

## Luke 1:46-55, Mary's 'Magnificat' (DRAFT, putative)

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**Legend:** red denotes putative ellipsis. pink is syllable count for that text section; green for syllable count in verse; boxed blue for cumulative syllable count; orange, when accumulated syllable count is divisible by seven, and purple when divisible by 3. Unmatched meter totals are highlighted in green. Total without 'kai eipen Mariam' equals the total syllable count in Daniel 9:24-27, 33 sevens aka 77 three's, basis for Luke 3's allocation of 77 sons. Which Paul will also use in Eph 1:3-14. Paul also plays off Mary's meter here, with the '56', just as Daniel had done.

46	Καὶ εἶπεν Μαριάμ <sup>5</sup> Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον <sup>11</sup> <sup>16</sup>	16 or 11
47	καὶ ἠγαλλίασεν τὸ πνεῦμά μου <sup>9</sup> ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου <sup>10</sup> <sup>19</sup>	35 <sup>a</sup> or 30
48	ὅτι ἐπέβλεψεν <sup>6</sup> ἐπὶ τὴν ταπείνωσιν <sup>7</sup> τῆς δούλης αὐτοῦ <sup>5</sup> <sup>18</sup>	53 or 48 <sup>b</sup>
	ἰδοὺ γὰρ ἀπὸ τοῦ νῦν <sup>7</sup> μακαριοῦσίν με πᾶσαι αἰ γενεαί <sup>10</sup> <sup>17</sup>	70 <sup>c</sup> or 65
49	ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός <sup>13</sup> καὶ ἅγιον τὸ ὄνομα αὐτοῦ <sup>8</sup> <sup>21</sup>	91 <sup>d</sup> or 86
50	καὶ τὸ ἔλεος αὐτοῦ <sup>7</sup> εἰς γενεὰς καὶ γενεὰς <sup>8</sup> τοῖς φοβουμένοις αὐτόν <sup>7</sup> <sup>22</sup>	113 <sup>e</sup> or 108
51	Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ <sup>12</sup> διεσκόρπισεν ὑπερηφάνους <sup>10</sup> διανοίᾳ καρδίας αὐτῶν <sup>9</sup>	31 144 <sup>f</sup> or 139
52	καθεῖλεν δυνάστας ἀπὸ θρόνων <sup>10</sup> καὶ ὕψωσεν ταπεινοὺς <sup>7</sup> <sup>17</sup>	161 <sup>f</sup> or 156
53	πεινῶντας ἐνέπλησεν ἀγαθῶν <sup>10</sup> καὶ πλουτοῦντας ἐξαπέστειλεν κενούς <sup>11</sup> <sup>21</sup>	182 <sup>d</sup> or 177
54	ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ <sup>12</sup> μνησθῆναι ἐλέους <sup>6</sup> <sup>18</sup>	200 <sup>f</sup> or 195
55	καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν <sup>13</sup> <sup>13</sup>	213 <sup>f</sup> or 208
	τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ <sup>11</sup> εἰς τὸν αἰῶνα <sup>5</sup> <sup>16</sup>	229 <sup>f</sup> or 224 <sup>ga</sup>

### Notes

**Overview:** Luke adds the first five syllables to create a TITLE which is part of the meter, just as for Psalm 90:1. Paul's meter in Ephesians 1:3-14, is based on Luke's addition, and plays on the Magnificat here, as thus modified.

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). Mary's meter is primarily Trinitarian (purple numbers are all 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 still of the same line, coming first as herald, as promised in Malachi and reaffirmed by Christ, Matthew 11:14; Mark 9:12ff.

So examine the nested/ pregnancy/ mirroring rhetorical structure of the meter segments: <sup>5</sup> = three, <sup>11</sup> = three, <sup>9</sup> = two, <sup>10</sup> = five (Jubilee), <sup>6</sup> = two, <sup>7</sup> = five (1/2 of 70), <sup>13</sup> = three (1 combo as 6+7), <sup>8</sup> = two, <sup>12</sup> = three (1 combo as 7+5), <sup>16</sup> = two, <sup>18</sup> = two, <sup>17</sup> = two, <sup>21</sup> = two.

**a. 35** = Metric incorporation-by-reference of Isaiah 52:15, 53:10, Psalm 90:10, 17. 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. This is the end of the first metrical paragraph, and it functions as a dateline of 35 years and 35 x 7 years, backward and forward of the date spoken. So Luke datelines the Magnificat saying 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: the vocabulary above shows a mature mindset and incredible grasp of Scripture which would take even a rabbi years to learn. So she spent time studying, 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. Applied forward, she would have been 70 by the time Christ died at age 33.

