

## Mark 13 Meter

Includes CNTTS Greek variants [bracketed] that add sylls; <b>Red underlined text</b> =one syll (diphthong or ellision); <b>green is keyword</b> ; <b>orange</b> #s=7ings; <b>purple</b> , Trinity meter. To 'Cum', add 30 to get 'our' AD.		Syll	Cumul.	Diff/Comment
<b>Intra-doc links:</b> <a href="#">1-11</a> <a href="#">12-25</a> <a href="#">26-end</a> <a href="#">Notes</a> <a href="#">NotesMatt</a> <a href="#">Blepw</a> <a href="#">v1</a> <a href="#">v2</a> <a href="#">v5</a> <a href="#">v9</a> <a href="#">v14</a> <a href="#">v21</a> <a href="#">v23</a> <a href="#">v29</a> <a href="#">Kurios</a> <a href="#">v20</a> <a href="#">v35</a> <a href="#">Huios</a> <a href="#">v26</a> <a href="#">v32</a>				
1	Καὶ ἐκπορευομένου αὐτοῦ ἐκ [ἐπὲ] τοῦ <b>ἱε</b> ροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ. διδάσκαλέ <b>ἴδε</b> ποταποὶ [οἶ] λίθοι καὶ ποταπαὶ [αἶ] οἰκοδομαὶ [θη-τρου]	24 19	24 43	<i>psi</i> ms has <i>apo</i> ; <b>Mark writes 24 years to Mill start</b> 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 <b>Ἰη</b> σοῦς [αποκριθεῖς] εἶπεν αὐτῷ. [θη] <b>βλέπεις</b> ταύτας τὰς μεγάλας οἰκοδομάζ [ἀμὴν λέγω ὑμεῖν 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 <b>1st dateline theme</b> , same as Luke and Matt, here <b>63 years after Judaea became a province.</b>
3	Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ <b>ἱε</b> ροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν [θ] Πέτρος καὶ <b>Ἰά</b> κωβος καὶ <b>Ἰω</b> άννης καὶ Ἀνδρέας.	28 18	119 137	<b>2nd dateline theme, 91 yrs post- 2nd Temple or Herod Rebuilding starts</b> , 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 <b>σημείον</b> ὅταν μέλλη ταῦτα συντελεῖσθαι πάντᾳ	28	165	
5	ὁ δὲ <b>Ἰη</b> σοῦς [αποκριθεῖς] ἤρξατο λέγειν αὐτοῖς. <b>βλέπετε</b> μὴ τις ὑμᾶς πλανήσῃ.	11 10	176 186	many mss incl. MT, TR add <i>apokritheis</i> in some way
6	πολλοὶ [γαρ] ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμί καὶ πολλοὺς πλανήσουσιν	14 16	200 216	many mss incl. MT, TR add <i>gar</i> <b>SATIRE: 753+30+217=1000 which apostates were claiming during this very time.</b>
7	ὅταν <b>δὲ ἀ</b> κούσητε πολέμους καὶ ἀκοὰς πολέμων μὴ θροεῖσθε. δεῖ [γαρ] γενέσθαι ἀλλ' οὐπω τὸ τέλος	20 10	236 246	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 ταῦτα <b>'birthing' New Rome, Nicaea &amp; Constantine kills Licinius; then wife &amp; son, prophecy switch to East.</b>	22 10 10 7	268 278 288 295	many mss incl. MT, TR add <i>kai</i> . Diff is <b>42</b> . 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> Value ties to Matt24:9 sum.
9	<b>βλέπετε</b> δὲ ὑμεῖς ἑαυτοῦς. παραδώσουσιν [γαρ] ὑμᾶς εἰς συνέδρι <u>α</u> καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύρι <u>ον</u> αὐτοῖς	20 10 27	315 325 352	Diff is <b>196</b> many mss incl. MT, TR add <i>gar</i> mss <i>theta</i> , 565, 700 add <i>kai</i> variantly.
10	καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλι <u>ον</u>	19	371	Diff= <b>56</b> . <b>Jerome</b> ends Gospel commentary, 398.
11	καὶ ὅταν [ἔσ]ῶσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε [μηδε μελετατε] τί λαλήσητέ	19 5	390 395	some mss incl. MT TR use subj.aorist for <i>agw</i> . mss incl. MT TR add <del>these</del> words.

