

Mark 13 Meter

Includes CNTTS **Greek** variants [bracketed] that add sylls; **Red underlined text**=one syll (diphthong or ellision); **green is keyword**; **orange** #s=7ings; **purple**, Trinity meter. To 'Cum', add 30 to get 'our' AD.

	Syll	Cum	Diff/Comment
1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ [ἐπὶ] τοῦ ἱε ροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ. διδάσκαλέ ἴδε ποταποὶ [θῆ] λίθοι καὶ ποταπαὶ [αἰ] οἰκοδομαὶ [ου-ι-ρου]	24 19	24 43	<i>psi</i> ms has <i>apo</i> ; Mark writes 24 years to Mill start ms 565 has <i>hoi</i> and <i>hai</i> ; Beza D05 has <i>tou ierou</i> Mark reverses Matt24's meter order.
2 καὶ ὁ Ἰη σοῦς [αποκριθετε] εἶπεν αὐτῷ. [ου] βλέπεις ταῦτας τὰς μεγάλας οἰκοδομάς [ἀμὴν λέγω ὑμῖν ὅτι] οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ	8 12	51 63	many mss incl. MT, TR add <i>apokritheis</i> in some way. mss <i>theta</i> +565 add <i>ou</i> ; Beza adds <i>amen legw humein hoti</i> , which sevens in distance to the next one in Mark 1st dateline theme , same as Luke and Matt, here 63 years after Judaea became a province.
3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱε ροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν [θ] Πέτρος καὶ Ἰά κωβος καὶ Ἰω άννης καὶ Ἄνδρέας.	28 18	91 137	2nd dateline theme, 91 yrs post- 2nd Temple or Herod Rebuilding starts , plays on 91 in Matt, Luke, Paul; note 112 embedded. yrs after Caesar crossed Rubicon (parallel civil war); Beza, 565 and <i>theta</i> add <i>ho</i> fronting <i>Petros</i> . <i>Since it's 69AD and Peter just died, ho shouldn't front ONLY Petros, but all of them.</i>
4 εἰπὼν ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημείον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντᾳ	28	165	
5 ὁ δὲ Ἰη σοῦς [αποκριθετε] ἤρξατο λέγειν αὐτοῖς. βλέπετε μὴ τις ὑμᾶς πλανήσῃ.	11 10	176 186	many mss incl. MT, TR add <i>apokritheis</i> in some way
6 πολλοὶ [γὰρ] ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμί καὶ πολλοὺς πλανήσουσιν	15 16	201 217	many mss incl. MT, TR add <i>gar</i> Mary's meter in Luke, Dan9:24-27 minus 14. Diff is 98 .
7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων μὴ θροεῖσθε. δεῖ [γὰρ] γενέσθ αι ἀλλ ' οὐπω τὸ τέλος	21 10	238 248	many mss incl. MT, TR add <i>gar</i>
8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν [καὶ] ἔσονται σεισμοὶ κατὰ τόπους [καὶ] ἔσονται λιμοί. [καὶ ταραχαί] ἀρχὴ ὠδίνων ταῦτά	22 10 10 7	270 280 290 297	many mss incl. MT, TR add <i>kai</i> . Diff is 42 . many mss incl. MT, TR add <i>kai</i> and <i>kai taraxai</i> some add <i>de panta</i> fronting <i>arche</i> , move <i>tauta</i> in front of <i>de</i>
9 βλέπετε δὲ ὑμεῖς ἑαυτοῦς. παραδώσουσιν [γὰρ] ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς	22 10 28	319 329 357	many mss incl. MT, TR add <i>gar</i> mss <i>theta</i> , 565, 700 add <i>kai</i> variantly. Diff is 49 .
10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον	20	377	
11 καὶ ὅταν [ἄγ]ῶσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε [μηδε-μελετατε] τί λαλήσητέ	20 5	397 402	some mss incl. MT TR use subj.aorist for <i>agw</i> . mss incl. MT TR add these words.

