in the Magnificat. Which, we don't know won't know, won't appreciate. *So we help murder millions of Jews, due to our sloppy scholarship!*

Mary's 245 also signifies yet-future TEMPLE DOWN, due to Tribulation. Last time was Antiochus IV Epiphanes, end 167 BC; 245 years after that, is 167 (counting the whole year) - 245 = beginning of 'our' 78AD = end 77 AD. Paul will pick up on that, in his syllables=AD years 73 and 77, in Ephesians 1:4.

- o God left a gap between Daniel 9:26 and 27. It was scheduled to be 50 years for HARVESTING THE GENTILES, memorialized as 'Jubilee' in the Mosaic Law.
- o But if the Jews rejected Christ, it would be longer than 50 years before that much-desired 'Jubilee' (Isaiah 61-63) would occur.
- o So Daniel ellided 7 years allowing for a longer gap, in his own meter.
- o **So if the Jews reject Christ, then His 62nd week doesn't finish, yet that time still must play post-Christ, but pre-Trib. So this is an ESTIMATE of the time left if Israel rejects Him, using both Daniel 9's and Isaiah 53's meter scheme.** Isaiah 53 has 1078 syllables, of which 252 are left in ellipsis between Isaiah 52:15 and 53:1 (when Isaiah comes full-circle to his own time); another 364 syllables are left in ellipsis between Isaiah 53:10 and 53:11, covering God's promise of future reimbursement of the Fallen Temple (predicted in that same Isaiah timeline, at syllable 203, end Isaiah 53:4). Balancing finally, to 490 by Isaiah 53:12 (which begins when Mary speaks, in his timeline) -- Isaiah had debited 28 years (two 14's, as the first two are negative, so two positives needed to balance out, meaning a total elapse of 28 years 'owed'). Isaiah 53:12, is 42 syllables=years.

End Note a., cont.

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- o **So Mary accounts the future**, just as Daniel had done in his meter for Dan 9:15-19. Here, she's thinking of a Tribulation ending in 'our' 77AD, with the Temple going down mid-period, just as Daniel 9:27 says. Of course, if you add 3 years to 'our' AD, you get Titus' razing the Temple in 73 AD. Or, a period from 70-77 AD, with the Temple going down at the beginning. Paul tagged all those possibilities, to show what it meant if the Rapture DIDN'T occur when expected, and what you were to think at that time (theme of the Ephesians 'prologue', 1:3-14).

Mary's resultant **245** takes this into account via the syllables. So look: God's meter via Gabriel for Daniel 9:24-27, is **231** syllables. Mary adds 14; in Daniel, another 50 are in ellipsis (meaning of Jubilee in the Mosaic Law, the last 50 years pre-Millennium for Harvesting the Gentiles, TIME NOT BELONGING TO ISRAEL, so not listed as part of the count in Daniel FOR ISRAEL). So **231 + 50 = 281 - 36** (her age nearest birthday) = **245**. Note the clever tie between the extra 14 she's carrying via pregnancy, and her age, now 'embedded' in the WOMB OF TIME God gave Daniel to update the WOMB OF TIME He gave Moses, in Psalm 90:1-4. *Clever, because the world would have 14 years left to live, when the 245th year of Chanukah, begins.* (Paul will similarly play on Daniel 9:24-27 via three interconnecting sets of anaphora.)

Measuring from the END OF TIME is another feature of Bible Time Poems. The author's style of illustrating equidistance, varies: you can date your poem as years from the future endpoint, or you can end your poem that way. Moses did both; he wrote 1050 years after the Flood, and ended Psalm 90 prospectively, 350 years into then-future: equals 1050 years before Messiah's then-scheduled Birth. Isaiah 53 measures from 56 (sum Trib plus 50 years = 57 = Millennium; sevens at 56, then - 14 = 42, = how long he'd been in ministry when he writes, and the year of Uzziah when he began to prophesy). Daniel piggybacked on them both. (Daniel wrote 73 sevens after Moses' endpoint, and seven sevens after Temple Down.) Daniel thus omits 56 from his 750 sevens = 5250 years (including the Millennium), counted in Psalm 90. So that Psalm 90:1-4 hanging-chad '14' of Time, is in Mary's belly, so to speak -- as Paul will quip in Gal 4:4's Greek -- so she also datelines from the end, *since she's at a beginning.* ALL TIME IS WITHIN HER WOMB, as it were. *Which God made happen.*

So next, Mary crafts the From-End-Time meter: $35 * 7 * 7 = 1715$. First, a reminder that **35** means GOD VOTES, so the other half of the vote, is reserved for man's positive response. She was. Hence she's now pregnant. So watch:

- o Year 3520 from Adam's Fall, Hebrew month named Ab aka 'our' mid-August -- counted as 3521 (post-Caesar, calendars run January to December) -- **back in 3521, the first Temple fell.**
- o Moses predicted that 14-year shortage due to Jewish apostasy, in Psalm 90:16-17.
- o **So $3521 + 1715 = 5236$. FOURTEEN YEARS LEFT ON HISTORY, last 14 of the Millennium.** So she relates forward time as COMPLETION OF THE REBUILDING. FOR MESSIAH IS THE TEMPLE THE TEMPLE DEPICTS (Matt. 26:61; Mk. 14:58; Jn. 2:19).
- o Last two digits, of course, are Mary's nearest birthday.
- o Paul uses these same sevening mechanics to construct three anaphora matrices, in Ephesians 1:3-14. **Christ is born on Chanukah. So these dateline meters are all Chanukah-themed, in terms of HIS AGE .. and therefore hers, at the Annunciation.**
- o Daniel ended his Chapter 9 prayer measured from the END OF TIME, at 742 syllables: pointedly leaving out 56, on which Paul piggybacks. $750 \times 7 = 5250$, TIME ALLOTMENT FOR HISTORY per Psalm 90 (including Millennium), *pre-Church*. [Psalm 90's 350 syllables 'count' five seventies (not seven fifties, a mistaken idea in post-Temple Judaism). That's numeric shorthand for $1050 * 5$.]
- o So Mary, who tied the end of her speech to Psalm 90:11a @**217** syllables (see End Note [h](#)), also creates a sevened dateline measure that 'addresses' ALL of Psalm 90, and then ties to Daniel's own Chapter 9 meter -- but she subtracts 14, instead of 56. By so doing, she ropes in Isaiah 53:12's forty-two syllables -- for when she speaks, she's at the start of Isaiah 53:12. $42 + 14 = 56$. (Isaiah 53:12 starts at 'our' 5BC; she's in the first quarter of 'our' 4BC, given the three-month difference in Hebrew and Roman calendars. Isaiah leaves the last 57 years pre-Mill, in ellipsis, since Christ was to die at the start of the following year, ON Passover.)
- o Mary also elides the final **35**, so **$217 + 35 = 252$** , just as Daniel used since Isaiah left it in ellipsis. Meaning? REIMBURSEMENT COMPLETE: **252nd anniversary of Chanukah, kicks off the first Tribulation year.** See End Note [h](#) and the [Chanukah Timeline chart](#), below

b. 42 syllables = God's VOTE GERMINATES IN SOME BELIEVERS POSITIVE TO HIM, idea of 'generation' occurring -- references Isaiah 52:13-14, Isa53:12 -- the latter corresponding to the very year in which Mary speaks (Isaiah 53:12 spans from 5BC to 'our' 37AD). The same **42** also ties to Psalm 90:1-2, re God 'birthing' -- how cute. Since Isaiah split Psalm 90:1-4 into bookends of **42**, Mary references Psalm 90 by using **42**, even though her meter isn't 48. The **42** is 'pregnant', as it were, within the later tagging of Psalm 90:1-3, at **63** (see Note [d](#), below). She blatantly ends her soliloquy with **84** = Millennial 'testimony' syllables of Psalm 90:1-4. Paul will update this as **91**, constructing four 91's to make a 'year' (four quarters) of 'Church' -- tying back to NOAH 'PREGNANT WITH MANKIND' IN THE ARK, Genesis 7-8 PRECEDENCE FOR TIME, to show that the extra seven will get 'paid' (which Mary left elided, since Jewish rejection hadn't yet occurred). That leaves only one more seven: the Tribulation.

- o **Next, 42 also references the palindromic meter in Psalm 90:9-11 and other combinations in Psalm 90** (i.e., 21+21 syllables). Here's the Psalm 90 meter map on one page: <http://www.brainout.net/Psalm90Palindromes.pdf>. The same **42** also references bookends in Daniel 9:14, 17, PETITION TO RESTORE TEMPLE AND THUS TIME. *How apt for Mary to invoke these pregnancy verses, simply by indexing their meter! $42 = 21 + 21$, and each 7 represents GERMINATING.* So, six generations germinating. Same as three 14's. In the Mosaic Law you were eligible for military service at age 20, so were deemed responsible, at that age. Earth at any time, contains at least three generations of persons age 20 and over: 20, 40, 60. So too, there are at least three other generations: 0, under 20, over 80. *So at any time, God's vote can 'germinate' in up to six generations, hence 42 is a 'pregnant' number.* Bell curve.

End Note b., cont.

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- o **Mary uses 42 as a meter hub.** There are also 42 syllables between Syllable 133 and 175, just as in Psalm 90; but Luke broke the meter there, not Mary. 42 more, from 175 until 217. So she tags whole sections of Psalm 90, not merely the endpoints. So to interpret the Magnificat, compare text within the same syllable 'bookends' of Psalm 90.

Bible Time poems often (but not always) **employ a second sevened dateline meter.** So, **Mary makes a second seven, between 35 and 42.** Again, such a dateline must function forward and backward from her time, both as a plain number of years, and also, sabbatically. So:

- o **42 years backward** from when she speaks, is **47BC, WHEN CAESAR CROSSED THE RUBICON, DEFEATED POMPEY IN ROME, AND THEN WENT TO THE LEVANT, TO ROUT POMPEY'S ARMY.** During that trip, Caesar made pro-Jewish laws which **checked Hyrcanus II**; soon afterwards Caesar dies, and the Herods -- who grew under Hyrcanus -- gain ascendancy; 'the Great' then aligns with Anthony, fights on the wrong side.. so makes nice, ingratiates himself with Octavian, after Actium. See? Caesar crossing the Rubicon, *germinated* all that future.
- o Mary also tags it severally, as syllable **115** in her annual chronology.
- o She also tags it germinally, syllable **105**. *For Marius opened eligibility in the Roman Army to anyone: which germinated Caesar's ability to cross the Rubicon.* So look at the text: *all generations will count me blessed*, covering the very years Marius made the eligibility change, until his downfall in competition with Sulla, ending at Mary's syllable **63** (=VOTE SHORT, for Israel); paired with syllable **105**: her text there says *among those revering him*, corresponds to 59 BC when Caesar is first elected consul: which germinated Caesar's power. Because too many revered him, he was murdered.. **JUST AFTER passing laws which freed Israel from the tyranny of Hyrcanus' usurpation of purple and high priesthood.**
- o **42 years forward** from when Mary speaks, is added to the end of her Time poem, elided. See End Note [h](#).
- o **42 x 7 = 294 years backward** from when she speaks. This 'wraps around' her **35** dateline meter, to again function as a 'GPS' of Time: **299BC, year that Stratonike married Seleucus**, which kicked off the timeline in Daniel 11:5 and following (leading to the inner and later timeline she already introduced, with **35**). This was also the time of **Berrike I**, then the mother of young Philadelphus.
- o **42 x 7 = 294 years backward from then-Scheduled Millennium = 4200** (from Adam's Fall) - 294 = 3906 -4106 (convert to BC) = **200 BC, ending the 5th Syrian war, germinating the marriage of Cleopatra I.** That's Daniel 11:17. See? She brackets that time, twice.
- o **42 x 7 = 294 years backwards-forward** from the **1000th anniversary of the Temple foundation (=4146) OR Dedication (=4156), marks the aftermath of the Bernike marriage: the Third Syrian War.** That's Daniel 11:5, proper. Sadly, sources differ over the quality of info we have; so they differ over dates, too. So read up on that war.