## 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	Cumul.	Diff/Comment
<b>Intra-doc Links: 1-11 12-25 26-end Notes NotesMatt Blepw v1 v2 v5 v9 v14 v21 v23 v29 Kurios v20 v35 Huios v26 v32</b>			
ἀλλ' ὃ ἐὰν δοθῆ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε.	20	415	
οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες	10	425	Point is, Constantinople wouldn't help.
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον	9	434	<b>Diff is 63, how apt. Tags Eph1:14 &amp; Daniel 9:24.</b>
12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον	15	449	Ouch: start θάνατον, Odovacer takes 'brother' Rome.
καὶ πατὴρ τέκνον	5	454	
καὶ ἐπαναστήσονται τέκνα	9	463	
ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.	12	475	
13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	18	493	Jeru Patriarch starts temple to MARY atop Holy of Holies!
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	15	508	
14 Ὅταν <b>δὲ ἴδητε</b> τὸ βδέλυγμα τῆς ἐρημώσεως [ <del>τὸ ῥηθὲν ὑπὸ Δαυὶδ τοῦ προφήτου</del> ]	15	523	mss incl. MT TR use <del>these</del> words variantly
ἐστηκότα ὅπου οὐ δεῖ	8	531	
ὁ ἀναγινώσκων νοεῖτώ	9	540	
τότε οἱ ἐν τῇ <b>Ἰουδαία</b> φευγέτωσαν εἰς τὰ ὄρη	16	556	
15 ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω [ <del>εἰς τὴν οἰκίαν</del> ]	13	569	mss incl. MT TR use <del>last phrase</del> variantly
μηδὲ εἰσελθάτω ἄραί τι	8	577	BIG BYZ-Persian war goes off/on til 629AD.
ἐκ τῆς οἰκίας αὐτοῦ	7	584	<b>560+24, same pre-Church recon style.</b>
16 καὶ ὁ εἰς τὸν ἀγρὸν [ἄν] μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄρα τὸ ἰμάτιον αὐτοῦ	26	610	mss incl. MT TR add <i>hwn</i> . Arabs take Jeru end himation, lol.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	24	634	play on <i>ouai</i> sound as two sylls.
18 προσεύχεσθε δὲ ἵνα μὴ γένηται [ <del>ἡ φυγὴ ὑμῶν</del> ] χειμῶνος.	14	648	mss incl. MT TR use <del>these</del> words variantly
19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις	13	661	
οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς	22	683	Arabs invade Spain 711, Constantinople, 717.
ἕως τοῦ νῦν καὶ οὐ μὴ γένηται	10	693	Diff is <b>259</b> , yikes.
20 καὶ εἰ μὴ ἐκολόβωσεν <b>κύριος</b> τὰς ἡμέρας [ἐκείνας] οὐκ ἂν ἐσώθη πᾶσα σὰρξ.	23	716	A few mss add <i>ekeinas</i> 1x in diff places
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας	23	739	Constantine V dies 775. Seems complimentary.
21 Καὶ τότε <b>ἐὰν</b> τις ὑμῖν εἴπη.	9	748	His son Leo IV dies 780, age 30. Very bad, after that.
<b>ἴδε</b> ὧδε ὁ χριστός [ἦ] <b>ἴδε</b> ἐκεῖ μὴ πιστεύετε. <=Satire: 787, Empress Irene restores icons, monks, hermits.	16	764	<b>787-325=462!</b> Byz mss add <i>he</i> , subst. <i>idou</i> for <i>ide</i>
22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται	16	780	
καὶ δώσουσιν <b>σημεῖα</b> καὶ <b>τέρατα</b> πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν [ <del>καὶ</del> ] τοὺς ἐκλεκτούς	25	805	many mss incl. MT, TR add <i>kai</i> . Diff is <b>112</b> .
23 ὑμεῖς δὲ <b>βλέπετε</b> . [ἴδου] προεῖρηκα ὑμῖν πάντα	14	819	some mss add <i>idou</i> , but then shouldn't have <i>Blepete</i> .
24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην	18	837	
ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς	22	859	
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντές	15	874	