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	Syll	Cum	Diff/Comment
ἀλλ' ὁ ἐὰν δοθῆ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε.	20	422	
οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες	10	432	
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον	9	441	Diff is 84, how apt.
12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον	15	456	
καὶ πατὴρ τέκνον	5	461	
καὶ ἐπαναστήσονται τέκνα	9	470	
ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.	12	482	
13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	18	500	
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	15	515	Sum =490+24.5, same pre-Church recon style.
14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως [τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου]	15	530	mss incl. MT TR use these words variantly
ἔστηκότα ὅπου οὐ δεῖ	8	538	
ὁ ἀναγινώσκων νοεῖτώ	9	547	
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη	16	563	
15 ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω [εἰς τὴν οἰκίαν]	13	576	mss incl. MT TR use last phrase variantly
μηδὲ εἰσελθάτω ἄραι τι	8	584	560+24.5, again same pre-Church recon style.
ἐκ τῆς οἰκίας αὐτοῦ	7	591	
16 καὶ ὁ εἰς τὸν ἀγρὸν [ων] μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἰμάτιον αὐτοῦ	26	617	mss incl. MT TR add <i>hwn</i> .
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	24	641	play on <i>ouai</i> sound as two sylls.
18 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος.	14	655	mss incl. MT TR use these words variantly
19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίμης	13	668	
οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἦν ἔκτισεν ὁ θεὸς	22	690	Arabs invade Spain 711.
ἕως τοῦ νῦν καὶ οὐ μὴ γένηται	10	700	Diff is 259, yikes. Battle of Tours=732
20 καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας [ἐκεῖνας] οὐκ ἂν ἐσώθη πᾶσα σὰρξ.	23	723	A few mss add <i>ekeinas</i> 1x in diff places
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας	23	746	
21 Καὶ τότε ἐὰν τις ὑμῖν εἴπῃ.	9	755	
ἴδε ὧδε ὁ χριστός [ἦ] ἴδε ἐκεῖ μὴ πιστεύετε.	16	771	some Byz mss add <i>he</i> , subst. <i>idou</i> for <i>ide</i>
22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται	16	787	
καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν [καὶ] τοὺς ἐκλεκτοὺς	25	812	many mss incl. MT, TR add <i>kai</i> . Diff is 112.
23 ὑμεῖς δὲ βλέπετε. [ἰδοῦ] προεῖρηκα ὑμῖν πάντα	14	826	some mss add <i>idou</i> , but then shouldn't have <i>Blepete</i> .
24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίμιν ἐκείνην	18	844	
ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς	22	866	
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες	15	881	
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται	15	896	Diff is 70.

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26	καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης	21 11	917 928	Ties to Matt24:30 at 974.
27	καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ] καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ	11 12 19	939 951 970	many mss incl. MT TR add <i>autou</i> here Many mss incl. MT TR also add <i>autou</i> here
28	Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα [εν αὐτῇ] γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.	14 21 13	984 1005 1018	Both Matt24:32 and Luke 21:36 are at 1050 here; words quote Matt. Matt24:31 meter+1, Luke 21 meter -1. In text, Matt24:32/Luke21:36=1071 here; Mark's text quotes Matt. Beza and some mss have <i>en autei</i> Matt24:32 is at 1082 here (w/o estin); Luke 21 ends at 1085.
29	οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενά γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις	30	1048	Matt24:33; exchanges <i>panta</i> there with <i>ginomena</i> here.
30	Ἀμήν [δε] λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται	9 21	1057 1078	Mark uniquely uses same <i>amen.de</i> in 14:9, so it's likely him here, too. 7s end clause w 13:2 1050+28. Diff is 161. Parallel=Matt 24:34. Reconciles pre- and post-Church 1050s.
31	ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται	24	1102	
32	Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ [τῆς] ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι [εἰ] ἐν οὐρανῷ οὐδὲ ὁ υἱός εἰ μὴ ὁ πατήρ	18 20	1120 1140	Diff is 42. BYZ mss incl. TR might omit <i>tes</i> , subst <i>e w/kai</i> . BYZ mss incl. MT, TR often add an extra <i>hoi</i>
33	Βλέπετέ [δὲ καὶ οὐμ] ἀγρυπνεῖτε. οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστὶν	19	1159	Some lesser mss insert <i>de, kai</i> or <i>oun</i> after <i>Blepete</i> .
34	Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν[καὶ] ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ	16 20 15	1175 1195 1210	some mss add <i>kai</i> but it's grammatically wrong.
35	γρηγορεῖτε οὖν. οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται ἢ ὄψῃ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί	23 20	1233 1253	Diff is 133.
36	μὴ ἐλθὼν ἐξαίφνης εὗρη ὑμᾶς καθεύδοντας	14	1267	
37	ὁ δὲ ὑμῖν λέγω πᾶσιν λέγῶ γρηγορεῖτε	14	1281	1050+231, aka God's reply in Dan9:24-27 aka 63+35+70+63=dateline/recon meters in Mark 1, Matt24, Luke 21, Eph1:3-14,1&2Peter, Jude. Shorthand: new 490 begins, contingently.