4146 (1000th anniv. of 1st Temple Foundation) - **294** - **4106 = 254 BC, marriage of Berenike II** as the condition for peace ending the 2nd Syrian War.

4156 (1000th anniv. of 1st Temple Dedication) minus the same numbers, equals **244 BC, aftermath of the marriage, which in Syria provoked the Third Syrian War** aka **LAODIKE WAR**, named after the wife Antiochus II divorced, to 'get' Berenike II and make peace with Philadelphus her dad, the same guy who *patronized Hebrew translation to the LXX*. It's a soap opera: Philadelphus no sooner died than either Laodike (aka Laodice) plotted for her return, or Antiochus II put Berenike II away to get Laodike back. But he then dies soon afterwards, speculation whether Laodike 'did him in'. Take your pick: either way, the end result is that Berenike's brother in Egypt, comes to rescue her, but she was already dead (done in by Laodice, again speculated) by the time he got there.

Talk about irony: *in Egypt's belly grew the seed of a Greek translation eventually used by THE Seed of Abraham, Christ; and at the same time, the dad Philly seeded a century of wars via his daughter Bernie II; which brought about, Chanukah; so the Seed could be Born AND Die, each on a Jewish Holiday RELATED TO EGYPT, commemorating FREEDOM! Added meaning layer to the phrase, "Out of Egypt I called My Son". Contrast: the Egyptian dad's grandkid would be murdered along with his mom.. leaving that branch, childless. But the LXX he sponsored -- now clumsily barnaced, so you still know true LXX from false -- will never die.*

See: Mary tracks the wives to play on pregnancy, which of course '42', represents! Paul will do the same thing via 'musterion' in Ephesians 1:9, tracking the Severan wives, who came to dominate Roman politics from Septimus Severus in 195 AD, end Eph 1:8 (syllable 195), until 238 at end verse 9, *proetheto*. Do the math: *the Severan period runs 42 years*. It germinated THE CRISIS OF THE THIRD CENTURY (Roman historians' term). So here's the Greek parallel to it, three centuries pre-Christ: SECOND AND THIRD SYRIAN WARS. Ending with marriages that made the wars, *impregnate* again. Period? 283-241 BC, 42 years. Starts with Philadelphus' dad, dying. [Of course, Paul's syllable=year 283 AD started Diocletian: 42 years later, was Constantine who germinated the Roman Catholic Church, which adopted all of Diocletian's stinky policies, and persecuted both Christians and Jews far worse than Diocles ever dreamed. Like them, the sons of Constantine persecuted everyone, died out by the fourth generation. God un-germinated them.]

Get the pun? A pregnancy is 'hidden' from outsiders, but known to the initiates. Moreover, Shewbread is also 'hidden' in the 'temple', but on display before God. *Bun in the oven*. Who said Bible had to be boring, to be respectable? Only the puerile, who fancy DOUR GOD. *Sigh*. No wonder folks won't learn Bible. Religious types make it so BBBOORRING. What boors they are. Mary is not among them, nor Paul. Those two, fattened up on WORD BREAD OF HEAVEN. So get the pun? *Impregnate the world with me-be-good ambitions, yet empty birth twisting trouble, Psalm 90:10; or be impregnated by Tasty Word Bread, yet be famous forever, katenwpion autou!* (Syllable 84 in Eph 1:4, Rapture verse: Church wombs up Time.)

End Note b., cont.

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- o $42 \times 7 = 294$ years backwards-forward from the **1000th anniversary of David's United Kingship Start**, when Christ had to be born, is the same year as Mary speaks, so of course balances to the same **299 BC**, fourth bullet prior. Here's more on [Berenike I](#).
- o $42 \times 7 \times 7 = 2058$. When the Scheduled Millennium is too close to create forward-backward equidistance, the speaker/writer instead employs a *forward* dateline of $\times 49$, closing the 'end' of the Millennium. Daniel does that in Daniel 9; there, he debited 56 years, ending his prayer with 742 syllables. Mary keys off that. She takes the same ending number, 5250 (=750 sevens), but subtracts 57. So $5250 - 57 - 2058 = 3136 - 4106$ (convert to BC) = **970 BC**, when David retired from Kingship. 1000 years after this, Christ would actually die. The same year is the 980th from 1st Temple Dedication (two 490-year Time Grants), 990th year from 1st Temple foundation. The 10 year shortage represents the delay between Temple construction and its dedication, as explained in 1Kings 6-9, and 2 Chronicles 1-3. Implies Mary was calculating another what-if, *what if He dies early due to Jewish Rejection?* Or, she knew He would.

That formula has the effect of making His 56 years the culmination of history. Which, they were, since the last 57 years of history were to follow in the wake of His Death, slated for age 40. Paul thus picks up where Mary leaves off, at **CHRIST AGE 56** (really, just before His 57th birthday).

Mary also adds 2058 to Abraham's maturation year of 2046 from Adam, to get the Lord's Birthdate: result is 4104, but that's the same as end 4103 from Adam, nine months from when she speaks. (Paul will also balance to 5250 in his **summed** anaphora sets, in Ephesians 1:3-14.) **Or, 5250 (end Mill) - 97 - 2058 = 3095 (end year) - 4106 (convert to BC) = 1010 BC, David's Hebron Kingship start. That was 1050 after Abraham supermatured.** So she's balancing again, here to the timeline of Abraham.

Let's 'nest' the 35's and 42's, to see the timeline Mary's meter, illustrates. From these two factored DATELINE sevens, she creates a complex matrix of Time back from David's Hebron Kingship -- where Daniel began his timeline -- forward to the Millennium. We've just seen a sampling of how she does it. Now let's look at the full Chanukah Timeline chart. (It's possible that Psalm 90, Isaiah 53, and Daniel 9's datelines work in the same dual-formula manner; but I didn't yet chart all their combinations in videos or associated Word docs. So when you see the pattern below, apply it to the 63 and 84 dateline factors in Psalm 90:1-3 then 1-4; the 42 and 35 factors in Isaiah 52:13 then 52:14; and Daniel 9:4 then 9:5. Might also work on Ephesians 1:4a and 4c; I didn't test 4c for a duality-of-dateline formula. For the Mary combinations have so much integration, she must have learned them **THAT WAY**, prior. Which means, it was a standard teaching. Why else talk like that to Elizabeth, unless Elizabeth **also** could identify the dates?)

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THE CHANUKAH TIMELINE OF MESSIAH (PER MARY'S DATELINE METERS)

Note: 'FAF' means FROM ADAM'S FALL, Bible's Time Accounting Standard from Gen 3:22 onward. SOLAR years, never lunar. For timeline worksheet from Fall to 2130 AD (using ONLY Bible's dates), [CLICK HERE](#).

Time Period	Historical Event	Meter Formula	Comments
1010 BC =3096 FAF	Primary Balancing Criterion, Juridical Basis: David crowned King at Hebron, 1050 years <i>after Abraham matured. The original Millennium was set for 1050 years later, 4146 FAF:</i> so Jews and Gentiles each get 2100 years. (For the six-months' extra to Mill end, you add '1' to '56'.)	42 x 7 x 7 years backwards from Millennium End, 5250 FAF - 57 (repay on Abraham + late Temple Start) - 40 (Messiah's life = David's reign)	Just as Psalm 90, Isaiah 53 and Daniel 9, Mary uses meter to Mosaically <i>number our days</i> , within her words. To recount a past and future, annual timeline: How MESSIAH'S BIRTH FULFILLS PROPHECY , based on His Chanukah birth. So she balances to Dan 9:6, who starts his Time Track 1 at David's Hebron Kingship; Mary then balances to David and Abraham: 2154 from 2046. So 2058 + 56 + 40 = 2154.
970 BC = 3136 FAF	David's Retirement from Kingship. David spent his last seven (post-retirement) years on Temple setup, 1Chron 22ff, during a civil war; Solomon was crowned twice, 1Chron29:22.	42 x 7 x 7 years back from Millennium End: 5250 FAF minus 56.	Mary tags the '56' meters of Ps90, Isa 53, Dan9 re TEMPLE BUILDING, impetus for CHANUKAH, God keeps the 2 Sam 7 promise. So 4136 is the earliest 1000th anniversary for Messiah's Death. He dies on it.
953 BC = 3153 FAF	1st Temple Construction Completed.	42 x 7 x 7 years back from Millennium End minus 40.	Temple Building SHOULD have begun 3143 when David died, then finish in 3150, when 3rd 1050, ended. Secondary Juridical impetus for Tribulation.
928 BC = 3178 FAF	When Israel stopped observing her sabbatical years (under Rehoboam).	42 x 7 x 7 back from Millennium End minus 14.	50 missed sabbatical years, if (the seven) Jubilee years were observed. Temple was razed IN a sabbatical year, hence 49.
586 BC = 3521 FAF	1st Temple destroyed by Nebuchadnezzar, 9-10 Ab, Jer 52:11-13. So treat as 3521 for math purposes.	35 x 7 x 7 years back from Millennium End minus 14.	Equidistance pun on Psalm 90:16+17's '14' short. 1st Temple Down was juridical impetus for the 14 short, as Isaiah 53's meter, showed. (490 - 126 but 140 years to make up the time, so 126 is in Dan9:2,25-26, including 7 of the 14 debit, AS the 62nd week.)
299-8 BC =3807-8 FAF	Stratonike marries Seleucus, kicks off Daniel 11:5ff timeline. About five years later Seleucus will give her as bride to his own son, which causes the timeline.	42 x 7 years back from when she speaks (start of 4103 FAF, 44 years from the 4146 deadline).	299 BC is 56 years after Alexander born, 40 after Daniel 9:19's Time Track One ends; 14 years after 1 Macc 1:10's 'kingdom of the Greeks' began, culminates in Chanukah (Daniel 7 and 8). PROTOTYPE OF POLITICAL HISTORY FOR THE FUTURE TRIBULATION.
254 BC = 3852 FAF	Marriage of Berenike II, condition of peace ending 2nd Syrian War.	42 x 7 years back from 1000th anniv. of Temple Foundation (4146 FAF)	Mary updates Time Accounting Balances: * 1000th anniv. 1st Temple founding was pre-David Time limit. * = Abraham's early maturation in 2046 FAF + 1050 + 1050 = 4146 FAF. * Hence Millennium can't be less than 54 years later. * David crowned at Hebron = 2046 + 1050. * Need 1050 more to balance Messiah, finish time back to Abraham. * But David's age 77 death reduced the 1000th deadline to 4143 FAF; * so extra 3.5 years (Temple late start, 1Kings 6:1), must add to the Jews, as Tribulation.
249 BC = 3857 FAF	Effect of Berenike II Marriage, Third Syrian (aka Laodike) War, Daniel 11:6 proper.	35 x 7 years back from 1000th anniversary of David's United Kingship Start	Same as 35 x 7 from when she speaks; nine months after she speaks, is the 1000th anniversary of David's Kingship, when Messiah MUST be born.
244 BC = 3862 FAF	Aftermath of Berenike Marriage, Third Syrian (aka Laodike) War, Daniel 11:7-9 proper.	42 x 7 years back from 1000th anniv. of Temple Dedication (4156 FAF)	<i>Antiochus II divorced first wife Laodice to marry Berenice II; so when Philadelphus dies, Laodike replaces Berenice; Antiochus II soon dies. Berenice's brother now Pharaoh, comes to her rescue.. too late.</i> Just as Temple dedicated too late, so war results.
219 BC = 3887 FAF	Fourth Syrian War , Daniel 11:10-12	35 x 7 years back from 1000th anniv. of Temple Foundation minus 14 (4146 FAF)	Antiochus III. Note the cute number play: from the beginning of 219 BC to the end of 164 BC, is 56 years.
215 BC = 3891 FAF	Antiochus IV born (per most historians). He was a younger son, spent his childhood as a hostage of Rome.	42 x 7 back from Millennium (4200 FAF) minus 14	Heliodorus, a minister under A III, would murder him. So this was the pretext for A IV to usurp the throne, as well as to later assert rights over Coele-Syria , etc.

