

Matthew 24-25 parsed as one chapter

Red underlined text is pronounced as one syllable (diphthong or ellision); **green is anaphora**; **orange** #s are sevenings; **purple**, Trinity meter. To 'Cum', add 30 to get 'our' AD.

	Syll.	Cum	Diff
24:1 Καὶ ἐξεληθὼν ὁ Ἰη σοῦς ἀπὸ τοῦ ἱε ροῦ ἐπορεύετό καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενος αὐτῷ τὰς οἰκοδομὰς τοῦ ἱε ροῦ	16	16	
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς. (<==1st Jewish-Roman War, aftermath marked by ἀποκριθεὶς) οὐ βλέπετε ταῦτα πάντα ἀμὴν λέγω ὑμῖν οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται	24	40	Temple falls 40 years after Christ talks.
3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες. εἰπὲ ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας (<== keyword theme map for Chapters 24-25) καὶ συντελείας τοῦ αἰῶνος	9	49	1st dateline, Christ talks 49 yrs post-Temple rebuild.
4 Καὶ ἀποκριθεὶς ὁ Ἰη σοῦς εἶπεν αὐτοῖς. βλέπετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ χριστός καὶ πολλοὺς πλανήσουσιν	8	57	He should have died 7 yrs later.
5 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε μὴ θροεῖσθε. δεῖ γὰρ γενέσθαι ἀλλ' οὐπω ἐστὶν τὸ τέλος	6	63	14; 2nd dateline, again 30AD, 63 yrs pre-Mill.
6 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.	21	84	Kitos War will be to protest, no Temple.
7 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου	16	100	Luke 21 maps this.
8 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους.	16	116	
9 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς.	10	126	42
10 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν	12	138	parousias=Antonine plague.
11 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	9	147	21
12 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλη τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἔξει τὸ τέλος	12	159	Commodus starts @ ἀποκριθεὶς
13 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δαυὶδ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ ὁ ἀναγινώσκων νοεῖτώ	10	169	Liars Tertulian, Irenaeus, Origen start here.
	15	184	
	10	194	
	7	201	
	17	218	'Crisis of 3rd Century' starts @μελλήσετε's end.
	7	225	
	13	238	91; Christians apostate; Carus & Diocletian rise.
	12	250	
	11	261	Diocletian formally Emperor in 285.
	13	274	End clause starts Diocletian persecution.
	9	283	Rise Constantine; Edict of Milan=313AD
	12	295	End clause=Council of Nicaea, start 'New Rome'
	8	303	Exodus to New Rome & it's dedicated.
	21	324	Constantine dies @mis, which his sons 'do'.
	11	335	Civil wars over what 'God' means.
	9	344	Laws persecuting Xtians, Jews, pagans multiply.
	8	352	Laws persecuting, multiply more.
	20	372	Catholicism becomes monopoly.
	24	396	..sack of Rome, Augustine & Jerome's books.
	15	411	Eph1:14 ends @'ὑπο', double ransom both Romes.
	26	437	
	18	455	217 Fall Rome is mid-ethneisin
	15	470	
	20	490	35; 1st attempt to build temple to MARY atop HoH..
	9	499	

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	Syll.	Cum	Diff
16 τότε οἱ ἐν τῇ Ἰουδαία φευγέτωσαν εἰς τὰ ὄρη	16	515	Big heat-up in Byz-Persian wars during this period.
17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ	7 15	522 537	Same warning cuz conflict remains never again safe to be in Jerusalem.
18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἰμάτι <u>ον</u> αὐτοῦ	23	560	70; end of voting period (1050+490+70)
19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	10 14	570 584	
20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω	24	608	1st Muslim invasion of Jeru at end.
21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου	10 11	618 629	Muslims retain control, BAD TIME.
ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται	9	638	
22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ. διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι	24 20	662 682	Muslims overrun Spain.
23 Τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός ἢ· ὧδέ μὴ πιστεύσητε·	24	706	Battle of Tours is mid- πιστεύσητε.
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανησαί εἰ δυνατόν καὶ τοὺς ἐκλεκτοὺς	30 14	736 750	
25 ἰδοὺ προεῖρηκα ὑμῖν	8	758	
26 ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶν μὴ ἐξέλθητε. ἰδοὺ ἐν τοῖς ταμείοις μὴ πιστεύσητε·	8 14 13	766 780 793	Charlemagne crowned just after τῇ
27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου .	16	833	Moravians, Cyril et Methodius; 273 = 91 x 3
28 ὅπου ἐὰν ᾦ τὸ πτώμα ἐκεῖ συναχθήσονται οἱ ἄετοί	18	851	
29 Εὐθὺς ἕως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	24 13 13 14	875 888 901 915	42; Heb hashemesh=3 sylls in Greek, too.
30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.	22 13 24 11	937 950 974 985	
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλῃς καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἕως ἄκρων αὐτῶν	19 21 11	1004 1025 1036	231; Norman invasion at end frees Bible up.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν. ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκ <u>ρύψ</u> γινώσκετε ὅτι ἐγγὺς τὸ θέρος·	14 21 11	1050 1071 1082	Muslims overrun Jeru, impetus for Crusades. Latins defeat Muslims, take over Jeru. This might need 3 more sylls.