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Notes

Companion pieces which play on Matt24-25 text are: <http://www.brainout.net/Luke21Meter.pdf> and this <http://www.brainout.net/Mark13Meter.pdf>. They undergo revision also, but those addresses ARE the latest revisions. Discussion threads on them, are in frankforum.

Mark seems to use classical Greek pronunciation, except for Hebrew names. He also seems to write in haste, so variants insert extra *kai's*, *gar*, etc. which are in Matt24 or Luke 21, but maybe not in Mark. If he also wrote Book of Hebrews, whose outline tracks strongly to Mark's Gospel, then a more leisurely, elegant writing is there.

Mark plays on his own dateline of 24 years to Millennium (first clause) by sevening it at the end. $1281-63=168=24 \times 7$, get the puns? One week of 24-hour days like David made in 1Chron24, and we are the priests now? 63 is same dateline as Matt24 and Luke 21 use, each for different reasons; Matt24 is years-to-Mill also, and Luke21=years-from-Luke1's own dateline, repeated, as *years after Elizabeth got pregnant*. So still 30 AD in Mark: always add 30 to the syllable counts to convert to AD.

Second dateline of 91 is even more provocative, being as Jerusalem is surrounded by armies when Mark writes, Pesach 69 AD. Otho will soon kill himself, (April 16, 69, so Pesach was 12 days prior). Herod's kingship officially began 40 BC, per the Roman Senate. However he had to fight for it once in Jerusalem, so the clever use of 91 dating back to when Herod started to build his own palace and married Mariamne daughter of the high priest = the 18th year, if you count from 40BC not 37. Either way, the sarcasm is bald: *human, all you build up will not have one stone left on another..* just as the text of the story, opens. **Datelines always set text themes.**

Third dateline (unusual) is 119, but necessary, as it tags when Caesar crossed the Rubicon as Otho had just done (the latter went north). Civil war was in Rome equally at both times, as this was the *Year of the Four Emperors*, and Vespasian had just thrown his hat in, too (quietly). Exactly one year after Mark writes, Titus will begin the final takedown of the Temple for his dad Vespasian would become Emperor within 8 months after Mark writes. This is one big reason I now suspect Mark wrote Hebrews (which seems to be dated to Chanukah, a few days after Vespasian's accession).

In the Matt and Luke texts, distances *between* anaphora (*amen legw humin* and *parousia* clauses), and keywords *kurios* and *numphios*, are divisible by seven. So the highlights here might be also. Have not tested them yet. However, with the Beza early *amen legw humin* added in, we have clean sevening between both occurrences at 63 and 1078 (the latter being the same meter total as in Isaiah 53 once the ellipses are added in). So it's not dittography. It has anaphora/choral meaning, given the text:

Believe Me when I tell you that not one stone will be left upon another; this generation will see it all happen.

Yeah, Jerusalem was surrounded with one of Herod's relatives backing Titus and Vespasian's armies, when Mark writes!

Blepw distances might be used as anaphora or keywords, as Matt24 and Luke 21 SEVEN the distances between theirs (amen, parousia, huiois, kurios, numphios). The distances are doctrinally significant for the events benchmarked, and the **'middle'** of their occurrences (i.e., if a phrase is repeated 5 times, the middle is 3rd); also *if they seven it's likely that the totals between are right, so any syllable counting errors offset by the end points.*

v.2, syll 52-53

v.5, syll 177-179. Sevens at 179-53.

v.9, syll 298-300. Sevens at 298-179. **Middle**, spans 209-328 AD, like Paul does. Text describes what actually happened, too (persecution, infra-Christian).

v.23, syll 817-819. Sevens at 518 plus 299 or 300, in the start or end of the v.23 occurrence.

v.33, syll 1141-1143. Sevens at 1141-819.

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Syll Cum Diff/Comment

One of the big questions in metering is *to what extent is consistency of pronunciation* an issue. What if the writer *intends* a particular pronunciation versus another's, much like in movies an accent or manner of speaking identifies information about the speaker which is important (dialect of a hillbilly versus a foreign accent, etc)? Right now there is only partial consistency. This is especially true of ellision and Hebraisms. Matthew seems to specialize in Hebraic diphthongs, so *kurios* is always two syllables versus the usual three found in Paul, here in Mark, etc. So far, am allowing the meter to demonstrate a pattern and then deciding the pronunciation, based on that. So it's subjective.