## Mark 13 Meter

Includes CNTTS Greek variants [bracketed] that add sylls; <b>Red underlined text</b> =one syll (diphthong or ellision); <b>green is keyword</b> ; <b>orange</b> #s=7ings; <b>purple</b> , Trinity meter. To 'Cum', add 30 to get 'our' AD.		Syll	Cumul.	Diff/Comment
<b>Intra-doc Links: 1-11 12-25 26-end Notes NotesMatt Blerpw v1 v2 v5 v9 v14 v21 v23 v29 Kurios v20 v35 Huios v26 v32</b>				
	καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται	15	889	Diff is 70.
26	καὶ τότε ὄνονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης	21	910	Ties to Matt24:30 at 974.
	καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ] καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ	11	921	
27	Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα	12	933	many mss incl. MT TR add <i>autou</i> here
	[ἐ-αυτη] γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·	12	945	Diff is 35. Many mss incl. MT TR also add <i>autou</i> here
28	οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενά γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις	18	963	
	Ἀμὴν [δε] λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται	14	977	Both Matt24:32 and Luke 21:36 are at 1050 here; words quote Matt.
29	ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται	21	998	Matt24:31 meter+1, Luke 21 meter -1. In text, Matt24:32/Luke21:36=1071 here; Mark's text quotes Matt.
	Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ [τῆς] ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι [θε] ἐν οὐρανῶ οὐδὲ ὁ υἱὸς εἰ μὴ ὁ πατήρ	13	1011	Beza and some mss have <i>en autei</i> Matt24:32 is at 1082 here (w/o estin); Luke 21 ends at 1085.
30	Ὡς ἄνθρωπος ἀπόδημος ἀφείκει τὴν οἰκίαν αὐτοῦ καὶ δούσ τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν [καὶ] ἐκάστῳ τὸ ἔργον αὐτοῦ	16	1027	Matt24:33; exchanges <i>panta w ginomena</i>
	καὶ τῶ θυρωρῶ ἐνετείλατο ἵνα γρηγορή	14	1041	
31	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	9	1050	Diff is 105. Though mostly only Wsupps have <i>de</i> , since Mark uniquely uses same <i>amen.de</i> in 14:9, likely he does here, too. 7s end clause w 13:2
32	μη ἐλθὼν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας	21	1071	1050+21, EQUALS Matt 24:32b AND Luke 21:36b.
33	ὁ δὲ ὑμῖν λέγω πᾶσιν λέγῶ γρηγορεῖτε	24	1095	
	καὶ δὲ ὑμῖν λέγω πᾶσιν λέγῶ γρηγορεῖτε	18	1113	Diff=42. Ties to 1050+63 to recon w Matt24:33. Some mss incl. TR omit <i>tes</i> , subst <i>he w/kai</i> .
34	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	20	1133	BYZ mss incl. MT, TR often add an extra <i>hoi</i>
	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	19	1152	Some mss use the variants, incl. MT, TR.
35	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	16	1167	Really biting, look up BYZ history.
	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	20	1187	some mss add <i>kai</i> but it's grammatically wrong. Latin sack of Constantinople occurs end-αυτοῦ.
36	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	15	1203	
	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	23	1226	
37	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	20	1246	Diff is 133.
	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	14	1260	
38	καὶ ὁ κύριος τῆς οἰκίας ἔρχεται	14	1274	1050+224, aka God's reply in Dan9:24-26 Shorthand: God decrees new 490, cliffhanger. Reconciles pre- and post-Church 1050s. Sums Datelines in Mark 1, Matt24,Luke 21,Eph 1:3-14,1&2Peter

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blepw](#) [v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios](#) [v20](#) [v35](#) [Huiois](#) [v26](#) [v32](#)

## 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. This doc and its pdf are in draft form, so check there for the latest revisions.

To quickly assess the time tagged by the words, add 30 to get 'our' AD then look up that year. Find items which tie to the text, to know what the text references. Some times it's 'our' year before or after, so look on both sides of the year tagged. Topic will be related to Bible (God 'appears' through His Word), apostasy, and resulting politics. When you find the right item, the text here will be so biting, you'll be dumbstruck. Example: 13:8b, on *seismoi*. End clause, Eastern Roman emperor Galerius dies; it created *political* earthquakes for Christians, as his successors Licinius and Daza, began persecuting even worse than Galerius. Oh: @ *seismoi (start 306AD)*, there was an earthquake in Israel. Google NYT article on it, related to alleged finding of an (not 'the') Ark. But physical earthquakes are common, not the main focus of verse.