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33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα ταῦτα γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις	28	1110	-63 (last ἀμὴν λέγω ὑμῖν =1047/3=349
34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται	8 20	1118 1138	Lombards war, Bernardo becomes 1st Cistercian Pope
35 ὁ οὐρανός καὶ ἡ γῆ παρελευθεύονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν	22	1160	
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός εἰ μὴ ὁ πατήρ μόνος	17 10 12	1177 1187 1199	Latins sack Byzantium, many mss released.
37 Ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου	10 16	1209 1225	154=77x2 Impact of Paris Bibles
38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκεῖνας ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες [καὶ] γαμοῦντες καὶ γαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν	9 10 13 16	1234 1244 1257 1273	Vaticanus&Bezae have ἐκεῖνας (Bible desire shrinks when 1260 not 'met'.) Sinaiticus&Bezae have kai
39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλισμὸς καὶ ἤρην ἅπαντας οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου	19 17	1292 1309	84, Decree (kai is emphatic)
40 τότε δύο ἕσονται ἐν τῷ ἀγρῷ εἷς παραλαμβάνεται καὶ εἷς ἀφίεται.	23	1332	Black Plague, intermittent from 1348 onward.
41 δύο ἀλήθουσαι ἐν τῷ μύλῳ μία παραλαμβάνεται καὶ μία ἀφίεται	24	1356	
42 Γρηγορεῖτε οὖν ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται	24	1380	@ho kurios, Wycliffe and Huss.
43 Ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτῃς ἔρχεται	8 22	1388 1410	
ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ	23	1433	1453 Gutenberg+Constantinople end of εἴασεν
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοί ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	32	1465	
45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ	31 11	1496 1507	@ho kurios, Zwingli, Erasmus, Luther. Tyndale added.
46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθῶν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα.	25	1532	-1118 (last ἀμὴν λέγω ὑμῖν =414/3=138 @ho kurios, Knox/Calvin.
47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν	8 17	1540 1557	161; Start voting period, 490+1050=1540 Start of English Reformation.
48 ἐὰν δὲ εἶπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος	26	1583	
49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ ἐσθίῃ δὲ καὶ πίνη μετὰ τῶν μεθυόντων	24	1607	Time off kilter; 560+1050=1610
50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἧ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἧ οὐ γινώσκει	29	1636	@ho kurios=1640, Charles I tries to usurp Bible in England.
51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	23 14	1659 1673	77 good growth under pressure. =1050+560+63, balances to Mill w/o Church.

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25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις	22	1695	
αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου	24	1719	War of Austrian success; who's husbands' HRE!
2 πέντε δὲ ἕξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοὶ	15	1734	Seven Years' war
3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον	24	1758	LOL foolish EU lost US in 1787?
4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν	25	1783	1789-1812 AD
5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταζαν πᾶσαι καὶ ἐκάθευδον	19	1802	Starts mss finds thru 1900 AD & Joseph Smith.
6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος ἐξέρχεται εἰς ἀπάντησιν αὐτοῦ	24	1826	Tisch pubs Aleph find, Smith goes pub, too.
7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν	26	1852	US Civil war starts at πᾶσαι, yikes.
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν	21	1873	
ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται	11	1884	(WWI starts at end of σβέννυνται)
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέσει ἡμῖν καὶ ὑμῖν·	26	1910	(WWI marked by ἀπεκρίθησαν)
πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς	19	1929	(WWII marked by πορεύεσθε)
10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος	17	1946	273 = 91x3. Aleph, US church winter of discontent.
καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα	22	1968	
11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε ἄνοιξον ἡμῖν	25	1993	2017 AD starts @2nd κόριε
12 ὁ δὲ ἀποκριθεὶς εἶπεν· (Has to be public and bad)	7	2000	-1532 (last ἄμην λέγω ὑμῖν =468/3=156)
ἄμην λέγω ὑμῖν	6	2006	-1532 (last ἄμην λέγω ὑμῖν =474/3=158)
οὐκ οἶδα ὑμᾶς	5	2011	
13 γρηγορεῖτε οὖν ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν	20	2031	
14 Ὡσπερ γὰρ ἄνθρωπος ἀποδηῶν ἐκάλεσεν τοὺς ἰδίους δούλους	20	2051	105 growth goal met, but late.
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ	13	2064	
15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντά ᾧ δὲ δύο ᾧ δὲ ἓν	18	2082	
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμίν καὶ ἀπεδήμησεν	18	2100	49 Diaspora or Temple rebuilding?
16 εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·	30	2130	
17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο	15	2145	
18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρυξεν γῆν καὶ ἐκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ	26	2171	Fixed in version 6.
19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν	28	2199	
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων·	26	2225	
κύριε πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα	25	2250	
21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ δοῦλε ἀγαθὲ καὶ πιστὲ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω·	35	2285	
εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου	11	2296	196 probably 70+126.
22 προσελθὼν [ἰδὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε δύο τάλαντά μοι παρέδωκας·	25	2321	de or kai but not both.
ἴδε ἄλλα δύο τάλαντα ἐκέρδησα	13	2334	
23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ δοῦλε ἀγαθὲ καὶ πιστὲ ἐπὶ ὀλίγα ἦς πιστός ἐπὶ πολλῶν σε καταστήσω·	35	2369	
εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου	11	2380	84 Divine Decree unfinished.

