

## Luke's Dateline Meter

<sup>BGT</sup> Luke 1:1 ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι δ<sup>19</sup>  
 περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,<sup>16</sup>

35

The 35 tags Mary's dateline meter in the Magnificat, and tags to a similar theme, 'temple robbing' and 'usurpation' like Chanukah; yet, with specific reference to 19AD, which is syllable 183 in Mary's and Zecharias' meters. See both, in the last two pages of <http://www.brainout.net/MagnificatMeterDraft2.pdf> . When you see those meters, you are struck with the wry commentary on how the 19AD expulsion of the Jews ends up a trend of history, precisely because the unbelieving Jews will ignore those meters. Thus Luke sets up his theme, and the meters end up forming a secondary basis for his Gospel Outline, thus accounting for the unique parts of Luke's material. Primary, is to surgically wrap around Matthew, with reference to the Prophecy for the Gentiles. Jewish persecution is part of that prophecy, Leviticus 26 and Deut 28, and in both directions (Jews persecuting as well as being persecuted), hence 'all our days': text of Luke 1:75, Zecharias' meter ending at 183; for as Mary's same meter marker noted, an EXCHANGE was being made.. in the wrong direction, Romans 2. Didn't have to be that way.

For the importance of 19AD, these external links will be helpful, especially the University of Cork link:

Expulsion of the Jews from Rome in 19AD, Classical Philology 1919 page 365  
<http://books.google.com/books?id=vJINAAAAIAAJ&pg=PA365#v=onepage&q=Expulsion&f=true>

Jewish Encyclopedia on the Expulsion, <http://www.jewishencyclopedia.com/articles/12816-rome#anchor2>

Ireland College of Cork on the Expulsion, <http://cora.ucc.ie/handle/10468/39>

So at first blush, a 35-year 'peg' backwards to 19AD makes little sense, as Tiberius' expulsion of the Jews was a small incident that even might have been conflated, by the writers reporting it. Yet you'll see Luke follow it in Acts 6:9; when you review the University of Cork paper, you'll know why Luke's mention of Libya is important to examine. Then, Luke showing how Paul reverses himself, by the end of Acts. The Acts followup usage implies that *this* metered preamble, was written as a finishing touch on the Gospel; that this Gospel, was meant to go out at the same time as Ephesians, which is datelined AD56 (see <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf> or <http://www.brainout.net/Ephesians1REPARSED.doc> or .htm ; you'll need BibleWorks fonts, freely downloadable from <http://www.bibleworks.com/fonts.html> ).

So now we see WHY the Gospel is written: the formal deponitional language in the preamble, is very like a presentation to a court official; timing of dissemination, is due to Paul's suddenly being in jail.

So these datelines further imply that Bible authors didn't write all their material in one 'go,' but in sections; then let the material sit, pending further direction from the Holy Spirit re when/what to write and disseminate.

The second important thing about this 35 meter, is the 35x7 test: 245 years prior, 187-189 BC, depending on whether you use 'our' BC/AD or some version of the Roman AUC system, Seleucus III, who had been robbing temples, was slain by one of his own; then, his chief underling Heliodorus used that as a pretext to seize power and put Philopater on the throne, only to be later unseated by the ruler who'd be responsible for the later Chanukah, Antiochus IV. See <http://www.brainout.net/Dan11Map.pdf> , which is a scan of my handwritten notes on my pastor's sequential explanation of Daniel 11. (Sorry for the bad handwriting.) Mary's 35 and 42 meters chart out Daniel 11, verse by verse; so it's poignant and appropriate, that the robbing-temple usurpation theme leading up to Chanukah, should be benchmarked at its birth here, by Luke.

Chanukah is all about usurpation: first of the priesthood and then of the kingship, by the Maccabees colluding with the Greek usurpers (starting with Demetrius), away from the God-appointed tribes (Aaron and Judah). Mary traced that out, too. So again, Luke's theme is consistently based on Mary's, which is based on Daniel 7 and 11, which cover Chanukah I and II, respectively.