Time Period	Historical Event	Meter Formula	Comments
205 BC = 3901 FAF	Start of Fifth Syrian War, Dan 11:13, 1 Macc 1:10	35 x 7 years back from 1000th anniv. of Temple Foundation (4146 FAF)	When Mary speaks, she's 44 years away from that 1000th anniversary; difference between 299-254 BC, and 249-205 BC = 44 years, each. Cute. Equidistance pun. Balance back to Primary Criterion.
200 BC = 3906 FAF	End Fifth Syrian war condition: marriage of Cleopatra I, Daniel 11:17 is germinated.	42 x 7 back from Millennium (4200 FAF)	This would give Antiochus IV his <i>cause de guerre</i> , since Cleopatra was his sister. She had sided with Egypt and Rome against her dad, A III.
195 BC = 3911 FAF	Year OF the marriage. Dang:18-20, 1 Macc 1-4 then play.	35 x 7 years back from 1000th anniv. of Temple Dedication (4156 FAF)	Another equidistance pun, but 10 years more than the 205 BC pun. Plays on Abraham's 54 year credit, too; she uses that balancing-to-Abraham 54, to end her text and meter. For Mary herself will soon be married!
164 BC	Sixth Syrian War ending with Chanukah, Dan 8:14, 11:21-35 realized. 1 Macc 1:20, 29, 54; then 4:52. Also 2 Macc 4:7ff and Chap 10: it's (ahem) rather inventive. Mary starts her soliloquy here.	35 x 7 back from Millennium (4200 FAF) minus 14	Folks wise to Daniel 8:11 and 25 during first week of Elul 170 BC when war began, when Jason then Menelaus bought the priesthood from Antiochus IV , would begin counting 2300 days. Mary now counts Tribulation for her Son On Cross, His Age 40; Trib next for Israel, 50 years later. In reality, the two values switch, since He died at age 33.
152 BC = 3954 FAF	Jonathan accepts high priest-and-kingship bribe by Alexander son of Antiochus IV, refusing Demetrius' offer to REPAIR TEMPLE and EXEMPT JEWS FROM TAXES. So another marriage alliance is made.	35 x 7 years back from Millennium (4200 FAF). (Her first 12 syllables start at Chanukah.)	1 Macc 10: <i>Stolen Priesthood and Kingship, Restored by Advents of Messiah</i> . Rich pun on Zech 3 and 4: Elizabeth Daughter of Aaron's son should be High Priest. But will reject it, even as Israel rejected God's Appointee (Demetrius). Full-circle: 180+ years later, Israel will again reject her herald and rightful King.
47 BC = 4059 FAF	Caesar enters Levant, makes pro-Jewish laws, checks Hyrcanus II's power	42 years back from when she speaks	God used one pagan to free Israel from an apostate Jew whose fathers usurped the houses of David and Aaron. So now Rome has oversight, cramping Herods, Sadducees and Pharisees.
40 BC = 4066 FAF	Mary born, Herod made tetrarch	35 years back from when she speaks	At this point, the world has 133 years left to live, pre-Church. 133 years prior, Antiochus IV was just taking over.
4BC = 4103 FAF	1000th anniversary of David's United Kingship; Christ Born on Chanukah.	Nine months forward, but in same year as she speaks; so all the formulas are the same.	25 Dec, end of Roman Year could have been 25 Chislew = Chanukah, if the Jews hadn't intercalated for one or two years. They weren't following Bible's SOLAR calendar rules (Exo 12, 1Chron 24). So treat this as '3 BC', for math purposes.
30 AD = 4136 FAF	1000th anniversary of David's Retirement at age 70; earliest year Christ can (and will) die.	35 years after she speaks; really the start of 'our' 31 AD.	Mary balances to the timeline. <i>If Israel rejects Christ, the 'normal' deadline becomes invalid. He'd have to die 7 years prior. She needs to train Him for this earlier deadline.</i>
37 AD = 4143 FAF	1000th anniv. of David's death at age 77; last year Christ can die (age 40 = David's ruling time)	42 years after she speaks = year Isaiah 53:12's syllables end.	This is the 'normal' deadline for Messiah's death, when Temple construction SHOULD have begun. Scholars misread 1Kings 6:1, so don't appreciate the import.
77 AD = 4180 FAF	Estimated Trib end, if Jews reject Christ	35 x 7 forward from initial Chanukah: its 245th anniversary (217 Magnificat syllables=years + 28 ellipsis at the end of Isaiah 53.)	245th anniv. of Chanukah = 77 AD = 4180 FAF. Tests Trib balance to Abraham's 54-year credit, if Christ rejected, dies on earlier eligible anniv, 4136 FAF (when 2nd 490 of Temple, ends). 77 AD = 23 + 54, passes; 20 + 57, passes; 40 + 14 + 3.5 + 40 repaid post-Cross (33 + 7, mirrors David's reign), balances to Millennium.
87 AD	Latest Trib Start Date (pre-Church)	217 ending Magnificat syllables, + 35 ellipsis = 252nd anniversary of Chanukah	In 'our' AD system. Bible's 'AD' system measures by Christ's age. Paul will tie his meter to Mary's 252, in Eph1:10; his 14-syllable text says Father makes CHURCH 'PREGNANT' TO DELIVER TIME (back to Israel, fulfilling Daniel 9:24).
94 AD	Latest Millennium Start Date (pre-Church)	217 ending Magnificat syllables, + 42 ellipsis = 259th anniversary of Chanukah	'94' In 'our' AD system. Bible's 'AD' system measures by Christ's age. Mill was to start in His 98th year (upon his 97th birthday). Paul plays on this date, as does John in the latter's meter of Rev 1:1-3.

End Note c., cont.

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c. 47= 48 = Metric incorporation-by-reference of Psalm 90:1-2, and Daniel 9:19. Since Mary is newly pregnant, the '48' hasn't yet arrived. That passage says God is our dwelling place for all generations – so God is 'pregnant' with mankind. Christ is the Savior of mankind, and Mary has just been TOLD she is pregnant, by Elizabeth. So *Mary's first thought is Psalm 90:1-2, so she matches her reply to its OWN meter. Using Trinitarian meter, rather than sevens or twelves (Moses used twelves).* Then she debits one, as Christ is the '48' of History, not yet born; the 47 thus tags Daniel 9:19, a petition to restore Time, and of course Messiah must be born for that petition to be answered. So Mary invokes it, by picking that meter. Paul will thus use 47 in Ephesians 1:3; he also plays trebled anaphora constructions within Ephesians 1:3-14.

d. 63 = Metric incorporation-by-reference of Isaiah 53:9+10, 10+11, Psalm 90:1-3 and 14 through 16, plus any three of his 21-syllable metered verses (4, 8, 9, 16). Paul did the same. Ties to Temple Destruction (1st and 2nd). **63 = 'VOTE SHORT', an extra 7 years elapsing during 49 missed sabbatical years, which couldn't be made up; how God will solve that problem.** I cover the math in <http://www.brainout.net/brainoutFAQ.htm#6>. Search on "God the Master Accountant" to go straight to that reconciliation. [Christendom has long mistaken the missed sabbatical years as 70, owing to a miscalculation by Eusebeius.] Paul will 'talk back' to this in his meter of Ephesians 1:9, which in our history became known as the 'Crisis of the Third Century' (Roman scholar term).

Second meaning of 63: GOD'S DECREE DUE TO VOTE SHORT. Psalm 90:1-3, set that pattern. Isaiah therefore aped it (verses listed above). Paul will do the same thing in Ephesians 1:9 (covering the 'pregnant' Severan period), by keying off Mary's usage, here.

So 63 is a palindromic (mirroring, restitution, Isaiah 55:8-11 and Psalm 90:1-3 full-circle, germination/generation) **Time accounting theme of Mary's: 42 + 21 + 42**, to make her first section (through verse 50). Rhetorical meaning of the numbers: **35 = GOD VOTES; + 7, A GENERATION RESPONDS; +21, THREE MORE GENERATIONS RESPOND AKA TEMPLE BUILDING** (21 years for each Temple, from initial dig to Dedication). Idea of four *responsible* generations being on the planet, at any moment (age groups 20, 40, 60, 80). So the fifth (youngest) generation becomes pivotal, to COMPLETE THE VOTE. Time hangs on it. Pregnantly. Again, her meter structure will be aped and 'wrapped' by Paul; so readers getting Ephesians, would be instantly reminded of the Magnificat.

So by deftly using 'all generations' in Luke 1:48e and 50b, Mary first invokes Psalm 90, and all the Psalms which thematically link to it, plus their associated prophecies: Ps. 33:11; 45:17; 49:11; 61:6; 72:5; 77:8; 79:13; 85:5; 89:1, 4; 90:1; 100:5; 102:12, 24; 106:31; 119:90; 135:13; 145:13; 146:10; Isa. 13:20; 34:17; 40: 1-10, 51:8; 58:12; 60:15; Jer. 50:39; Lam. 5:19; Dan. 4:3, 34; Joel 2:2; 3:20. As you examine those texts, you'll see the same theme of Israel's always being SHORT, but God being LONG on chesed, lovingkindness: the Greek term typically used for chesed, is eleos, which Mary twice uses (verse 50a and 54b).

Time-wise, her syllable=year 63 (from Chanukah) refers to Marius' disgrace, his archenemy Sulla rising again, so Marius is deemed VOTE SHORT by the Romans. But God redeemed Marius' time: due to the expansion of military manpower eligibility, Rome survived. See the parallels? **ALL HISTORY REVOLVES AROUND ISRAEL, Deut 32:8** – which Psalm 90, explains. So Mary illustrates how relative-to-her recent history, fulfilled Psalm 90:12-17.

So at her syllables 12 and 75, she invokes 1 Sam 2:1 and 10 (respectively), another birthing which ended the Judges apostasy -- just as Psalm 90's meter predicted -- Hannah's prayer of thanksgiving. For it was Samuel, who would restore the nation. She bookends the Hannah prayer keywords to reference *all* of that prayer, as you'll see when you read 1 Samuel 2. Basically, Mary keys to each theme in Hannah's prayer, to create benching-off points to the same themes in Haggai 2, Zechariah 3 and 4. For the priesthood was corrupt in all those times, just as in Hannah's day. God used Haggai and Zechariah, to chide Israel for it. So too in Mary's time, the priests were so corrupt, Herod not God, appointed them. So Mary, talking to the mother of John the Baptist, models her answer on Hannah's prayer. You can just imagine how Elizabeth would smile: *Samuel sent to reform the corrupt priesthood by sleeping IN the Holy of Holies, oh my; and Elizabeth's son would ESCHEW THE WHOLE TEMPLE SERVICE, though eligible to train for high priesthood, at birth.*

Of course, **75** is 25 threes, seven more than the 18 threes she used at syllable = years-from-Chanukah, **54. Historically, syllable = 75 years-from-Chanukah represents the Social War between Marius and Sulla. That war nailed shut, the Republican coffin.** All politics thereafter, were but lipservice to the Republic; in reality, one leader after the next sought to create an imperium, when Sulla retired. Israel needed an imperium to protect her; the Romans were glad to oblige, and God used their own power-madness, to protect Israel; and through her, the world. See: *the end of the world was supposed to happen by 94 AD.* So by looking at the mindset and politics from 94 AD backwards, you see why. *People wanted dictators. When the Rapture happens, they will again.* That trend has been occurring in waves, since Sulla's day.

e. 91= # of sabbatical years (including Jubilee years) **in a 560-year period (490+70). GOD'S MERCY TO EXTEND TIME.** Sabbatical years 'funded' the generations; when observed, they 'paid' for the last 50 years to end each 1050 for Harvesting the Gentiles, see the calculation on page 15 of my <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>. **So Mary uses a trebled (for Trinity Rule) 90 then 98; for Millennium, to claim FULFILLMENT of the promised RENEWAL OF TIME, aka Messiah's Birth and successful Death.** Moses measured time sabbatically. So **91** stands for **560** years. Time begins anew with Messiah – assuming He wins – so *a new 490 is measured from His Birth.* (That's how Paul measures, too.) *So maybe the 50 years scheduled for the Gentiles, could stretch out.* (Which they do; but there was no explicit promise saying so, as Christ must ELECT TO PAY for any future souls; it wasn't predicted whether He'd elect or not. He does, in Matt 16:18 followed up by John 17:20ff, which is open-ended, Father's discretion as to how many; hence Rapture can't be predicted.)