**For Rome prior to Odovacer, I compiled a chrono chart of weblinks to universities, etc. to cross-reference and describe events** Paul tags. It first has links to the contemporary/university authors, plus then a set of bracketed AD-year links to click on for more specific info : <http://www.brainout.net/Ephesians1REPARSED.htm#ChronoChart>.

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!

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blep](#) [v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios](#) [v20](#) [v35](#) [Huio](#) [v26](#) [v32](#)

**Blep** distances are used as anaphora keywords, just as Matt24 and Luke 21 SEVEN the distances between theirs (*amen, parousia, huio, kurios, numphios*). The distances are doctrinally significant for the events benchmarked, to 'center' on the prophecy's *historical nexus* via their occurrences (i.e., if a phrase is repeated 5 times, the center is 3rd). If they seven, it's also likely that *totals between* are right; so any syllable counting errors, offset by the end points.

Synonymally, *ide* (from *horaw*) is used, and also sevens. Those references will be interspersed here as **ιδε**. Else, it's *Blep*. Seems like the vision-stressing *horaw* (versus *Blep*'s strong *PAY ATTENTION!* flavor), is just reserved for deaths; so the reader can track the emperors while he reads, as Daniel did during his meter for his Chapter 9 prayer. Or, to prove YES GOD KNOWS WHAT TIME IT IS for Eastern believers keen on relics, magic, 'signs'. Cuz I rarely see (heh) Bible-related events. Maybe you will.

Meanwhile, I'll try to incorporate text and meter to show what I do see (heh) in the satire of the wording that serves as their epitaphs.

**v.1, ιδε syll 29-30, covers 59-60 AD.** Nero kills his mom Agrippina for his own 21st birthday, at the start of 59. It didn't work the first time, so he dispatched assassins. Sets the tone: *a Medea or Oedipal Byzantine history, follows*. Since Paul centered on the Severan mothers for his anaphora, it certainly makes sense for Mark to start with Nero then newly DEAD when Mark writes, so isn't seeing any beautiful buildings; Rome's own beautiful buildings are threatened.

**v.2, syll 52-53, so covers 82-83 AD.** Could ref **Titus** end (rounding) and/or **Domitian** start (the good years), like Matt24 text does at its first *Blep*. Get the pun? Titus isn't seeing anything anymore, but it was under him that the Temple fell, and when he dies no stone is atop another on Pompeii, either; nor will he see the beautiful buildings Domitian will build to deify him and the dad. Everyone else thus sees Domitian in his early piety period (to make himself look good, deifies his family), before he goes wacko as a martinet. BTW, Mark's following [Daniel 9's structure](#), as Matthew 24-25 did, except Daniel covered the past kings one syllable per year, through his verse 13. So Mark like Paul, starts with the past, but quickly goes future. Titus/Domitian is current, and a few years past, still alive when Mark writes, and everyone knows who they are.

**v.5, syll 177-179. Sevens at 179-53. Runs 207-209 AD,** when **Septimius Severus** began to be very ill, just after arriving in Britain w his quarrelling sons. So first he sees the death of any reconciliation between them, and then they see his own death in 211. Ouch. *Sic transit gloria mundi*. Severus is very deceived, convinces himself that Caracalla won't kill Geta as soon as Daddy's gout ends; that his own wife and her sisters will *claim in his name*, unrelated kiddies for the purple, 7+ years after Daddy dies.

**v.9, syll 296-298. CENTER: sevens at 298-179 and prior. Spans 209-328 AD,** the word running **326-329 AD**, like Paul does with his anaphora, except that Paul used 3's to do it. Again, as did Paul, the Mark text describes what actually happens (persecution, infra-Christian). **Constantine** killed Licinius 325 despite telling his sister he wouldn't, then killed both his own wife and son Crispus; his mom died in 329, he dedicated *Nova Roma* in 330, but started building it supposedly four years prior (seems too short). Lots of Christian fighting, proverbial that *you couldn't have a haircut w/o debate over whether Christ was Divine or merely human*, or something like that.

