

## 2 Corinthians 1:1-3 Dateline Meter

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Latest master summary of Bible dateline meters, with links to all the related docs and videos: <http://www.brainout.net/LukeDatelineMeters.pdf>

**Infra-doc Links** xxx xxx xxxx xxxx xxxx xxxx xxxx xxxx xxxx

CNTTS apparatus in Bibleworks 9; v. 4's extra **tei** is only in 'psi', #044 Aland Categ III *Athous Lavrensis*, but matches Paul's repeating style and its parallel in prior clause, so is counted. V. 5's extra (emphatic?) **kai**, though in nine witnesses including Cat I #33, seems to throw the meter off, so is excluded.

	<i>Syllable Count</i>	<i>Cumulative</i>
1 Παῦλος ἀπόστολος Χριστοῦ <b>Ἰησοῦ</b>	<b>10</b>	<b>10</b>
διὰ θελήματος θεοῦ	<b>8</b>	<b>18</b>
καὶ Τιμόθεος ὁ ἀδελφὸς	<b>9</b>	<b>27</b>
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ	<b>15</b>	<b>42</b>
σὺν τοῖς ἀγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ,	<b>17</b>	<b>59</b>
2 χάρις ὑμῖν <b>καὶ εἰρήνη</b> ἀπὸ θεοῦ πατρὸς ἡμῶν	<b>15</b>	<b>74</b>
καὶ κυρίου <b>Ἰησοῦ</b> Χριστοῦ.	<b>7</b>	<b>81</b>
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ	<b>10</b>	<b>91</b>
τοῦ κυρίου ἡμῶν <b>Ἰησοῦ</b> Χριστοῦ,	<b>10</b>	<b>101</b>
ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσε <b>ως</b> ,	<b>16</b>	<b>117</b>
4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν	<b>16</b>	<b>133</b>
εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ <b>τῇ</b> θλίψει	<b>18</b>	<b>151</b>
διὰ τῆς παρακλήσε <b>ως</b> ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.	<b>21</b>	<b>172</b>
5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,	<b>19</b>	<b>191</b>
οὕτως <b>καὶ</b> διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.	<b>19</b>	<b>210</b>

### Meter Import

Paul piggybacks on his 1 Cor formula. It's now **well after March 4162 From Adam's Fall (FAF), aka AD 56, because**

- o the **28 (10+18)** have passed (1<sup>st</sup> dateline of 1 Cor was **28** years after the Lord started His Ministry, aka the **15<sup>th</sup> year of Tiberius** (counting his co-regency from the start of AD 13). So it's the
- o **27<sup>th</sup>** year until the **payback** period on **Abraham's too-early maturation** completes (4136 start = 4135 end + 54 = 4189 - 27 = 4162; 1<sup>st</sup> dateline over a year prior, used 28 not 27, but same formula).
- o **42** years since Augustus died. ('Play again on Mary benchmarking Tiberius coming into his own, 4162 -42 = 4120 -4106 = AD 14.)
- o **42<sup>nd</sup>** year until the Lord is age 100. Maybe that's a flipside irony: in the year Paul writes, Tiberius would have been 100 years old, having died in the very year the Lord was to die under the Davidic schedule, just after *ides*, as did his legal grandfather Julius Caesar.
- o 4162.75 - (**42<sup>nd</sup>** /2) = **4142**, when per the Davidic deadline He should have died (end of prior year, since the schedule was to die **two weeks after the vernal equinox start 4143, since that's Passover, per Exodus 12**). **Means he probably writes just before the autumnal equinox will change the year to 4163; else the 42<sup>nd</sup> split wouldn't resonate.** Change from 12 to 10, and from **72** to **74**, are added alerts to this timespan (as you can't split a syllable).
- o 4162 + (**42<sup>nd</sup>** /2) = 4183 = 80<sup>th</sup> year of His (actual) Birth per Davidic deadline, playing on 1Kings 6:1; 77<sup>th</sup> per Abrahamic (= 'our' AD), irony playing on Isaiah 52:13-15; 50<sup>th</sup> after His Ministry *START*; 47<sup>th</sup> from His Death, which year *should have been* His Ministry *START* per Abrahamic (same 4136), as He was to live **7 more years**; so, 40<sup>th</sup> per Davidic for His Death, 37<sup>th</sup> per Abrahamic (2046+2100 to finish Jewish Time). Paul seemingly picks *this* dateline, to show equidistance and switching fiscals display how *GOD RECONCILES TIME*.
- o Verse 3 seems to set *basis* for Ephesians' 10-10 marching *cadence* that 1Peter interleaves: Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν **Ἰησοῦ** Χριστοῦ, slowing *kuriou* into 3 syllables. Paul uses *kuriou* both as 2 and 3 syllables, to state doctrine (v.2's two syllables make a **7** clause, stress Perfection; here, *kuriou* = three syllables to stress Equality with Father). Big surprise.
- o But of course when Paul writes, The Lord's now **59**.
- o **91** years after Herod the Great finished warring with the Jews to establish his rule vs. Antigonous, *but now with focus on the aftermath*. So too, it means **91<sup>st</sup>** year to *end of countdown in Zecharias+7*.