End Note e., cont.

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Mary's "mercy", "generation" and "revering" (usu. translated 'fear') **keywords thus tie to specific Scripture.** She invokes Genesis 17:7, the Abrahamic covenant; then, verses on its progressive restatement: Psalm 85:9, 103:11, 17-18, 115:13, 118:4, 145:19, 147:11 -- tagging them all to Malachi 3:16-18. *Of course Malachi was the reason she visited Elizabeth: its fulfillment was nigh.* If you examine these Psalms, you'll notice

- o they all invoke key phrases in Psalm 90,
- o tie to Hannah's prayer themes;
- o but also, tie forward to Haggai 2 (via "from this day on", ties forward to Malachi 3:17), Zechariah 3 and 4;
- o they are Messianic, so *tie forward to Malachi 3:16-18, involving the House of Aaron.* How apt, Malachi 3:18: "SO YOU WILL AGAIN DISTINGUISH BETWEEN THE RIGHTEOUS AND THE WICKED, BETWEEN THE ONE WHO SERVES GOD AND ONE WHO DOES NOT SERVE HIM." (NASB translation.) For that was exactly the problem, when Mary speaks: *the priests were mostly wicked. Hence need for a son of Aaron rejecting the priesthood, Malachi 4:5-6.*

It was known since David's death THAT MESSIAH WOULD BE 97 WHEN THE MILLENNIUM WAS TO BEGIN; 90 MEANS EVE-OF-TRIBULATION; 98, THE FIRST YEAR OF THE MILLENNIUM (His 98th year begins on His 97th birthday). **So here she bookends Tribulation start and end dates.** Cleverly, she uses **90** rather than **91**, as His Birth will BE a '**91**', tribulation for all concerned, given the Daniel 7 PROMISE OF HIS RULE TRIUMPHING OVER ALL OTHERS. Not exactly the kind of message you want to tell other nations, huh.

Historical parallel she tracks in years-from-Chanukah, is the rise and success of Pompey; which to her is recent past, set the stage for Julius Caesar; USED TO CURTAIL USURPERS WHO STOLE PRIESTHOOD AND KINGSHIP, FROM GOD'S APPOINTEES. So it's right to symbolically peg this time with a **90** and a **98**, since it has the same character as Daniel 11's FIGHT BETWEEN NORTH AND SOUTH, with 'NORTH' now decidedly westward, owing to Rome's rise and Seleucid weakening; to Ptolemy weakening. For at that time, both North and South were soon to become, vassals of Rome; and the Roman up-and-coming leaders, also practiced the marriage game: allegedly providing alliances, that only presaged their wars. *The fourth beast of Daniel 7 had arisen; and God's first task for it, was to rescue Israel from her own native, beasts.* Afterwards, each strutting actor retires offstage or dies, achieving aught but Psalm 90:9-10, sighing ennu.

The 91 also ties to latest date Trib should have begun (ending in **98**, measured in terms of Christ's age-next-birthday), **pre-Church, using Paul's Anno Domini meter in Eph 1:3-14.** There were a series of expected dates ranging from 66AD to 94AD at latest (Trib starting in 91, Temple Down in 94), when Israel rejected Christ; the 'Harvesting the Gentiles' period was still owed. So it was a question whether the 'old' scheduled Millennium would still occur, once Israel reject Christ. Timing Key was to 'reimburse the Gentiles' for Abraham supermaturing 54 years early (year 2046 from Adam's fall rather than 2100, during what modern Jews call the 'Age of Desolation'). Had she accepted Christ, Israel would experience 50 more years; the Trib would begin at their end. But she rejected Christ; the 40+14, still had to play. The first seven was embedded in the 62nd week. *But Christ died at the end of the 61st week.* So that gave rise to a series of potential Trib start dates; as now the old schedule was 'off', since CHURCH IS TIME FOR THE GENTILES. So Paul tracks them.

The 91 also tags Genesis 7 and 8's 364-day Noahic 'calendar'. Paul uses it as a metrical 'frame' for Eph 1:3-14. 1st Temple standing time was 364 years. Isaiah left that 364 in ellipsis between Isaiah 53:10 and :11. Daniel claimed it as a credit dating from his own captivity period, his Dan 9:14 meter (full-circle Track 2 timeline is on page 4 of <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF>). Mary's **98** is thus shorthand, for the 'year' completion. This woman knew her Scripture, huh. *Yeah, she'd better know, since her job will be to teach Word to WORD MADE FLESH to complete Isaiah 53:11, the RAPE OF THE CROSS!*

f. 105 et seq. are used by Paul, to recognize that the Tribulation might be delayed if Israel rejects Christ; so Mary may have used the meter that way. Perhaps the **105** always stood for potential delay (**91 + 14**), with Mary picking up on that, and Paul -- who decidedly apes her meter pattern, so his audience must have known it well -- uses it prominently. Paul not only uses **105** directly, as in Ephesians 1:5's 'sonship' clause; but he also makes it as part of a complex anaphora matrix. Awesome stuff.

In any event, Mary's syllables 98-105 do intend Millennial connotations. They bridge the hiatus in Hebrew syntax between Daniel 9:26 and 9:27, so the expected 50-year TIME FOR THE GENTILES (theme of Isaiah 9) .. might last longer. 9:26 says 2nd Temple will go down in a flood (of troops) until the end.. but in 9:27, *it's up again and sacrifices are stopped mid-week?* Weirdly-phrased Bible verses are always designed to make you slow down and ponder why. Here, because any Jew then knew, the 50-years for the Gentiles, was operating. During or after, Messiah's Scheduled Time.

So the natural question arises: What if Messiah made changes to the timeline, once He came? It was His Right, since it was His Sovereign decision whether to pay for sins. So maybe that's Mary's meaning, since her focus is His First Advent, *parallel to when Caesar was elected consul. A new ruler. What will that ruler choose to do?*

God's Plan doesn't play apart from consent. So when a prophecy is given, there are always terms for its abrogation. Even as, Satan is sentenced to hell, but he's not yet there. So obviously there's a mechanism to avoid that future. If it was a *fait accompli*, then why fight? I can prophesy accurately that *if you drink a gallon of gasoline, you will die.* But you can make that prophecy false, by never drinking gasoline, or drinking less but race to the hospital in time, etc.

Here, Christ would be allotted 40 years; but He might want to live longer or die sooner; how people responded to Him was still a matter of free will. HIS CONSENT TO PAY FOR SINS AND FOR HOW MANY, was obviously an issue as well. Hence the gap between Daniel 9:26 and :27, with a ready inference as to His life expectancy, *BUT IT WAS STILL HIS CHOICE, ONCE HE GOT HERE.*

End Note f., cont.

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Planning is one thing; executing the Plan, quite another. *So what if Time went on longer?* Key was, for Messiah TO ARRIVE ON TIME, MATURE ON TIME; but it was up to Him. *And what if the Gentiles and Jews didn't want to kill Him by the time He was 40? Shouldn't the time go on longer, then?* God's prophecies can always be refused or accepted; and in either case, cause timeline shifts due to God's Ruling on the consequences of man's 'vote'. So it was at the Flood, Genesis 6:3; so too, with the First and Second Temples, 1Kings 9, 2Kings 21:12-15, 23:26, 24:3, Jeremiah 25 and 29, Daniel 9:24-27. So much more, for the GOD-MAN TEMPLE THE TEMPLE DEPICTED. Prophecies don't rob anyone of free will. Least of all, the ONE WHO WOULD PAY FOR ALL TIME.

So Paul updates Mary's timeline, as Paul writes post-Cross; so Tribulation could begin, any time. In Ephesians 1:5, Paul tags Mary -- **105 is 35 three's**, how cute -- just as he pegged her syllable **94** (as amended by Luke's 'and Mary said'). That was the latest *scheduled* mid-Trib point for the Temple to go down, per Daniel 9:27. Paul uses **105** to kick-start his three anaphora, starting with *eudokian, God's Good Pleasure*. Paul is ever fond of pregnancy metaphors. That anaphora is timed to Daniel 9:24-27's meter, as you'll see when you read the [Ephesians1REPARSED.doc](#).

Next is the Lukan insertion, which sevens at 119. I'm not sure what he means, unless he tags Caesar's death year. That was significant to Israel's history: for had Caesar not died when he did, there'd have been no Herod, no Augustus. Paul doesn't use that meter, either. The Lukan insertion essentially forwards all dates by four years. As noted in End Note [g](#) below, he might adjust for the Roman AUC calendar, but in Mary's day the same Varronic method, was favored by Augustus. Perhaps Mary corrects Varro, which a reader would know; maybe Luke assists readers used to Varro, to 'convert' the years. In any event, **119** isn't a Scriptural tag, so far as I yet know.

Mary herself, uses 115. Her keywords tag verses back to her previous 'mercy', 'generation' and revering' -- then tie them all to Haggai 2, also weaving in Zechariah 3 and 4. Beginning at syllable 106 she focuses on the Song of Deliverance, Exodus 15; new related verses, by their very content, rope forward to Zechariah 3 and 4, like Psalm 44, 52, 63, 98, 136 (roster of overturned kings, shaking heavens and earth), Isaiah 40, 53, 59, 63, Ezekiel 20. One could add, many more.

By syllable 116 through 133, she leads back to Haggai 2:22, having already introduced it with the 'from now on' phrase (see End Note [h](#)), with tie backs to God's lessons there about APOSTATE SERVICE and being HUNGY and OPPRESSED, WORKS VERSUS CLEAN, compared to 'from this day on', how He will SHAKE THE HEAVENS AND THE EARTH, BLESS THE LAND, the WORK OF THEIR HANDS, and above all, make a new 'SIGNET RING' (heir) from Seed of Baal aka Zerubbabel, Mary's ancestor (also Joseph's).

When you examine Haggai, you notice both he and Zechariah *interweaved their prophecies* to Zerubbabel and Joshua, to get them rebuilding again: the latter inherited the High Priesthood from his dad, soon after Haggai 2. Zechariah 3 and 4 thus tag Haggai 2, showing that the OLIVE TREES and LAMPSTANDS, are those two; **not**, the common theological notion of a risen Moses and Elijah (who neither Zechariah 4 nor Revelation 11 depict, since the Temple is DOWN).