So of course Mark's repackaging of Christ's wording keys off Ephesians 1:11-12, re *bringing together under one head*, making a *first fruits offering*, in Mark 13:9-10; cuz *first the Gospel must be preached!* So Constantine's *own* firstfruit kiddies killing so many of *their* relatives within 91 days after Dad died; not to mention, all their warring over *whether God was One or Three*, coupled with Christian prelates cannibalizing each other; resulted in everyone betraying his brother for a witness: flaying, extra.

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blepw v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios v20](#) [v35](#) [Huiois v26](#) [v32](#)

**v.14, ἰδε syll 511-13, covers 541-43 AD.** Justinian I (wife Theodora). Two Ostragothic kings kick the bucket to kick off 541, **Ildibad** and **Eraric**: they'd been at war with Byzantium and directly, with Belisarius. 542-3, the first recorded instance of the bubonic plague hits, and Justinian himself nearly dies from it. The plotters for his alleged successor die. Wonder if Justinian *noeito*'d he built an Abomination TEMPLE TO MARY atop the Holy of Holies 527 et seq.

**v.21, ἰδε** twice and seven apart, **syll 749-50, then 756-7, covers 779-80 then 786-7 AD.** One more way to know 'or' isn't between the *ides*. Bad news bears Irene, who schemes to kill her husband Constantine V (775) and then kid **Leo IV** (780). Wash rinse repeat with the grandkid **Constantine VI**, cuz now mommy is Regent. She worms her religious way into the prelates' hearts, so that by the time VI was 16 in 787, she wouldn't yield her regency. So it's a type of death, but not physical. Yet. Meanwhile, much inner death results from venerating all those statues of alleged saints *alongside* Christ, rather than His Real Book.

To get back to *Blepw* in v.23, the *sevening* distance is cutely 755 to 811=56.

**v.23, syll 809-811. Sevens at 809-298=511. Ends the 'center' nexus for all three 'nests'. Spans 839-841 AD.** Covers **Theophilus**, a somewhat rabidly-*iconoclast* ruler. So that's pro-Bible (well as pro- as the Byzantines ever got). Focus is on Anatolia and especially how Arabs lost in 839+ *due to internal plots*; caliph al-Mu'tasim dies (from illness) in 841. So *All-Seeing God Who Told You In Advance, has Mark keep on marking deaths of rulers and reversals.. but not always Roman Emperors, huh*. Theo himself dies JANUARY 842.

**Michael III's** his kid. *Resurgence of Irene-like mother-son fighting & icon worship* starting 842 due to his dad's death. So the bookend parallel is made to Constantine killing his own mother, son, and his own sons forever after fighting with each other over 'God' (verse 8). That kind of reversal, here. Told in advance by history, ever since Nero.

**v.26, ἰδε syll 893-5, covers 923-5 AD.** Since it's hooked up with *huiois*, [click here](#) for the details.

**v.29, ἰδε syll 1019-20, covers 1049-50 AD.** Purple-born **Zoe** (daughter of Constantine VIII) dies 1050; her third husband **Constantine IX** survives her as the Emperor not a mere consort; he lives another five years. Zoe's purple-born co-empress sister **Theodora**, also survives another six years (end of Mark 13:29a), after which there is no more Macedonian line and the Empire declines (so yeah the door is *engus*, which marks 1083 when Alexios I Komnenos consolidates his power and the Empire recovers). How ironic: due to her capricious rule, Bible will get out to the four corners, as she makes Byzantium look ripe for the picking, and 21 years later, an Arab nearly does -- then decides on fig-tree Jeru, instead.

**v.33, syll 1134-1136. Sevens at 1134-812, so runs 1164-1166 AD.** **Manuel I**, son of John II Comnenus, so born to the purple (literally). Big reformer, high on the arts and learning, good negotiator, solves problems without violence as a preference, kinda like the eastern equiv of Charlemagne. Iconoclast, but apparently not rabid. His big problem was no heir. His first wife dies and he marries another, but there's nothing else I can find to explain this bracketing. He was really big on letting the monasteries be autonomous and tax-free. After this, he has a son who is a disaster. **Alexius II** is born 1171, gone by puberty (1183), run by his mother. **Manuel I** died 1180. Under him, was something of a 'golden age' of Byzantium *which quickly unraveled when he died, an hour no one expected*.