**Alternatively, Herod the Great began to rule 35 years prior.** It was a common custom to date by what year of the king. Paul basically does that by dating Eph 1:3-14 when Christ would have been age 56 (near His 57th birthday). Possibly double-entendre, both her age and years from Herod.

Forward, following the *palindromic aka mirroring ellipsis style* (with different meter values) that Daniel and Isaiah used, Luke creates a **35+224**; equals **259**, tying 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**. Paul uses this, search on "**315 - 57 = 258 = 164 + 94. TEMPLE DOWN**" in <http://www.brainout.net/Ephesians1REPARSED.doc>.

**Mary's own 224 ties to the cumulative meter in Psalm 90:11**, which starts 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: *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).

**Mary's 224 on its own, also stands for the elapsed years from the impetus for Chanukah, to an EQUIDISTANT Tribulation start: 224-167BC=57.** 3939 from Adam's fall (Antiochus' desecration end 167BC) + 224 = 4163's end. 36 years remain to the (beginning of) Year 4200, when the Millennium is supposed to start. Christ was then to begin His own 98th year, a timeline known ever since David died; but the exact day He would be born, wasn't foretold until Haggai 2:22, that Mary references in Luke 1:52: *when the years from Antiochus' desecration, are 161* (all of 166 BC minus all of 5BC, which is just ending as Mary talks). *She is about to have her own 36th birthday, then.* Of course, Herod was also ending his 35th anniversary (kings counted their years from Nisan, in the OT).

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 has to be born by the 1000th anniversary of David's kingship over all Israel -- *which is next Chanukah, just as promised in Haggai 2:22 before it was known as Chanukah.* 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 day commemorates either the day David died, or the day he was crowned king over all Israel, but I can't yet prove it. That's why Antiochus would pick that day for desecration, in 167BC.

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. So that Messiah can vote *on schedule*, scheduled to die 57 years before the Millennium is scheduled to arrive, at His Own Age 40, which is 35+5; so Luke adds 5 years as a title prologue for Mary's speech.

Clever construction, since she gets Gabriel's notice 'in the sixth month' of the civil calendar, *that Elizabeth is in her own sixth month.* Gabriel didn't tell Mary what day it was when he arrived, the 'audience' had to know that, back in Luke 1:26: Mary would know what day Gabriel visits. So like any joke, what you *don't* say, makes the joke effective. So Gabriel merely used an *ellipsis* of equidistance -- long a feature of dating since Psalm 90 -- so Mary uses it here as well, leaving OUT what's equidistant, even as Gabriel had. As you can see, Luke fills in the details re the CALENDAR and Mary's age, via the five extra syllables. *Just as he filled in WHAT MONTH of the calendar Gabriel visited Mary, in Luke 1:26.*

**35 x 7 = 245 years, per Luke's modification, is also measured from TEMPLE DOWN.** Last time was Antiochus IV Epiphanes, END 167 AD; 245 years after that, is 167 (counting the whole year) -245 = beginning of 'our' 78AD = end 77 AD. *Daniel left a gap between Daniel 9:26 and 27. It was scheduled to be 50 years for harvesting the Gentiles, but if the Jews rejected Christ, it would be longer than 50 years. So Daniel ellided 7 years allowing for a longer gap, in his own meter. So if the Jews reject Christ, then His 62nd week doesn't finish, and that time still must play post-Christ, but pre-Trib. So this is an ESTIMATE of the time left, using both Daniel 9's and Isaiah 53's meter scheme.* Isaiah had debited 28 years (two 14s, because the first two are negative, so two positives needed to balance out, meaning a total elapse of 28 years 'owed').

Mary's own **224** takes this into account via the syllables; she's **not** making a dateline, because she's just talking to Elizabeth, not creating Scripture (Luke does that by preserving her speech, obviously at God's Command). So look: God's meter via Gabriel for Daniel 9:24-27, is 231 syllables. Mary debits seven, since 50 are in ellipsis (meaning of Jubilee in the Mosaic Law, the last 50 years pre-Millennium for harvesting the Gentiles). So **231 + 50 = 281 - 57 = 224**, which Mary uses.