Mary already tagged these same themes from the beginning of her soliloquy, so now apply to Haggai 2:22: Psalm 85, 103, 115, 118, 145, 147 -- which have like keywords, linked also to Malachi 3:16-18, with special emphasis on the timing (i.e., 'how long'), invoking Psalm 90:12-17. Then, again invoking Psalm 10; 33; 45; 49; 61; 72; 77; 79; 89; 100; 102:12ff; 106; 119; 135; 145; 146; Isa. 13; 34; 51; 58:12; 60; Jer. 50; Lam. 5; Joel 2; 3. And of course, **Hannah's prayer in 1Samuel 2**, is still the framework around which Mary builds, her own.

So little wonder, Mary's next keywords are SCATTERED, HAUGHTY, BY MEANS OF THEIR OWN THINKING, preceding her requote of Haggai 2:22. Also reminding everyone of Numbers 10:34, Deut 30:1 and :3, Psalm 68, 88:11 in LXX (= 89:10), Isaiah 2, 29, Jeremiah 9, 51, Ezekiel 5, 11, 12; Neh 1:8, and especially Daniel 9:7 and Zech 1; for He of Psalm 22:14 first is disjointed for us to be healed, Isaiah 53:5.

Stand still and watch the deliverance of the Lord, for the Lord will fight for you today. Pharaoh's thinking was to pursue the just-departed, Hebrew slaves. *Oh they are unarmed. My arm will defeat them.* That thinking, did him in; his forces now SCATTERED at the bottom of the Yam Suph, later named Red Sea by the Greeks, due to what happened, there. (Amenhotep II only has 9 recorded campaigns, hence someone's lying about how long he was Pharaoh; more on that topic is in <http://www.brainout.net/Exodate.htm>.) So too now, the posturing powers on earth, serve but to facilitate spreading news of Messiah. When powers are SCATTERED due to THEIR OWN BAD DECISIONS, breathing space enters: while they lick their wounds, or consolidate newly-won gains.

How apt: for the history Mary's 116 - 133 meter covers, runs from Caesar crossing the Rubicon, to victory of Octavian at Actium: each dismantling Israel's enemies, within. Now under Rome, the Sanhedrin is hamstrung, fractious, petty; Herod plays the factions against each other, to curry ongoing favor with Rome -- since of course he, had supported Anthony. *For Israel is a buffer state, against Parthia's access to Egyptian grain.*

So in syllables 134-143, Mary next changes the verb in Haggai 2:22, which in the LXX was *katastrephw*, a violent overturning; Mary instead uses *kathairew*, root idea of *dismantling* or *disengaging* or *disgorging* something AFTER it's already 'done with' or contained (i.e., lowering a jug of water to take a drink, later used of lowering Christ's dead body from the Cross). A DONE DEAL. So she says the DAY OF HAGGAI 2:22-23, HAS ARRIVED. HEAVENS AND EARTH AND NATIONS OVERTURNED, SHAKEN, SCATTERED. By the advent, of Messiah. Through the OLIVE TREE of Zerubbabel, the Mountain made plain. Talking to, the other OLIVE TREE, from Joshua. *While other chatty trees who shouldn't serve in Temple, gossiped about how chaste they were.*

End Note f., cont.

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Through syllables **160** and **171** -- which cover the first 11-12 years of her future Son's life -- Mary keeps tagging the Haggai 2 themes: FRUIT COMING AFTER THE SEASON ENDED, Haggai 2:18-19, when unexpected yet *should be expected*. TO FILL UP THE HUNGRY, AND LEAVE EMPTY THOSE FULL ONLY OF THEMSELVES. For of course when she speaks, *Chanukah was 159 years old, now in its 160th year*. When she herself, is being filled up with the BODY for Messiah, who will be KING OF ALL, Born on the 160th anniversary; Who will be of age to comment on Scripture, by syllable 171.

133 and **175** also function as metric incorporations by reference. @**133**, Mary also tags Daniel 9:7, which is ostensibly at his syllable 182, and about how *all Israel sinned, near or far*; but Daniel uses DIFFERENCES between sevenings to tag Isaiah 53:2's ending, so his prayer can operate on two Time tracks *near and far*, get the pun? See *why he was so adept at ruling Babylon?* He links two disparate units of Time into a juridical tandem: specifically, MANASSEH AND THE DOWNFALL OF THE TEMPLE, since God announced its downfall as irrevocable, due to Manasseh, 2Kings 21:11-15, 23:26, 24:3. So Mary tags both passages by using that **133** meter number. She also tags Psalm 90:7, which says *mankind is before God, in His wrath*. Yeah, because all the wrath of God will be poured out on her Son!

175 (Lukan insertion) stands for Psalm 90:1-9, a kind of indictment for the Flood generation and prior, preceded by the Millennial promise. Theme of that section is that MAN RETURNS TO GOD, and of course the mother of the Humanity of the God-man, will be training the ONE WHO WILL MAKE GOOD ON THE PROMISE OF RETURN. The One in the 'womb' of God: she's carrying the developing 'house' for that One. So it's apt she select that section of Psalm 90, which is about pregnancy and flooding, mankind ending his years with a sigh of *ennui*. Here, Luke's added 4 syllables, double-wrap her meaning.

So by syllable **188**, Mary's meter is long future, near the beginning of His Ministry: **183**, when her *enceinte* Son, will then be in His 20's. At that point, He has to decide: *do I really want to go through with this?* So she says, "He returns to exchange", the Substitute Issue of Isaiah 53:10. Age 20, ready for military service. SOLDIER OF SALVATION. Soldiering is boring, frightful, never appreciated by the 'civies'. Hard to love the brats. Of course here, Isaiah 9 is front-and-center, along with Isaiah 40 and 53, previously tagged several times since her soliloquy began; but now, it's HIM living those 'lines'. Psalm 2, 8, 16, 22, 31, 34, 40, 68, 69, 89, 110 are His Manifesto. Psalm 18, He will repeatedly use in his 30's, to the hostiles in John 8. (See my 'Great I AM' and 'John 8' videos.) Psalm 23, the result if He says 'yes'. And He will, **188** years after Chanukah.

Mary's next stop is syllable **201**, the year of His Scheduled Death. Trinity meter, God's Purpose Agreed, Decreed, Fulfilled, Isaiah 55:8-11. Isaiah 53:10 contract completed; now Psalm 110, SIT DOWN UNTIL I MAKE YOUR ENEMIES, FOOTSTOOLS FOR YOUR FEET, which ends with Isaiah 53:12's terms, being met.

Just as testified to the fathers. Especially Father David, for Messiah was the promise to David NOT to Israel, 2 Samuel 7. David, was the promise to Israel. DAVID'S GREATER SON, was the promise to him. Witnessed by, presaged by, a Temple His Temple would later depict in the Body on Earth. Both Son and TEMPLE DEPICTING SON, were promised to David, not Israel. For Israel rejected God as king, wanted a human one. Via David, they get One. So the EXCHANGE AND THE PROMISE, went through David.

Therefore Israel's rejection of David's Greater Son, *did not cut her off* from the promise of David, since the promise TO David, and the promise OF David, were unconditional. Clever, huh. JUST AS PROMISED TO THE FATHERS, because **all** promises to the fathers, were unconditional. The Law of Moses, was **not** a promise to the Fathers, and was **not** unconditional.

- o As Paul will say in Galatians 3, and the author of Hebrews explains (after Paul dies) in Hebrews 2 and 4: *the Law was a training device for schoolkids*. Gotta first be born, to become a kid. Gotta first be born *into* salvation, to go to salvation school.
- o So the Mosaic Law didn't even apply to unbelievers; you learned the Law as a post-salvation teaching, to grow up spiritually.
- o If of course you only *pretended* to believe and got circumcised like the Pharisees and other religious types, you weren't saved; all your keeping the Law was in vain.
- o SO THE FATHERS WEREN'T REALLY YOUR FATHERS, as Jesus repeatedly explains in John 8.

So Mary makes a distinction, to close her soliloquy at syllable **217**: TO ABRAHAM, EVEN TO HIS SEED FOREVER -- singular Seed, meaning Christ, just as Genesis 17:7 in the LXX. Paul picks up on this, in Galatians 3:16. Without this distinction, Israel (and we) could never be saved. Again:

- o The promise to Abraham is UNconditional.
- o The promise to David is UNconditional.
- o Israel rejected God as King, so rejected the promises. But the promise to Abraham and to DAVID, still applied.
- o So only if Messiah did not successfully complete the Cross, would those promises become invalid.
- o So the Millennium, belongs to MESSIAH. So the Church Time Bridge to the Tribulation MESSIAH INVENTED in Matthew 16:18 and ratified in John 17:20ff just before He went to the Cross, is valid.
- o So Israel is grafted back in by CHURCH BEING GRAFTED IN, Romans 11. Did Mary know of Church at the Annunciation? Can't say, probably not, but she did know 'somehow', even if her Son would be rejected, God would make good on the unconditional promises. So, she balances the end of her soliloquy to the Millennium, as you'll see in End Note [h](#).

End Note g., cont.

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g. I don't yet know what Luke and Mary tie to, here. The meters treble, so they mean something about Trinity Ruling. Of course, when you see the history referenced by the meter, you know what that Ruling is. Trebled meters, so far as I can yet tell, are not used for tagging other Scripture; only the sevened meters are used for that function. Trebled meters, by contrast, stress Divine Ruling and Agreement. All Bible Time Poem writers use them.

Have to study more. Suspect Luke is adjusting Mary's meter for the Claudian calendar law, which means the Roman Calendar ran four years too fast. That's important, for Dionysius cut out the same number of years when devising our BC/AD calendar, so the two errors offset each other. That would explain why Paul's meter tallies so well to what we call 'AD', in the Roman historians' current tallying of when stuff happened in ancient Roman history. But I must test that premise further.

Mary's meter as a whole is clear: she does a retrospective exposition on the post-Malachi period, coming full circle to her own date of speaking, then goes into the future, like Daniel did. So obviously the purple (trebled) meters are wry comments on GOD'S RULING VERSUS THE SCAMPERING, HUMAN KINGS. I try to show how her text testifies to the 'play' of each period, in the Magnificat videos. (Same as in the 11 GGS videos, where I'm slowly demonstrating how Paul makes syllable-by-year annual accountings of Time from Christ's birth forward, reserving the ellipsis for the last 56 years of the 490 that Christ's Birth and finally Successful Death, purchased. So Paul's timeline stops when Odovacar COMES TO POWER, not at the end of the Western Empire.)

A new Time poem must weave back to the latest one prior, AND link back to previous relevant Time poems, AND show convergences in the current Time poem, to key dates related to its own topic. Further, the poem's own date must demonstrate important EQUIDISTANCES, measured from at least one past, and one future, date. At least one of those future dates, must be the Millennium; but one can phrase the meter count as a formula, dating from a static terminus ending WITH the Millennium. For example, -57 from the Millennium (when Trib and the last 50 years of history were supposed to play). The Millennium was scheduled to begin on the first day of year 4201 from Adam's fall, = END of 4200. So a sevening meter will employ 4200 as an endpoint, but the subtractions might be +1 or -1 (i.e., 56). Alternatively, one may employ 5250 as an endpoint (as Paul does, with his summed anaphoras).

Additionally, Mary must balance to the 1000th anniversary of David's United kingship = *the first day of the 1001st year* (1001 is divisible by 7). For that is the deadline for Messiah's birth. That deadline implies strongly that 24 Chislev was the day David became king over all Israel, but I can't yet prove it, from other Bible text. Somewhere in the OT, probably in meter supported by witty text, that date is referenced. likely, in the Psalms. If so, then he became King of Hebron on Pentecost, which is six months prior to Chanukah in years when the calendar isn't properly intercalated (i.e., if the priests didn't intercalate until the third year, as some scholars claim).