**All five *Blepw* anaphora keywords have same 'reversal' quality as Paul used for the *eta* in *thelematos*, but focus on undoing of predecessor's achievements due to *incompetnce/corruption* in successor or vice versa.**

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blepw v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios v20](#) [v35](#) [Huios v26](#) [v32](#)

**The other keywords are nested in pairs, and seven to each other. They 'contain' the last two *Blepw* verses.** This is just like Paul's style. *Kurios* forms the outer 'shell' at v.20 and v.35. In between, are verses 26 and 32, which contain the *huios* references. The two v.23 and v.33 *Blepw* verses in turn, 'sandwich' the *huios* referenes, making for a third 'nest'. Amazing. From this structure it should become obvious how God interrelates the events depicted by the keywords **God Sees the Son**. Clever PREGNANT way to remember the outline of the text! Since Mark was around Paul so much, he would have been familiar with Paul's constantly using pregnancy as a style in all his letters (i.e., Romans 8:11 is theme of that chapter).

**Kurios refs** (in Matt24-25, these are keywords for Bible translations, manuscript finds, reformers):

**v.20, sylls 702-4, 'center' nexus for all three 'nests' starts 732-734 AD. Battle of Tours** was 732, so Mark might also be referencing it. In the East, **Leo III** (deemed the restorer of Empire, a major cultural goal among folks living in the East), was a big reformer, instituting helpful reduction in tax burdens and serf suffering; he was also against icon veneration, so he waged war against the clerics; so in 732 the Pope anathematized him and his fellow iconoclasts; so Leo took Papal territory in Italy. In 740 he stopped the Arabs, *cutting their days in his land.. short*. But he maybe was pro-forced conversion of Jews? His son will be famous reformer-successor in 741, **Constantine V**, who was crowned at age 2, in 720 (690 in meter, *haha*). **So Bible frees up during this time**. The first *huios* reference in v.26 ties to him, *hahaha*.

**Constantine V**, like his dad Leo III, was an avid reformer whose wife undermines him, a Pulcheria schemer type. He wanted BACK TO THE BIBLE and most of Constantinople did too, rather than icons and rituals, summoning a (Hiereia) council to reason out why they should be banned, in 754. In short, he wanted to rid Byzantium of falsehood built up over the centuries, resulting in monasteries and monks who invented a host of heaven to worship, not the real Word. So yeah, Bible frees up a lot during this time, as the council was attended by like-minded prelates. These three years were their strongest period. After C dies in 775 AD, they will be reversed by his power-mad wife. Her kid then will be **Leo IV**, dies 780 AD (she dies 3 years later). All his life, they fought. He wasn't as rabidly against icons as his dad, but enough to have problems with his wife, who apparently was an iconophile. So again, this shows the closest thing to a 'reformation' happening in the East, the back-and-forth of icon veneration. So Bible is freed up during the no-icon ascendancy periods.

Following Leo IV will be **Nikephorous**, ruled 802-811, start of v.22 (see DIR article). Cute for Mark to tag him as 'rising' and a pseudo-christ in v.22. He is unrelated to the dynasty, was an official under Irene, staged a *coup d'etat* against her. He rules until 811, when he dies and his son replaces, only to be overthrown again. *Nike* was 'neutral' to the iconoclasts. That meant Bible was freer to move around.

But the Empire was in financial straits. So flipside, he instituted massive, mainly tax-related reforms to get money, called 'vexations' by his critics. But his foreign policy essentially protected Anatolia (where Paul spent much of his missionary time) from the Arabs, **starting in 809 when the Arab ruler died. Exit window. During that same time he bested Charlemagne re territories in Italy and Dalmatia, getting peace in 810**. He dies the following year, after a nearly successful campaign against the Bulgars; but after winning, he gets trapped by their retreating army, and dies. This too needs to be a movie. Why it matters: after Nikephorous' son dies, there is an interregnum followed by a resurgence in pro-icon and anti-Rome religiosity, which closes the Bible door. Makes sense, as Nikephorous' son-in-law **Michael I Rhangabe** ruled next, ending spring 813.