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24 προσελθὼν δὲ [καὶ] ὁ ἐν τάλαντον εἰληφὼς εἶπεν. κ ύρι <u>έ</u> ἔγνωσεν σε ὅτι σκληρὸς εἶ ἄνθρωπος θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισαί	15	2395	de or kai but not both.
25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σὸν	13	2408	Why 28 here? Others grew due to this 1/3?
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρὲ ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισαί	21	2429	So now the sum is 49, dual-entendre.
27 ἔδει σε οὖν βαλεῖν τὴ ἀργυρίᾳ μου τοῖς τραπεζίταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ	24	2453	
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.	23	2476	(Has to be public and bad)
29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ	25	2501	
30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκ εἶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	16	2517	
31 Ὅταν δε ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ	17	2534	
32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων	24	2558	
33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων	18	2576	
34 τότε ἔρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ. δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου	14	2590	=2100+490, starts voting period. Diff is 161.
35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν ἐδίγησα καὶ ἐποτίσατέ μέ ξένος ἤμην καὶ συνηγάγετέ με	3	2593	use Bible or lose it.
36 γυμνὸς καὶ περι ε βάλατέ μέ ἡσθένησα καὶ ἐπεσκεψασθέ μέ ἐν φυλακῇ ἤμην καὶ ἤλθατε πρὸς μέ	20	2613	
37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· (Has to be public, but bad?) κύριέ ποτε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμέν ἢ διψῶντα καὶ ἐποτίσαμεν	14	2627	
38 ποτε δὲ σε εἶδομεν ξένον καὶ συνηγάγομέν ἢ γυμνὸν καὶ περι ε βάλομεν	17	2644	
39 ποτε δὲ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σέ	23	2667	End of voting period, 2100+560.
40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· (Has to be public, but bad?) ἀμὴν λέγω ὑμῖν ἐφ' ὅσον ἐ ποι <u>ή</u> σατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων ἐμοὶ ἐ ποι <u>ή</u> σατε	27	2694	
41 τότε ἔρεῖ καὶ τοῖς ἐξ εὐωνύμων . πορ ε <u>ύ</u> σθε ἀπ' ἐμοῦ [θῆ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνι ον	19	2713	
42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίγησα καὶ οὐκ ἐποτίσατέ μέ	22	2735	
	14	2749	
	12	2761	
	26	2787	
	35	2822	
	32	2854	
	16	2870	203, same meter as Isa53:4's Temple Down?
	10	2880	
	15	2895	
	23	2918	
	21	2939	
	14	2953	see AmenAnaphoraR.xls for details.
	6	2959	-2000 (last ἀμὴν λέγω ὑμῖν =959/7=137
	27	2986	
	9	2995	
	18	3013	
	18	3031	161 = 70+91
	26	3057	

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Red underlined text is pronounced as one syllable (diphthong or ellision); **green is anaphora**; **orange #s** are sevenings; **purple**, Trinity meter. To 'Cum', add 30 to get 'our' AD.

	Syll.	Cum	Diff
43 ξένος ἤμην καὶ οὐ συνηγάγετέ μέ γυμνός καὶ οὐ περι <u>ε</u> βάλατέ μέ ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκεύασθέ μέ	22	3079	
44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες. (Has to be public and bad) κύριε πότε σε εἶ δομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοῖ	13	3108	77 David's age at death, in Isa52:15.
45 τότε ἀποκριθήσεται αὐτοῖς λέγων. (Has to be public and bad) ἀμὴν λέγω ὑμῖν ἐφ' ὅσον οὐκ ἐ <u>ποιή</u> σατε ἐνὶ τούτων τῶν ἐλαχίστων οὐδὲ ἐ μοὶ ἐ <u>ποιή</u> σατε	29	3137	Time out of kilter; s/b 3150.
46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰών <u>ι</u> ον οἱ δὲ δίκαιοι εἰς ζωὴν αἰών <u>ι</u> ον	11	3157	49 -2953 (last ἀμὴν λέγω ὑμῖν =204/3=68)
	6	3163	-2953 (last ἀμὴν λέγω ὑμῖν =210/7=30)
	3	3166	
	14	3180	
	7	3187	
	26	3213	= 3150+63

Notes

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

This doc (editable): <http://www.brainout.net/Matt24-25ParsedR6.doc> (Green highlights show R6 variant/meter updates. Blue, R5. 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)

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>

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 blessing 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*.

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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. So means 'season', which Paul uses in Eph1:3-14 meter.

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.

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

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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!*