We've seen in End Notes [a](#), [b](#), and in the [historical mapping](#) of the Magnificat, how she's followed those rules. Perhaps there are rules for trebling meters as well, which she follows. But I've not yet analyzed the trebling meter rules in Psalm 90, Isaiah 53, Daniel 9. They are stressed in Ephesians 1:3-14, so I'm still analyzing that usage, to find the rules. So this issue of trebling meters and how to 'read' them, is yet unanswered.

h. Mary's 54 is a Trinity accounting theme. 18 threes. $9 \times 2 \times 3$. God used the same end-of-Time accounting meter, in Daniel 9:27. Click for the [Daniel exegetical video](#) here. (That video's description has download links for the meter documents shown in the video.) **Because, Abraham matured 54 years too early. So the End of Time must BALANCE to pay back, the 54 years. Hence the End of Time was scheduled for 2154 years from Abraham's maturation. The Temple's construction timing was also based on this, as was the timing of when David first became King. Balancing the Time Books.**

Get the interlaced Hypostatic Union doubling pun, when you think over the factors of 54? When she says 'from now on', she first invokes Haggai 2:15, 23, where God twice says the same thing; Zechariah 3:9-10, tags 2:23. The phrase is special, in Bible. It's used prophetically in Ps. 113:2; 115:18; 121:8; 125:1f; 131:3; **Isa. 9:7; 48:6; 59:21; Mic. 4:7**, so you know the Scriptural provenance; but in Haggai 2, the phrase is more concrete: **God will shake the heavens and the earth, grant agricultural prosperity, and turn Seed of Baal** (= Zerubbabel, Mary's ancestor) **into Seed of Christ** (signet ring phrase), **'from this day onward'**. Wry way to say Christ will be born on Chanukah, since 25 Chislev in Jewish accounting, begins at sundown on the solar day of the 24th, when 2nd Temple Foundation was completed.

Of course, in her annual chronology usage, the 54 ends with Marius' rise to Roman power, back in 110-109 BC. Without founding Marius, the Roman Empire couldn't be founded, so Israel's protection couldn't be founded. Cute. So from THAT 'day' forward, GOD WAS FOUNDING A PROTECTOR to rescue Israel from her usurpers of priesthood and kingship, the Maccabees. At that time, those very usurpers were wiping out the last of the Greeks; after which, John Hyrcanus would soon die, making for Israel's happiness, four-syllables-equal-years, later. That same time witnessed Marius open Roman military eligibility TO ALL THE PEOPLE; which 50+ years later, would save Rome from the quagmire of Republic, via founding young Julius Caesar's, power. Mary will invoke Haggai 2 several times, in her soliloquy.

Mary's 217 thus balances to the Millennium, via Time Accounting Credit due Gentiles, for Abraham maturing 54 years early. This balancing is based on a promise of Time which apparently is rooted in Angelic Trial terms, so dates back to Adam's Fall: MANKIND GETS 2100 YEARS POST-FALL TO 'PRODUCE' SOMEONE SUPERMATURE ENOUGH TO 'GERMINATE' THE BODY OF THE SAVIOR; THEN, FROM THE LOINS OF THAT ONE, THE 'RACE' THUS CREATED, GETS ANOTHER 2100 YEARS TO EVANGELIZE EVERYONE, PREPARE FOR THE SAVIOR'S ARRIVAL, DEUS EX MACHINA, TO PAY THEN RESCUE MAN FROM THE SATAN'S CLUTCHES; WHO THE MEANWHILE EXHAUSTED ALL HIS ARGUMENTS, LOSES THE TRIAL. Jews today mistake the first and second 2100 years as 2000 each; but they do know about it. Their calendar (derived from the *Seder Olam Rabbah*, a garbled attempt to track God's 2000-year Promise Time, now based on disbelieving Christ is Messiah) predicts MESSIAH TO COME, in 278 years (6000-5772).

End Note h., cont.

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So they don't realize the first 2100 was ended EARLY; Abraham matured in 2046 FAF, because time RAN OUT; Noah's 490-year time grant expired 54 years early, because Noah himself also supermatured 54 years early. God made a point of that, by making Noah enter the boat 57 days AFTER his birthday, and leaving 57 days AFTER his birthday (use LXX, not Hebrew, for Genesis 7 and 8 dates). Everyone knew that Noah's time in the boat set a **precedence for Time**. 364 days, excluding date of exit. That precedence shortened the timeline, since the 490-year Grant ran out before the 1000-year Grant for History (1000 means 'civilization', including unbelievers, hence the 'jubilee' 50 tagged at the end, for unbelievers to vote before it ends).

So this 54-year-early 'credit' has to be made up, for the 2100's to complete for Gentiles.. and for Jews. So: had the Jews accepted Christ, He was scheduled to live until age 40, to have the same regnal time as David; then 50 years for Harvesting the Gentiles 'Jubilee', then Trib to close history, meant $40+50+7 =$ Christ would be age 97 when the Millennium promised in Psalm 90, should begin. (His 97th birthday begins His 98th year.) But if the Jews rejected Him, then 40 years for pre-Trib warning judgment = Temple Time 'owed' for Israel being late to enter the Land (rather than the standard 50-year period, due to Jewish rejection), leaves 14 years still owed the Gentiles. So **TEMPLE DOWN** (or desecrated again) when Christ would have been in his 54th year, was a real option, post-Church. Which year is -- you guessed it -- the **217th** anniversary of Antiochus' desecration. See: *Jews are always charting numbers, so God would pick a year to 'advertise' meaning*. Post-Crucifixion -- just like believers today -- everyone was hungrily trying to predict the potential end dates, rather than learn the LESSONS.

That's also why Paul writes Ephesians 1:3-14, in the 217th anniversary year of Chanukah, just before Christ would have turned age 57. Paul creates three interlocking anaphora matrices in sets of seven; he also marbles in first **105** syllables of the meter -- creating its theme, prior to his first anaphora based on keyword *eudokian*: a series of POSSIBLE TRIB DATES OVER THE NEXT 434 YEARS to show how each potential one, reconciles to the prior schedule. *But of course if Church didn't mature, the Trib wouldn't occur.* So Paul's own Time poem is a rolling sotto voce satire on how Church will NOT mature, and why. Borne out, by real history we can test.

Each syllable in the traditional Mosaic style of one syllable per year, foretells our Christian apostasy; ending pregnantly at 434, to show the cycle: **we're still in the 62nd week of Daniel 9, perpetual GROUNDHOG DAY WITH BILL MURRAY -- until the Rapture.** Ouch: we will keep messing up just as during the first 490 years. So 'Rapture' happens due to our CORPORATE FAILURE, but enough individual 'kings' mature (prothesin, verse 11, playing on *atsumim* in Isaiah 53:12), SO GOD CAN TAKE US ALL HOME. That's the Plot and Play Moral, of Ephesians. So Ephesians 1:3-14 acts as a Prologue for the book. *Play Within a Play*, HOW CHURCH BIRTHS THE TIME BRIDGE BACK TO ISRAEL, fulfilling Deut 32:8, THE HAPHE-HUSBANDMEN PASTORS of Ephesians 4:16, USED TO GROW HER TO THE STATURE OF THE MEASURE OF THE FULLNESS OF CHRIST, THE DESTINATION OF LIFE, Ephesians 4:12-13. Cute, huh.

See <http://www.brainout.net/Ephesians1REPARSED.doc> to see how Paul mates the math to real future history (linked in the ChronoChart of that doc) and his biting commentary, the syllables weirdly matching 'our' BC/AD dates (should be a three-year variance, but there isn't). After you study that ponderous document, you'll see the connections back here, to the Magnificat meter. (I found the Magnificat after writing REPARSED, so the latter isn't yet updated for Paul's ties to Mary's meter.) One can only infer that the Magnificat was *already* used as a Time poem, by the time Paul writes; that's why Luke recorded it as Scripture, and Paul contemporaneously, wrote Ephesians 1:3-14 to 'wrap around' Mary's meter as well. Awesome stuff.

Hence Mary's 217 alone, counts elapsed years from Chanukah to an EQUIDISTANT, Tribulation start: 217-164BC=53. Rounded. Explaining this is complicated, for all timelines converge:

- 3942 FAF (first Chanukah, end 164BC) + 217 = 4159's end. (Paul will write Ephesians 1:3-14, in that future year.)
- 40 years thus remain to Year 4200, when the Millennium was supposed to start.
- Christ was then to begin His own 98th year, a timeline known ever since David died; but the exact birthday wasn't foretold until Haggai 2:22, 'from now own' -- clever wordplay on 25th Chislev beginning on the solar day of 24 Chislev 2nd Temple Foundation, at sundown.
- Mary references that verse by its keywords, in Luke 1:52: that part of the Haggai passage might be metered, I've not checked it.
- So when Christ is born, it will be the 160th anniversary of the original Chanukah, and the 947th year of the Temple.
- He's scheduled to die 40 years later, after which the world has 57 years left. Jubilee, Pentecost, Passover and its flipside Booths, all represented that timeline (see how the 14 is embedded).
- 54 of those years have to be reimbursed to repay the Gentiles for Abraham's too-early supermaturation; it's really 53.5.
- Another 3.5 (hence the 'Great Tribulation') represents time Solomon lost in starting Temple construction due to the almost-civil war after David's death (1Kings 2 through 5), maybe. Idea was THE TEMPLE YEAR WAS TO ALIGN WITH MESSIAH. Solomon took too long to start Temple construction. It was finished just in time, but the interim loss had to be made up. **So Christ is born on a timeline that is 3.5 years earlier than the Temple's; so the 1000th anniversary of the Temple, is 3.5 years later than the 1000th anniversary of David's (and hence Christ's scheduled) death.** So for 'makeup' Time, Temple must be DOWN or at least DESECRATED -- matching the time NOTHING HAPPENED TO BUILD IT during the initial hiatus after David's death.
- **So 57 - 3.5 = 53.5, repays Time Owed for Abraham's early maturation, fulfills the PROMISE GOD MADE TO THE JEWS: that they'd have their 2100, just as Mary says in the text of Luke 1:55. In short, she refers not merely to the TEXT of the promises, but also the TIME ALLOTMENT.** Just as Moses had requested, in Psalm 90:15. Equidistance. Equating of Time.

End Note h., cont.

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- Jews today think the Time Allotment is in units of 2000; since they don't believe Messiah came on schedule, they invented a claim that our current 2000 years – though we're 118 years PAST year 6000 – they call 'our' current 2000, as Time "belonging to Messiah". They expect Him to come at the end of it, which they misscount as occurring 228 years after (early) 2012. Suggest you search on 'Age of Desolation', and also Google for "Seder Olam Rabbah": the calendar they use. That calendar cuts out time (i.e., during Esther and Daniel); that's why they claim 2012=year 5772 from Adam, not year 6118, per BIBLE's own calendar (from Adam's fall not initial creation; Time isn't measured in Bible until Adam fell, Genesis 3:15-22, and especially verse 22, where God makes a pun on Adam 'birthing' himself via sin).

Mary next meters based on 217 X 7 - 4200 FAF, = Millennium's beginning (really the first day of 4201, - 14 (the pregnancy of Time Israel spent which has to be repaid) = 2666, the initial Exodus. The 217 therefore also ties to the *cumulative meter in Psalm 90:11a*, ending clause on God's Judgment (the Flood, in immediate context, outcome of the Noahic 'vote'); which started Moses' pattern of 3 x 14, which Matthew played on, to craft his genealogy metrics. Isaiah 53 had used two 42-meters as bookends to begin and end Isaiah 53, equalling 84 syllables = Psalm 90:1-4. Mary had to know all that, since her own meter is an *unbroken 84*. *Psalm 90:11 is the end of the Noahic 'pregnancy'* of mankind being in the boat, since Psalm 90:9-11 covers the Noahic testimony, Noah voting during that 70 year period and hence all mankind is saved (covered at length in my Psalm 90 video playlist, with extra videos in the video descriptions).