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blepw](#) [v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios](#) [v20](#) [v35](#) [Huiois](#) [v26](#) [v32](#)

**Next, v.35, starts at 1216 thru 1219** (incl. article), **sevens @1215-704=511 again, corresponding to 1246-1249 AD**. This covers Latin **Baldwin II** in the East, the last Latin Emperor, who kept selling priceless religious artefacts to avoid poverty and takeover. So he probably sold Bible manuscripts. The 'empire' was little more than the city of Constantinople at this point. **The period focuses on his time in France** (which I can't research), trying to raise money to defend against the Mongols, Arabs/Turks (Crusades in last phase), the Bulgars, etc. Above all, to defend against the Palaiologoi, who were trying to retake Constantinople and restore the Byzantine Empire in his stead. *This also happens to be the heyday of Bible collection, translation, publication, as little Bibles were wildly popular; Paris was one of the centers for making those Bibles, along with Milan. So Baldwin II has a bunch of them to SELL.* Irony here is that the popularity of Bibles was too often due to people drooling over the Rapture/2nd Advent based on a misreading of Daniel 12's 1260, thinking it signified the AD year 1260. So when it came and went, they lost interest in Bible. *So the Lord suddenly came home to them via the Word, but oh well...*

Yet due to his mendicancy he forms alliances in the West (being himself from Flanders) that will later nearly topple **Michael VIII** (who retook Constantinople in 1261). **Point is, Baldwin II's straits led to much freer dissemination of the Greek mss than had hitherto been possible.** After 1261 for decades, Michael and his successors will be boxed in a simmering two-front conflict (Arabs/Turks, Mongols on East and Papacy coalitions in West).

Empire falls apart after MIII dies; **Mark 13 ends at just after the 1st Venetian war w MIII's son Andronikos II**; MIII had to play the Daniel 11 trick of strategic marriage, and marry off even his baby daughter to get the backing for fighting or stop hostilities; on the heels of all that in 1305, unofficial then official civil war started w his grandson (who wins, so II ends up a monk). Someone should turn the story into a movie. Bottom line, *the West got a lot of mss out of this, both when they sacked Rome and when they were driven out.*

**Meanwhile, there was a 'kingdom' of Nicaea, which John III Vatatzes rules.** His empire was northwest 1/3 of Anatolia, Paul's old stomping grounds. By 1246 he'd been in power 20+ years despite opposition by his fellow Byzantines (for the old Empire split up during the Latin control of Constantinople). **During 1246-1249 he managed to capture territory surrounding Constantinople on the other side of the Bosphorus.** During the interim, he'd been in talks to reconcile with the West, but they didn't work due to doctrinal differences. **So it's safe to assume that with all the warring, changes of territory, etc. that many Bible manuscripts got out.** It's also safe to assume that any Bible-reading Christians were either protected or left the area during the takeovers. This matters much during this time, as it was the heyday of Bible learning in the West, and both Paris and Milan were hungry for mss. Same was going on in Spain, even among Muslim rulers who remained during the Reconquista (Granada, I think?) so that trade in Bible would be higher than normal.

**Huiois refs** (in Matt24-25, these are keywords for missionaries, Bible translations):

**v.26, starts syll 896-8. Sevens to prior kurios as 898-702=196; period spans 926-8 AD; as it's coupled with ἰδε anaphora, summed period runs 923-8.** This period covers **Constantine VII** and his regent, **Romanos I Lekapenos** (who started rule in 920). These years 'saw' Bulgarian independence (who won added territory). **Simeon I** the Great of Bulgaria, was consecrated as *Basileus* by **Nicholas Mystikos** in 913, but then the new Byzantine Emperor wouldn't recognize Simeon; so the latter renewed war against Byzantium; Romanos, after becoming Emperor, in 924 negotiates a peace with Simeon, who then dies in 927. Mystikos himself, dies in 925.

**Mark's 2nd Advent language** here is baffling, especially as it sevens in 26a, dysyntactically. Why? Well, there was a puppet Patriarch of Constantinople, **Stephen II Amasea**, died 928, replaced by **Tryphon**, appointed by Romanos I until the latter's son **Theophylaktos** -- who was castrated to help his career in the church?! -- would be of age (16!) for the post, three years later. So Mark's sarcastic, mocking the blatant manipulation of state over church (and vice versa).