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Notes from the Matt24-25 pdf, which Mark13 plays on

Remember, add 30 to the cum Totals, to convert to 'our' AD

Anaphora worksheet to test efficacy of anaphora distancing (totals should seven or three, if syllable counts are likely right): <http://www.brainout.net/AmenAnaphoraR.xls>
This doc (editable): <http://www.brainout.net/Matt24-25ParsedR6.doc> (Blue highlights show R5 updates. Bibleworks fonts for Greek, download: <http://www.bibleworks.com/fonts.html>). Greek is pasted from Bibleworks 9's BGT, including relevant CNTTS variants. **PDF:** <http://www.brainout.net/Matt24-25ParsedR6.pdf> (pdf is a version; it will *not* be updated.)

The following meters which are sevened, have doctrinal values derived from the Old Testament which interact with the text (as cross-reference, elucidator, dateline, or verifier of syllable counts), and reflect Bible's doctrine on [how God orchestrates Time](#). (Master Meter list is [LukeDatelineMeters.pdf](#).) Meters are usually combined from the list below:

7 means *promise* and *Tribulation-quality* (much suffering to grow).

14 means *double trouble*.

21 means *number of years Jacob indentured himself with Laban*, so comes to mean *growth under often unfair authority*.

28 means 21+7.

35 means *God's Vote*, waiting for man's vote (total equals 70, so it's something of a pun). [Isaiah 53](#) used the meter this way, to 'package' his matching paragraphs to [Psalm 90](#).

42 means *double growth*, 21x2.

49 means *Diaspora, missed sabbatical years*; Daniel prays at the start of 49th year 1st Temple Down ([per his meter](#)), for its restoration. So comes to mean severe apostasy.

56 means the 49 + extra 7 years *due on* that added 49 which also got missed. Comes to mean *Danger of Vote Short*. Thus Tribulation is a hanging chad, 69 sevens in Daniel 9:26; the missed time *couldn't be made up until Messiah came*, and He was scheduled to die age 40, 1000 years after David died. But He died 7 years early, which this Matthew 24-25 meter, stresses. **The Chapter(s) is a type of dying blessing, much like Genesis 49 was from Jacob** (where the blessor foretells the future). Like Isaac had done (when he thought he was dying, but didn't) to Jacob and Esau (Gen27:19ff).

63 means *Vote Short*, the missing 7 wasn't/won't be made up. Pointed here in Matt24; His due-7 *will be spent taking down the Temple*, 33-40 years after He dies.

70 means *Voting Period*, 490+70+490=1000+50 to HARVEST THE GENTILES, with the 70 'paying' for the 50 (hence the severe requirement for sabbatical years). Jacob spent 70 years after returning to the Land, before entering Egypt. The math of the 70 'paying' for the 50, is in <http://www.brainout.net/TenWaysThisTimelineDiffers.doc> page 15.

77 means *David's Age at Death* (idea of completing God's purpose for one's life). 1Kings 6:1 in context from 2:39 and 1Chron22 tells you that, but scholars use Josephus. [Isaiah 53 uses the 77](#) in his meter, since its theme is *First David to Last David*.

84 means *God's Decree* given but not yet completed, first used by Moses in [Psalm 90:4](#). Isaiah splits the 84 into 42's to begin and end his Chapter 53.

91 means Lord's 91st year, when the *Tribulation was supposed to start*, pre-Church.

98 means Lord's 98th year, when the *Tribulation was supposed to end and the Mill begin*, pre-Church. Shorthand for Millennium.

105 means 98+7, balance to Jacob's birth 2106 from Adam's Fall (Lord was initially supposed to be born 2000 years later), so it's a *balance to Jacob*.

126 means 70+56, *Doom Time*, which Isaiah 53 used equidistantly: he wrote 126 years before 1st Temple would go down, and it would go down with 126 yrs left on its 490-yr time grant, hence Daniel 9:26 re-credits that lost time (49+70+reimburse the 364 Temple Standing Years = the 69 weeks in Daniel 9:26, with 7 left on the 126 for Dan 9:27).

308 means *Noah's time in Ark from entry to his 601st birthday*. Details are at <http://www.vimeo.com/channels/noahicfloodprecedence>.

364 means *Noah's time in Ark* and **1st Temple standing time**.

430 means *time Israel was in Egypt*, Exodus 12:40-41 (390 in slavery +10 slavery years for Joseph, so first 40 years in Egypt were nice).

434 means 364+70.

490 means *Time Grant to someone supermaturing within a historical 490* (else Time ends for the world), starting with Adam's Fall.