Forward, following God's answer to Moses' prayer in Psalm 90:15 – the palindromic aka mirroring ellipsis style (with different meter values) that Daniel and Isaiah used, Mary creates via equidistant ellipsis (versus her first dateline): 35+217; equals 252, the meter-in-ellipsis between Isaiah 52:15 and 53 :1, Daniel 9:14's second time track (which tags to when he prayed, a full-circle indictment having been completed), which tags to Isaiah 53:6's 'high' 'g' for the same year (that verse is the second of a couplet pregnancy analogy beginning in verse 5, of our sins stabbing Christ's belly .. and thus we are sewn up in Him, healed). Even more clever, syllable 252 in Psalm 90:13 says, 'Return, Oh God.. how long?'

And the answer is.. *nine months from the day she speaks!* Priestly course names for the first three weeks of Adar: **Jakin** (God Establishes/ Prepares/ Fixes/ Decrees), **Gamul** (He Recompenses/Weans), **Delaiah** (God Draws Water/ Writes/ Acts as Door). Of course, if the priests weren't keeping the calendar properly, the official priestly observances might have been two weeks early. So, the last two Shebat priestly course names are: **Pethahiah** (God opened-the-womb), **Jehezkel** (God Strengthens/Prevails). Noah was in the boat then, waiting to send the raven, Genesis 8:5-7, see <http://www.brainout.net/FloodChronoREVISED.pdf>. (Priestly course names are covered in <http://www.brainout.net/HebCal.htm> .)

So what does Mary mean by 252? Again, still consistently measuring from initial Chanukah: its 252nd anniversary, would have been the *pre-Church start date of the Tribulation*. So, Equidistance pun: she's 35, and 35 years after the 217th anniversary, the Tribulation promised in Daniel 9:27, was scheduled to begin. Thus God again answers Moses' Psalm 90:15 prayer for equidistant good and bad 'days'.

Next and also forward, Mary uses another ending ellipsis, 42+217. Equals the Millennium. The 42 was her second dateline. So now she's bracketed off the Tribulation in terms of ANNIVERSARIES FROM CHANUKAH, since her son will be born ON Chanukah. Paul will use this also, making a meter of 259 +1, to show Church apostasy. (Paul's syllable=AD year 260=end 259, satirizes future Roman history then, paralleling Israel's apostasy to the Millennium's postponement; Paul depicts Church believers so apostate, the reflected politics became the CRISIS OF THE THIRD CENTURY. *Yeah, everyone tried to gather under one head, so many Emperor heads lopped off and competing!* I cover that time in the 11 GGS videos, with blow-by-blow documentation in the "ChronoChart" section of <http://www.brainout.net/Ephesians1REPARSED.doc> .)

Another Mary meter of Equidistance: when she speaks, she's 2057 years AFTER Abraham supermatured. Her Son is scheduled to die 2097 years after that same date. 2097 years after David's Hebron kingship, is 57 years shy of the scheduled Millennium's ENDING. (The Millennium runs 1050 years, not 1000. The last 50 is for Harvesting the Gentiles, commemorated by Jubilee and Pentecost.) So her meter ties to Daniel 9, Isaiah 53, and Moses' Psalm 90. In real time, the date she speaks is already keyed to Daniel 9's meter, for Daniel started his retrospective exposition on the history of Israel's sins, with David's Crowning at Hebron: Daniel 9:6.

Paul will update all this, since Christ died seven years early; thus tying both at syllable 252 and at syllable 259, *end Isaiah 53:6 when Cyrus died, per Isaiah's annual meter. Time when the 2nd Temple's foundation alone stood, due to Persian civil war.* Beginning of the year 259 = end year 258. **Signifies TEMPLE DOWN.** To see how Paul uses this tie to first Chanukah, search on "**315 - 57 = 258 = 164 + 94. TEMPLE DOWN**" in <http://www.brainout.net/Ephesians1REPARSED.doc> . Search also on **5250 - 1077 = 4173 - 1077 = 3096** to see how Paul also reconciles David's Hebron kingship backwards from the END OF SCHEDULED TIME. For when he wrote, the Temple Died Successfully, buying all Time. So when he writes, the *earthly Temple's demise* was in the offing.. *would Church mature in time for the Temple to go down as planned BEFORE Christ invented Church in Matthew 16:18?* That was the burning question to his audience.

So 217 years from initial Chanukah, Paul writes Ephesians 1:3-14, picking up where Mary leaves off. At that point, the New Time Grant owing to Messiah's Successful Death, had 434 years left on its clock. Would someone supermature in time? Rapture can trigger the end, but so too, apostasy.. *just as almost happened with Antiochus. As almost happened, with Nebuchadnezzar.* People in Paul's day expected the Rapture to begin with Temple's demise. That was Christ's warning, in Matt 24. It could have happened along various timelines, which Paul maps out in his Ephesians meter as 'what ifs', with the text characterizing that time in then-future history; just as Moses, Isaiah and Daniel's text had done in their own Time poems. Now we see why, from Mary.

End Note h., cont.

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Enfin, Mary's standalone 217 picks up where Daniel 9:26 leaves off, since at that point -- had Christ DIED ON TIME -- there would be only 57 years (measured from beginning of year) -- before the Millennium. So the world had 98 years left, when she speaks. Her Son was supposed to die at age 40, and she of course is speaking (rounded), one year prior. *So she dates forward to when that Son would also be 56, just before his own 57th Birthday, to end her soliloquy.* At that point, the world would have 40 years left to live, even as Christ (per the schedule) would have lived 40 years. *As it turned out, He lived 33 years, which perhaps Mary even knew, since she debits 14 rather than seven, from God's 231-syllable meter in Daniel 9:24-27.* Paul adds them back to 'tag' both Daniel and Mary, in Ephesians 1:4a.

Postscript: many people chart Bible numbers, and it's bewildering to crunch them. Proper number-crunching demands a consistent BASIS for accounting, and MANY NUMBERS to assure self-auditing. Fact is, people do not use a consistent basis. They use Bible for some of it, then go outside the Bible to 'scholars', astronomy and astrology, etc. As if that made their conclusions, 'objective'. So of course they never balance to the Bible, THEN BLAME THE BIBLE for the lack of balance, as if what they did was true, and the Bible -- *a religious book, oh my* -- must be wrong. *Guess again!*

So what makes *this* number-crunching worthwhile, is that the numbers all fit together, are all from BIBLE ALONE, and can be vetted by any brainout who counts the syllables. Why no one seems to have done that for two millennia, is beyond me. But you have the data, you can vet it yourself. If you find errors and are inclined to tell me, I'd be grateful; I'm still auditing these numbers, too. In no event do you ever need to mention 'brainout.' You have the SOURCE, the BIBLE. Any ol' brainout is rather happily, irrelevant.

Three months later, at John the Baptist's birth, Zecharias will play on what Mary said. Next page is a chart, on how he does it; the page after that is his soliloquy, parsed in Greek. So as you read, bear in mind the following ironies. They are keys to interpret Zecharias' words in Luke 1:67ff. Any good writer omits comments on irony, but rather just gives you the ironic facts: so you'll smile, as your brain links meanings. So here are the ironic facts Luke provided; he won't tell you how they apply. You're supposed to think them over, to get the wit.

- o **Zecharias is serving in Temple**, and his name means *God Remembers*, in Aramaic.
- o **He's serving in Ziv**, the very month *First and Second Temple Foundations were laid*, priestly course of *Abijah*, see 1Chronicles 24.
- o **Namesake Zechariah**, prophet of the OT, companion of Haggai -- interactively visited
- o **Zerubbabel**, *Mary's ancestor*, as Mary well knows;
- o **High-Priest Joshua**, is *Elizabeth's ancestor*. As Elizabeth well knows.
- o Joshua and Zerubbabel are the NAMED '**two olive trees**' of Zechariah 3 and 4. (See end of Zech 4. NOT, Moses and Elijah. Neither M or E were eligible to be King or serve in Temple; **so there is no justification** for claiming them as the Two Witnesses in Rev 11, citing Zech 3 and 4; who instead are literally 'sons of the oil', Zech 4:14 as a) ELIJAH TO COME, John the Baptist son of Aaron, Malachi 4:5-6; and CHRIST TO COME, Seed of Zerubbabel, Haggai 2:21-23.)
- o **Haggai 2:23**, is a promise to Zerubbabel that he will be the progenitor of the Branch (Zech 3 and 4), keyword 'signet ring' (which was taken away from Jeconiah, Jer 22:24ff).
- o **That Branch will be 'founded'** (born) on the anniversary of Temple Foundation Completion, 24 Chislew, Haggai 2:22.
- o Which at sundown, becomes **25 Chislew** (piggybacking the new day at sundown of the old, preceded in Genesis 1 et seq).
- o Which became, Chanukah.
- o So in **ADAR** (Luke 1:26, told to Luke's audience), Mary gets the **Annunciation** by the equidistance-punning Gavriel (Luke 1:24-26,36).
- o That equidistance pun, is how Haggai 1:1, begins. If the priests (as usual) hadn't intercalated, official first day of Adar would have been equivalent, to Purim (intercalation lapse was five days per year, unadjusted). So Mary is an Esther-type. Get the pun? In Haggai's day, Elul was sixth month of *Persian civil calendar*. But in Mary's day, **Jewish civil calendar took over**, so it's Adar (or [click here](#)): six months after Elizabeth got pregnant. ([Click here for ISBE link](#): download it! None of those links 'recalls' precedence of Noah re why the 'new year' began in fall; but Noah was likely born on what became, Passover. I get that from date spans in Gen 7 and 8, see <http://www.brainout.net/FloodChronoREVISED.pdf>. Preview [Lewis' book](#) on the Noahic 'year'.)
- o **The Annunciation uses the key phrase in Haggai 1:13, 2:4** (and elsewhere, always prophetic), **"I am with you"**. We know Gavriel means Haggai 2, as Mary is a descendant of Zerubbabel. For he's there to announce the fulfillment of God's *signet-ring promise* to SEED OF BAAL there made into SEED OF CHRIST.
- o Of course, it was to Zerubbabel that God had Zechariah say, **'not by might but by My Spirit'**, Zech 4:6. Reminding them of Solomon's prayer (1Kings 8:22-53) and likely Hannah's, 1Sam 2:9. For Mary was made pregnant by the Spirit, alone; and Elizabeth's pregnancy, though natural, was ordained by God, Luke 1.
- o **So nine months later -- six months after Zecharias speaks, get it? -- is Chanukah**, when the 'son of David' will be born (Luke 1:69).
- o So **John was born on Pentecost** (six months opposite Chanukah, in years when the priests forget to intercalate, which back then was frequently).
- o *Harvesting the Gentiles, get it?*
- o *50 years preceding the Tribulation, get it? Jubilee?*
- o Reminds you of the **57 DAYS BEFORE FLOOD BEGAN**, and **57 DAYS AFTER NOAH'S BIRTHDAY**, GOD MADE NOAH WAIT, Genesis 7 and 8. Noah as the prototype PREGANT-WITH-MANKIND guy.
- o **So Mary ends her soliloquy with Christ's 57th year**, metrically. Paul will start Ephesians 1:4's first dateline meter where Mary ends, hers. (Zecharias' speech is metered too, but I've not yet parsed it to know how.)