<sup>2</sup> καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται<sup>20</sup>  
 γεινόμενοι τοῦ λόγου,<sup>7</sup>

27

62

<sup>3</sup> ἔδοξε κάμοι παρηκολουθηκότι<sup>12</sup>  
 ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,<sup>14</sup>  
 κράτιστε Θεόφιλε,<sup>7</sup>

33

95

<sup>4</sup> Ἰνα ἐπιγνώσῃ περὶ ᾧ κατηχήθης<sup>10</sup> λόγων τὴν ἀσφάλειαν.<sup>7</sup>

17

112

Luke's 112, and the 35-112 differential, tell you his Gospel keys off Magnificat and Zecharias' speeches; as you read the text, you smile at how well Luke threaded in, their meanings. James thus ends his dateline meter with 112 also, and it also prophetically denotes the same event as Zecharias' ending meter: Bar Kochba. Paul, of course, had benchmarked the entire timeline of the same event in his meter, verse 6; so also plays on Zecharias. For the Greek reader to see that

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tie, Luke's Gospel would have to come out at the same time, or already be disseminated. For as shown in the videos, Zecharias' ending meter is flipside, of Mary's. She stopped at 40 years prior to the Millennium; Zecharias, six months later, takes the meter to 40 years after the Millennium. Of course, if the Millennium wouldn't occur, then the same words for the same time period, have a satirical meaning; since if no Millennium, then Messiah had been rejected. Which, by the time Luke writes, already happened. For by the time Luke writes, everyone long knew Mary and Zecharias' speeches, by heart. So when Luke writes, he updates their meaning, by his meter. Which, James understood and endorsed, when copying that meter. It's clear now, that James writes a kind of 'cover letter' to underscore or remind readers, of the Divine validity of Luke and Paul's writ (Gospel and Ephesians, respectively).

**Proof:** Zecharias, a Jewish Priest, one of the few valid ones serving, crafts a classic Jewish timeline up to 40 years after the Millennium. That would be **134AD, Bar Kochba**. So in Luke's dateline, 112+19 is **132 AD, WHEN THE REBELLION WOULD BEGIN**. In James meter, 112+30 is **142 AD: rebellion long over, a pig temple 'robbing' the space the Temple usurper Herod, spent 18BC - 63AD, rebuilding**.

Luke also sagely crafts his own genealogy of Christ (through Mary), by clever reference to Isaiah 52:13-15, **77 syllables=years**, David's age at death; which is also, the difference from **112-35**, versus Matthew's choosing Isa52:13-14, **42** syllables for his genealogy. And Luke's **77** means? Last David aka CHRIST MISSED, so REBELLION AND USURPATION birthed instead, **70x7**, Church As Time Bridge Due To Israel's Abdication; so the **77** of History Can Still Return As Promised, to Redeem Her. THE **77TH** SON FROM ADAM MISSED, the PROMISE AND CULMINATION OF HISTORY MISSED (70x7=490), so RAZING HISTORY BEGINS instead. All this thematic and doctrinal presaging of Luke's book in the preamble, just as in a Greek play. For a proper Greek play first had a narrator come on stage and via preamble, tell you the plot. So, Luke plays the classic narrator.

Paul of course plays on Luke's meter, which played on Mary's and Zecharias' meter.. as does James. James dates from his Brother's death after sub-benchmarking two Herod usurpers at beginning and end. Differential thus in James meter is **84** – playing on Psalm 90:1-4's meter, showing **GOD'S WILL BE DONE**. For when the Gospel time was finished, the hanging-chad extra SEVEN in Daniel 9:26, belonging TO Messiah, *didn't play*. He was killed seven years early, at the beginning of the 69th week. So that extra seven, would have to play during the next 40 years, at the end of which THE TEMPLE WOULD GO DOWN. So Luke couldn't use the **84**, since the Gospel has to end at Messiah's death. But James could, to continue THE REST OF THE STORY of Zecharias' meter.

Is it any wonder, that 1 Peter's dateline meter 10 years later, tags 18BC to tie to James, and thus show the continuity of dateline meter theme? Do you notice how all these writers actively play on each others' meters? How is it we in Christendom have never counted the syllables for 2000 years, though we all know the text was orally memorized? Okay, so let's beat ourselves up for 90 seconds and then get cracking. For clearly, every Bible book has much more treasured proof-of-Divine Authenticity, than we knew!