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blepw](#) [v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios](#) [v20](#) [v35](#) [Huios](#) [v26](#) [v32](#)

**Backstory:** Leo VI married his mistress Zoe in 901 and then-patriarch Nicholas Mystikos, *refused to consecrate the marriage*. So VII was indeed born four years later in the purple chamber, but shouldn't have been allowed there. So Leo ousted Mystikos, installed someone else, but then died; so Mystikos returns as one of the regents for VII. War with Bulgaria ending 913 included a deal of VII marrying a Bulgarian princess; 'the people' got upset with that; so Mystikos was ousted again, and the marriage didn't happen. Zoe then plays games resulting in the Bulgarian war starting anew, has setbacks, so enter admiral Romanos to save Byzantium; so he becomes the head regent, then emperor, then VII is married off to Romanos' daughter, *right where Mark 13:26's 'ton huion' begins*. Aha. So Romanos is treated as the *Savior arriving with the clouds*, FOUR CORNERS depicting the four co-emperors by 926, his own sons plus *oh yeah that's right, we almost forgot..* Constantine VII. Yikes.

**Epilogue:** by the end of μετὰ δυνάμεως in Mark 13:26b, start 946 AD, everyone's gone but Constantine VII. Kinda like the Elizabeth I story. So *with power*, alright. *God doesn't like it when duly-constituted authority is usurped, even if that authority is bad*. Over the next 13 years VII's cordial with Cordoba (where Jews who copied OT lived), and with the Kievan Rus. So maybe some Bible mss got out and taught, but I can't tell. He dies in 959.

**Mark's biting use of 'son'** deftly tags a Henry VIII-Anne Boleyn kind of split with the Byzantine equivalent of the papacy. But this time, a son *is* born, his dad replaces the 'pope', then dies himself, only to be replaced with someone *outside the family* as regent for that same son; the outsider, like Stilicho, marries off his daughter to that son to legitimize himself; with the one who refused to consecrate the marriage having also been and remaining, regent for that son. But the real son himself is never seen; or, is only seen with his supposed guardian-messengers gathering everyone; that son instead really spends his life writing books no one reads (hint hint, no one's reading the Bible in Byzantium, though they preserve it in Greek).

You can't make this stuff up.

So Mark's sevening blocks off the period from 850 (start verse 24) to 940 AD (end verse 26a) as full of apocalypse-ending signs: darkened sun and moon, falling stars, powers of the heavens shaken, then *deux ex machina* in comes the outsider with his many servants, gathering the remnant back to a new rule, and a new peace. So that period in Byzantium, spans Michael III and his disastrous mother, to Romanos I who rises due to another disastrous mother. Consistent with all the *ide* references, always playing on Ephesians 1:9, 12 prophetic meter-mocking of Severan mothers, Constantine I.

**v.32, syll 1126-1128, which corresponds to 1156-1158 AD.** Earlier part of [Manuel I](#), centers on him avenging the Cyprus invasion; frankly there was a lot going on during these years, read the DIR and Wiki articles on him, plus whatever books/articles you respect. Afterwards, he contracted marital and political alliances w Hungary and then the Russians cuz he had no son (haha) and to keep Fredrick Barbarossa of Italy at bay, but I don't see any missionary refs other than the Christianization of Estonia, etc. HOWEVER, the Roman church was going through schism, and so too the always-contentious prelates in Constantinople, with Manuel successfully mediating (see DIR article on him, *Doctrinal Controversies* section). So we could call that a mission?

The *huios* refs seven to each other at 1127-896=**231**. That's so unusual maybe the syllable count is one off within that section. Common theme might be *Emperor as Reformer* (the 'mission'). But I can't find anything particular in Bible translations or mss. In the East, Greek mss were not a problem, though. The problem was whether folks venerated icons/relics rather than Word.

Not sure if the other highlighted Greek words are meant to seven to each other. They are synonymal.

Next big question: how might *consistency of pronunciation* be an issue? What if the writer *intends* to slur or ellide, as in movies an accent identifies important information about the speaker (dialect of a hillbilly versus a foreign accent, etc)? Right now there is only partial consistency in the metering: within the author's own style. 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.

## 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 Cumul. Diff/Comment

Intra-doc Links: [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blepw](#) [v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios](#) [v20](#) [v35](#) [Huios](#) [v26](#) [v32](#)

### 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.

## 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 Cumul. Diff/Comment

**Intra-doc Links:** [1-11](#) [12-25](#) [26-end](#) [Notes](#) [NotesMatt](#) [Blep](#) [v1](#) [v2](#) [v5](#) [v9](#) [v14](#) [v21](#) [v23](#) [v29](#) [Kurios](#) [v20](#) [v35](#) [Huios](#) [v26](#) [v32](#)

**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!*