Zacharias Plays on Mary, Chart

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Key Words or Phrases	Mary's verses	Zecharias' verses	OT text referenced	Comments (See ZakarIrony for the <i>unsaid</i> wit applying to the situation)
magnifies	Luke 1:46	Luke 1:68, 'blessed be'	1Sam2, Hannah's prayer, Isa 9:3, 7.	Type-antitype: Samuel wasn't of Aaron, yet slept in the Holy of Holies, lol! (1 Sam 3:3.) Yet John who IS eligible to ENTER the Holy of Holies, is ordered NOT to serve or even wear priestly clothes, eat priestly food!
rejoices	Luke 1:47a	<i>implicit</i>	Hannah's prayer	Unlike Mary's, Hannah's verb for 'rejoice' is the same as later used in Isaiah 9:2's LXX (9:3 in English).
God My Savior	Luke 1:47b	Luke 1:69, 'horn of salvation'; 'house of David'	1 Sam 2:1, 10: also, Isaiah 9 .	Zecharias piggybacks on Mary's use of Hannah's prayer as a model. So both <i>interpretatively build on</i> Hannah's prayer. Note how Zecharias FIRST talks about the house of David, meaning Mary's pregnancy.
SEEING	Luke 1:48a, :48d	Luke 1:68, 78	'visit' and 'visitation' verses	'Visit' means TO LOOK UPON, Greek verb episkeptomai . PRESENT and LOOKING. Cute tie to the 'visit' of Gavriel and the 'visit' of the Holy Spirit to make her pregnant, while she was on her way to Elizabeth.
humiliation	Luke 1:48b, 52b	<i>implicit</i>	1 Sam 2:7	Click here for Mary's Note E keywords and related verses. Click here for Mary's Note F keywords, verses.
Arm, scatter, haughty, lower, thrones	Luke 1:51-52	Luke 1:71, 74 'enemies'	1 Sam 2:1-4, Isaiah 9, Haggai 2:22, Zech 9:9	Mary played on many Bible passages through the venue of Haggai 2:22 . Zecharias but cites 'enemies', 'hand' and 'hate' to rope back to her references. Hannah used the same language. Where Mary uses 'arm' to say 'accomplished (<i>epoiesen</i>) rule', in Luke 1:68 Zecharias says 'accomplished redemption'.
hungry	Luke 1:53	<i>implicit</i>	1 Sam 2:5ff, Hag 1:6-11, 2:1-19	Click here for Mary's Note E keywords and related verses. Click here for Mary's Note F keywords, verses.
mercy	Luke 1:50a, 54b	Luke 1:72, 78	same verses as Mary references	Click here for Mary's Note E keywords and related verses. Click here for Mary's Note F keywords, verses.
remember	Luke 1:54b	Luke 1:72	Psalm 90:12-17, Daniel 9's prayer, Zechariah , Haggai	Play on Zecharias' name, and on the applicability of Zechariah 3 and 4, to the <i>mothers</i> . Plays on God REPEATEDLY REMINDING Zerubbabel and Joshua, priests and people to REBUILD, Haggai 1-2, Zech 1-2.
holy	Luke 1:49b	Luke 1:72	many verses	Soundplay on 'haggai': Greek <i>hagios</i> means holy. <i>Two holy births to fulfill the holy bris/b'rith, get it?</i>
fathers, Abraham	Luke 1:55	Luke 1:72-73	= 'remember' verses, +Zech 1	Note: Zechariah also separates 'fathers' from the 'Abraham' clause, same distinction that Mary made. The covenant was made TO ABRAHAM, so <i>later Jewish infidelity, can't abrogate it</i> .
help/rescue, serve	Luke 1:54a	Luke 1:74-75	Daniel 9, Haggai 2, Zech 1-4	Zecharias' own reference to Zechariah 3's terms, is both pointed and ironic. For John would NOT be wearing priestly garments, by God's own command. And Zecharias, here accepts that rule.
fear	Luke 1:50c	Luke 1:74	same verses as Mary uses	Just search on 'fear' with 'God' in the same verse, in almost any translation you like.
prepare His Ways	<i>implicit</i>	Luke 1:76	Malachi 4:5-6, Isaiah 40:3	Literally, TO PREPARE A ROAD FOR THE COMING KING, an ancient custom. Akin to preparing a city awarded the next venue for the Olympics. Mary's use is implicit, since Zech 3 and 4 are the reasons WHY she goes to Elizabeth.
knowledge of salvation	<i>implicit</i>	Luke 1:77	1 Sam 2:3, Psalm 20, 67.	The Psalm 20 and 67 themes also apply, Zecharias adds them to Mary's roster: tie to Isaiah 9, 52:13-15.
Sunrise	<i>implicit</i>	Luke 1:78	1 Sam 2:1, play on MorningStar + Chanukah as Feast of Lights	The initial Chanukah procession was at dawn, 1 Macc 4:52ff. 'Shine' and 'horn' have same Hebrew root. Matthew plays on Greek <i>anatole</i> (sunrising) in Matt 2: <i>idou</i> , those chatty magi heralding a star (ANGEL) Jerusalem <i>couldn't</i> see, since it was in the dark! <i>idou</i> , Luke's 2's shiny angelic heralds visiting shepherds who kept sheep for the morning sacrifice!
on high	Luke 1:52b	Luke 1:78	1 Sam 2:1, 10, idea of Most High raising High, Isa52:13	Click here for Mary's Note E keywords and related verses. Click here for Mary's Note F keywords, verses. Greek <i>hupsow</i> is similarly used, in many of them.
shine, darkness, peace	<i>implicit</i>	Luke 1:79	Many, esp. Numbers 6.	Zecharias wraps to Mary's references: 1 Sam 2:9, Psalm 23, 25, 44, 85, 107; Isaiah 9:2, 42:7, 16, 49:6,9, 60:1-3.

Zecharias' Soliloquy, Luke 1:68-79

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Note: this is pasted from BibleWorks BGT for version 5, just as the Mary text. I removed punctuation, but made no other changes.

Pink parsing is for convenience, not always syntactical, follows verse break.

	<i>Cumulative</i>
68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ ¹⁴ ὅτι <u>ἐ</u> πεσκέψατο ⁶ καὶ <u>ἐ</u> ποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ ¹¹	31
69 καὶ <u>ἤ</u> γειρεν κέρας σωτηρίας ἡμῖν ¹¹	42
ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ ⁹	51
70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ¹⁵	66
ἀπ' αἰῶνος προφητῶν αὐτοῦ ⁹	75
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν ⁹	84
καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς ¹²	96
72 ποιήσαι <u>ἔ</u> λεος μετὰ τῶν πατέρων ἡμῶν ¹²	108
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ ¹³	121
73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ ¹⁰ τὸν πατέρα ἡμῶν ⁶	137
τοῦ δοῦναι ἡμῖν ⁵	142
74 ἀφόβως	
ἐκ χειρὸς ἐχθρῶν ῥυσθέντας ¹¹	153
λατρεύειν αὐτῷ ⁵	158
75 ἐν ὁσιότητι καὶ δικαιοσύνῃ <u>ἐ</u> νώπιον αὐτοῦ ¹⁷	175
πάσαις ταῖς ἡμέραις ἡμῶν ⁸	183
76 Καὶ σὺ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ· ¹⁵ προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι <u>ἰ</u> ὁδοὺς αὐτοῦ ¹⁹	217
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ¹² ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ¹⁰	239
78 διὰ σπλάγχνα <u>ἔ</u> λέους θεοῦ ἡμῶν ¹⁰ ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολή <u>ἡ</u> ἐξ ὕψους ¹⁵	264
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις ¹⁸	282
τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης ¹⁶	298

Luke 1:46-55, 'Magnificat' Meter of Time, and Metered Translation with Chanukah Chronology

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'Our' BC/AD dates can be up to 3 years off, as Dionysius cut 3 years from Augustus' reign. You can't just 'fix' it by adding 3 years to AD: the BC dates aren't evenly wrong.

46	Καὶ εἶπεν Μαριάμ ⁴	Then Mary said	Meter dates from Chanukah, 164 BC (END yr 148, 1Macc 4:52)
	Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον ¹²	"My soul magnifies (by multiplying) the Lord!	16 16 or 12^d = 152 BC, 1Macc10:1, 21
47	καὶ ἠγαλλίασεν τὸ πνεῦμά μου ⁸	In fact, my own soul rejoices	24 or 20 = 144 BC, Demetrius 1Macc11:19
	ἐπὶ τῷ θεῷ τῷ σωτῆρί μου ¹⁰	(founded) upon my God, My own Savior	18 34 or 30 = 134 BC, rise of Hyrcanus, 1Macc 13:53 +16:3ff.
48	ὅτι ἐπέβλεψεν ⁵	For He regarded	39 or 35^a = 129 BC, defeat of Antioch. VII, frees Israel
	ἐπὶ τὴν ταπεινώσιν ⁷	the humiliation	46 or 42^b = 122 BC, defeat Antioch. VIII 2 Macc1:7 frees Israel
	τῆς δούλης αὐτοῦ ⁵	OF HIS (FEMALE) SLAVE.	17 51 or 47^c = 117 BC, rise of Marius (Rome)
	ἰδοὺ γὰρ ἀπὸ τοῦ νῦν ⁷	So look at this: From now on	58 or 54^h = 110 BC, Marius allows plebes in military; Hyrcanus defeats Samaria
	μακαριοῦσίν με πᾶσαι αἱ γενεαί ⁹	all generations will count me blessed	16 67 or 63^d = 101 BC, Marius disgraced
49	ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός ¹²	For The Almighty accomplished great things for me.	79 or 75^d = 89 BC, Social War (Sulla vs. Marius)
	καὶ ἅγιον τὸ ὄνομα αὐτοῦ ⁸	Definitely: 'Holy', His Name!	20 87 or 83 = 81 BC, Sulla retires
50	καὶ τὸ ἔλεος αὐτοῦ ⁷	Even His Own great mercy,	94^f or 90^e = 74 BC, Pompey's rise to power and Spartacus
	εἰς γενεὰς καὶ γενεὰς ⁸	from and to each generation	102 or 98^e = 66 BC, Pompey in Middle East
	τοῖς φοβουμένοις αὐτόν ⁷	among those revering Him."	22 109 or 105^f = 59 BC, Caesar elected consul
51	Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ ¹⁰	"By His Arm, He exerts authority:	119^f or 115 = 49 BC, Caesar crosses Rubicon
	διεσκόρπισεν ὑπερηφάνους ⁹	He puts to flight, those of haughty mien	128 or 124 = 40 BC, Herod tetrarch (full circle to 1st '35')
	διανοία καρδίας αὐτῶν ⁹	by means of their own thinking, beliefs.	28 137 or 133^f = 31 BC, Actium, Octavian gains sole power
52	καθεῖλεν δυνάστας ἀπὸ θρόνων ¹⁰	He lowers the powerful from their thrones,	147^g or 143 = 21 BC Parthian treaty and rebuilding Temple
	καὶ ὕψωσεν ταπεινοὺς ⁷	lifts the humiliated.	17 154^g or 150 = 14 BC, Tiberius promoted, later is Caesar
53	πεινῶντας ἐνέπλησεν ἀγαθῶν ¹⁰	Those hungry, He fully fills with good things;	164^g or 160 = 4 BC, Christ Born @ Chanukah
	καὶ πλουτοῦντας ἐξαπέστειλεν κενούς ¹¹	yet those with abundance, He sends off empty.	21 175^f or 171 = 7 AD, Christ age 11/12
54	ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ ¹²	He returns to exchange for Israel His Child,	187^g or 183 = 19 AD Christ adult age 23/24
	μνησθῆναι ἑλέους ⁵	recalls great mercy:	18 192^g or 188 = 24 AD Christ nearly age 30
55	καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν ¹³	just as He testified, face-to-face with our fathers:	13 205 or 201 = 37 AD Christ Scheduled to Die
	τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ¹¹	to Abraham, even also to his Seed	216^g or 212 = 48 AD payoff on Abraham's time
	εἰς τὸν αἰῶνα ⁵	Until Forever.	16 221^g or 217^{h a} = 53 AD payoff finishes