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560 means 490+70: not only did someone supermature, but at least one person voted to learn God *during the 70* (Noah, Moses, see <http://www.brainout.net/GeneYrs.xls>).

1050 means 490+70+490, the *basic civilization unit*, which is also 1000+50. Two each were promised, first to non-Jews (Adam until Abram), then Jews (Abraham in 2046 supermatured, through the death of Christ, originally scheduled for 4146, but truncated to 4143, the earlier rule of 1000 years after David's death; He actually dies two months after speaking here, in 4136 from Adam's fall, rounded to 4137 in the meter counts using the civil year, which began just over 6 months prior). Talmud Sanhedrin 97-99 is a garbled version of this provision (or shorthand, excluding the extra 50's). Here, Matthew 24-25 is likely the source of the *Messiah 2000*, since the OT scheduled Mill to begin at 4200 (Psalm 90's meter). Here, Christ extends the timeline longer than the OT did. (So Book of Enoch is likely also a garbled version of Matt24-25, so is not by the 'Enoch' in the OT.)

[Luke 21 dateline meter](#) plays on **28** (writing 28 years after Christ died, 35 years till pre-Church Mill) and **63 (=28+35)**, since Christ spoke Matt24/25 and Luke21 **63** years before the pre-Church Mill (excluding the year He spoke). Luke and Paul play on **70**, here as **63+7**. Luke ends his **1085** meter (**1050+35**) with a differential of **70 then 77**, *reversing the differential* here at the end of Matt25. So it's intentional.

Matt24-25 anaphora parse as separate clauses; seems like *hoti*, when present, ends the clause; *hoti* introduces content, bullet point to be made, as in legal English 'that:'

- First occurrence of **ἀμὴν λέγω ὑμῖν** is not counted. The anaphora count begins after it ends. Its 'map' is the <http://www.brainout.net/AmenAnaphora.xls> .
- 2nd or 'middle' anaphora is 'roped', the count beginning at its own beginning, and ending at the end of the 'end' of the last anaphora.
- Here, the 'middle' is at 1540=1570AD, *the beginning of the English Reformation*. The 'roping' is an overlap of 430 syllables=years starting at 1110, and corresponds to the years Israel was in Egypt, Exodus 12:40-41. So an 'exodus' (of Bible, faith, freedom) seems depicted at the 1570 AD mark, which is the end of the third 490 after Christ's death, and is the *second* 70-year voting period (joining the two 490's in a 1050). You can see this in <http://www.brainout.net/GeneYrs.xls> . The 'map' overlap at 2006 (2036 AD), implies that *Bible Freedom* will be soon ending. Or something else spiritually bad.

This seems to be the chapter from which Paul draws his own anaphoric structure for Ephesians 1:3-14, which is also on the FREEING OF THE BIBLE, the *epainon* anaphora from syllables = AD years 133-434, explained on pages 128ff of <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf>, OR (if you have Bibleworks fonts, available at <http://www.bibleworks.com/fonts.html>), <http://www.brainout.net/Ephesians1REPARSED.htm#epainonTBSum> . Paul uses the same roping style as here in Matthew, though Paul's *epainon* anaphora only occurs three times. Paul's middle is 320-334 (syll=AD year), centering on Constantine, precursor of the Rev17 harlot POLITICAL CHURCHINANITY.

Here in Matthew, the phrase **ἀμὴν λέγω ὑμῖν** anaphora occurs three times per chapter. Syllable/year counts *between* these phrases, are in Trinity or sevening meter. Seven means *promise*, and three stresses the *AGREEMENT* of Trinity on whatever is tri-metered (idea of Them watching it, protecting, etc).

If you subtract 63 (ending first use of **ἀμὴν λέγω ὑμῖν** in Matt24:2) from the 1540 count in Matt24:47, result is you get 1477=211 sevens. Notice therefore the **overlap** 'in the middle', from **1110 to 1540 (1140-1570AD)**. That period of then-future history is stressed as a *turning point*, so you know *what* the Lord is mapping in this timeline: BIBLE INTEREST causing history for the better (orange differentials under 105), OR WORSE (no orange or only rare orange, so only few individuals are growing). It serves to explain why the Rapture *doesn't* happen; with the text serving, as well as the 'normal' meaning, *to satirically comment on the history of Church apostasy worldwide, that year*. **For example, our '2016' = 1986** (convert to AD by adding 30 to the syllable count). What's that syllable? Matt 25:11, foolish virgins clamor *Lord Lord let us in!*