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- Paul uses the **91** KING VS. KING analogy, as the Corinthians took his prior censure against their childishness, to heart. So ever the opportunist, **Paul uses their recent suffering and his own, to craft an amalgamated panoramic drama** (which is snoozy, obtuse, horribly religified and boring in translation) **of the highs** – HRH *The Holy Spirit plays YOUR PERSONAL 24/7 ROYAL ADVISOR not 'comforter', for crying out loud!* Oh yes *many comforts, perquisites too, since we are Royal Family -- and lows*, sufferings of the spiritual life; which are ROYAL TOO, *tolerating religious nitwits; worse, command pressure of monitoring one's own thought every five seconds*, aka 'bring every thought into captivity to Christ' (2 Cor 10:5) and Ambassadorship (2Cor 5:20), NOT BODY STUFF. Rulers are paid to THINK. Peasants, can only *do*.
- Peasants regard body stuff as important, crow all day about their body 'suffering', which isn't even spiritual. A ruler, cannot regard body stuff *at all*; the king's 'suffering' consists of learning how to disregard, grow past peasant preoccupations.. and into, thinking like THE KING. And what's the difference? Peasants ooh and aaahhh over appearances, behaviors, sounds, feelings. For, they cannot discern; so instead like the babies they are, 'navigate' their pros and cons, based on what's shallow, visible, popular.
- The King must be completely independent of all that, and totally discerning. *But the king is human! This is impossible!* But Our King did it. *So His Advisor will teach us how.. if we want to learn.* Get the analogy? It's a killer life. And nothing else can be more enjoyable, not for all the world's money and perqs.
- So look: THE SPIRITUAL LIFE IS BEING AT WAR WITH SELF, the ultimate civil war. *Herod lost that one!* Yeah, and when Paul later writes Romans Chaps 2-7 (maybe the following year, I'm not sure yet), you'll see him wax universal, from Adam to the Millennium: *this 2 Cor, is just a warm up, a preview of coming contractions!*
- **So this '91', has another value: Tribulation.** The pre-Church schedule of the Trib, was to begin when the Lord was in his **91<sup>st</sup>** year. **But for a king, the tribulation is internal.** Not, body stuff. Royal thought pattern to develop: *on the one hand I have Royal Privileges, but on the other, Royal Pains.* Text is prophetic from AD 87 forward. Isaiah and Daniel used meter this way; Magnificat and Zecharias updated them; Paul continues that prophetic style: *from the 80's onward, it will be a bad ride.* (Text here is Εὐλογητός ὁ θεός καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. That's also how he begins Ephesians 1:3; Peter will interleave 1Peter1:1-12 with that text, turning it into a marching song. So when Paul gets to Ephesians several years later, he'll map out how the world depends on the developing few spiritual kings, and how the earthly kings represent the spiritual denouement which becomes Church. By Constantine (syllable = year AD 301, overlapping with Diocletian), Church will be in the toilet. And it never recovers. That creates the perennial 'winter of our discontent', fourth quarter (**91** without subdivisions) in Ephesians 1:13-14. During which, we have the DOWNPAYMENT OF THE SPIRIT (*ho estin arrabon*, in Eph 1:14), ever Our Royal Advisor for the few *proelpikotas*, handfuls of harvest only God sees, learning His Royal Road. Dramatic, huh. Nothing like what you see in translation, huh.)
- Paul's **133** and **210** here, are cross-reference 'concordance' tags of [Isaiah 53](#) and [Psalm 90](#); the latter's syllable paragraphs **133** and **210** are at its verses 7 and 10, respectively. Verse 7 is on how *we live in the futility of our lives, angry at God, but calling it HIS anger.* Verse 10, is on *how short our lives are: 80 years, at best, and then we just vanish.* Isaiah 53 took **133** and personalized it to Manasseh: whose apostasy was so bad, God said He'd take down the Temple (Isaiah 53:1-3). Manasseh repented, took the prostitutes out of Temple (!) but *the people didn't repent*; so [Daniel](#) tagged Isaiah's **133** to create his Time Track 2. Isaiah paralleled **133** on both sides of Chapter 53, like candlesticks, to show Israel as a whole, would keep going the way of Manasseh. By Isaiah 53:5 syllable **210**, the Temple was down 7 years. ('Going down at syllable 203=586 BC in his timeline, end verse 4, God, Violated, *elohim ummuneh!*)
- So Paul already forecasts the same future, for Church. Since the Lord's actual age is **59**, subtract 3 to convert to AD. In Ephesians, the counts are already exactly at our AD years. ('56' in Ephesians, is split; aft, it refers to 28 years after Christ died. 28 forward = when the 50-year Harvesting the Gentiles period, completes.) Read Ephesians raw syllable counts = His originally-scheduled Age, and [tally the biting sarcasm to real history you can check](#). But that doesn't seem to be his method, here. So I'm not sure if Paul's doing a *year by year* forecast.