**Another tie: 224\*7 = 1568.** Year 2626 from Adam's Fall, Moses left Egypt during the historical voting period. He records his own vote during that period, in Psalm 90:12-15. So 2626+1568=4194, beginning of year. Seven years left on pre-Mill history, aka the Tribulation. Paul uses these same sevening mechanics in Ephesians 1:3-14. So did Daniel, ending his Chapter 9 prayer at 742 syllables, pointedly leaving out 56, on which Paul piggybacks. 750 x 7 = 5250, *the total time allotment for history (including Millennium), pre-Church.* So it's more than reasonable for Mary, who benchmarked the end of her speech to Psalm 90:11, to also measure from Moses' voting to the Tribulation -- encoded in Psalm 90:12-15 -- especially given Daniel's own Chapter 9 meter. Which Mary obviously knew, since she bookends/mirrors her words into versed paragraphs, *just like Daniel 9 and Psalm 90.*

**Luke essentially updates the Magnificat, datelines it with reference to expected Trib, since by the time he wrote, the Jews had rejected Christ** (which at Mary's time, wasn't yet true) -- **accounting the credit due the Gentiles, for Abraham maturing too early.** Christ was scheduled to live until age 40, to have the same regnal time as David; then the 50-years for Harvesting the Gentiles 'Jubilee', then the 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). So 40 years for pre-Trib warning judgment, which also was the time the Temple was '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) circa 'our' 77AD, and

the Trib to begin then. Balances to Isaiah 53 and Daniel 9 meter. That's also why Paul uses this meter in Eph 1:3-14, to create his three anaphora in sets of seven; why Paul runs a series of possible Trib dates to show how each potential one, reconciles to the prior schedule.

Paul adds BACK the seven years versus Daniel, since Paul writes post-rejection: search on "**315 - 57 = 258 = 164 + 94. TEMPLE DOWN**" in <http://www.brainout.net/Ephesians1REPARSED.doc> to see how he uses the math. So Paul updates Luke, unless there is some earlier passage in Gospels which uses the same math.

**b. 48** = Metric incorporation-by-reference of Psalm 90:1-2. 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). Paul will play on this also, in his own trebled anaphora constructions within Ephesians 1:3-14: see the above link search text, where I cover Paul's usage of interwoven Trinitarian and sevening meter, in detail.

**c. 70** = Metric incorporation-by-reference of Isaiah 53:3+4, 7+8, 11+12, and Psalm 90:5 through 8, 9 through 11, 12 through 15. Paul did the same thing. Ties to Temple Destruction (1st and 2nd).

**d. 91** = # of sabbatical years (including Jubilee years) in a 560-year period (490+70). The sabbatical years 'funded' the end of each 1050 for Harvesting the Gentiles, see the calculation on page 15 of my <http://www.brainout.net/TenWaysThisTimelineDiffers.doc> .

The **91** also ties to latest date Trib should have begun, pre-Church, using Paul's Anno Domini metering 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), depending on whether Israel rejected Christ; the 'Harvesting the Gentiles' period was still owed them. So it was a question when the 'old' scheduled Millennium was to occur, should Israel reject Christ. Key was to 'reimburse the Gentiles' for Abraham becoming supermature 54 years early (year 2046 from Adam's fall rather than the scheduled deadline of 2100, during the 'Age of Desolation'). Had she accepted Christ, Israel would then experience 50 more years and the Trib would begin. But if she rejected Christ, then the 40+14 would have to play. The first seven was embedded in the 62nd week. Christ actually died at the end of the 61st week.

Moses measured time sabbatically; so too, Luke. **91** stands for **560** years. Time begins anew with Messiah -- assuming He wins -- so a new 490 is measured from His Birth. Since a 490, 70 can also be granted, hence 560 = 91 sabbatical years. So maybe the 50 years scheduled, could stretch out. (Which they do; but there was no explicit promise to that effect, only silence. Because, 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.)

Luke also makes a partial metric incorporation-by-reference of Genesis 7 and 8's 364-day 'calendar', two quarters' worth. Paul will use four 'quarters' (excluding the day Noah exited) as the metrical 'frame' for Eph 1:3-14. 1st Temple standing time was 364 years. Isaiah left that same period in ellipsis between Isaiah 53:10 and :11. Daniel claims it as a credit dating from his own captivity period, in the meter of Dan 9:14 (full-circle Track 2 timeline is on page 4 of <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF> ). The **182** also ties to Daniel 9:7, which 'wraps' to Isaiah 53:2's and Psalm 90:7's ending meter.

**e.** Metric incorporation-by-reference of Isaiah 53:2 b's *wa ka'shosh m'eretzi tsiyyah*. Also ironically ties to Daniel 9:6, which in meter covers King David's reign. If you read verse 50 as beginning with an emphatic *kai*, it begins a new paragraph which ends at the end of verse 53, a followup generic paragraph of 91 syllables, showing how the voting during a 560 -- since Israel's voting was marbled into every seventh year -- turns out.

**f.** I don't know what Luke or Mary ties to, here. Have to study more.

**g.** Mary debits Daniel 9:24-27's meter of **231** by seven syllables, see note **a**. She balances to the final 57 years of history, pre-Millennium, just as Isaiah and Daniel did, but adjusted for her own time.