

2 Timothy 1:1-4 Dateline Meter

Red underline: pronounce as one syllable. **Orange** numbers are divisible by seven; **purple**, by three. **Teal underline:** hyperlink.

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	Syllables	Cumulative
Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ [δουλος*]	10	10
διὰ θελήματος θεοῦ	8	18
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ	14	32
² Τιμοθέε ἀγαπητῷ τέκνω, [γνησιω τεκνω εν πιστει**]	10	42
χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς	14	56
καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.	11	67
³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω	11	78
ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει,	13	91
ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν	14	105
ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,	12	117
⁴ ἐπιποθῶν σε ἰδεῖν,	7	124
μεμνημένος σου τῶν δακρύων,	9	133
ἵνα χαρᾶς πληρωθῶ,	7	140
⁵ ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,	17	157
ἣτις ἐνώκησεν πρῶτον	8	165
ἐν τῇ μάμμῃ σου Λαίῳ καὶ τῇ μητρί σου Εὐνίκη,	16	181
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.	9	190

TEXTUAL VARIANTS WHICH MIGHT BE IMPORTANT TO METER COUNT

*St. Athos mss, #1505, Aland Category III for this section, per Bibleworks 9 CNTTS apparatus. Not Counted in the meter.

**9th century French National Lib (corrector) mss #33, Aland Cat I, but the variant words not counted.

Meter Import

EDIT in this R3 Version

- Sotto-voce* God's Orchestration of Time Import of the metered clauses, goes like this: **I Paul write you again, in the 10th year after I was imprisoned the first time** (Abrahamic/vernal fiscal 4164, March-April AD 58), **which was 18 years after the Lord should have died** (4164 - 18 = 4146, original Abrahamic Schedule); **but instead He died, after His 32nd year** (START 4136, accounted as 4135 END); **which was, seven years before His Davidic limit of end-year,** (41)42 (= START 4143 vernal. Paul equidistantly writes in 4173: aft, 9 meter diff as 'full circle' from 1st clause, +21; fore, last pre-Church Trib START 4194 - START 4173); **that should have been His 40th year** (= START 4143 vernal, Paul writing '32nd year', counting from '42 Adamic); **then leaving, 56 years' countdown to Millennium** (START 4200 - 56 = 4142 ELAPSED. 2Tim written 28 years from Mill, END 4200 - START 4173, and 28 years after Christ should have died, START 4146 on Abrahamic schedule, 4145 + 28 = 4173). **So now when I write, it's Roman AUC ANNO DOMINI, 67; for, He should have been age 67 on the original Abrahamic schedule!** (Cute: 4106+67= 4173. Adjusts for Varro's long-known error, irony of Roman calendar needing same shift as from Abrahamic Messiah Birth Schedule 4106 to Davidic 4103. So elapsed Lord Age 70: so Paul writes January - March of 67 AD. Per [Orbis](#), Timothy in Ephesus would get the letter in 11-15 days.)

Notice how Paul reconciles Davidic and Abrahamic deadlines; for in *either* schedule, the Lord was to live 40 years (this is always the Bible math result, equidistant parallel to David's length of rule prior to retiring, so he could spend the last 7 years afterwards, designing Temple and service as per 1 Chron 22f. Talmud's Sanhedrin 98 or 97 refers to the 40 years as well). Next, playing on how, under the Davidic schedule, the Lord must be born 3.5 years prior vs. the Abrahamic, Paul parallels (equidistance, get it) the Roman AUC. **This seems to be yet more proof why Ephesians 1:3-14, fits 'our' AD so well: he uses the irony of the original Abrahamic Birth schedule, to treat Rome's age as 750 when Christ was born**, as did other Romans (like [Livy](#) or [Nepos](#)). And, he's reconciling at the same time, to the Adamic!

This meter is to remind Timothy and us that the Eph1:3-14 prophetic timetable, is RIGHT ON TIME. Here, at verse 4's third clause, starting at syllable = year, AD 67. Heh. So Paul knows he'll die and a huge civil war will start as a result, so now is 'the Rapture'. But if not, look at the timetable to know what to do. Its words are *einai hemas hagiois kai amomous*, TEMPLE GOES DOWN at *hagiois*, which everyone long expected as a Rapture kickoff. Vespasian had just been dispatched to Jerusalem, so 2 Tim would be soon 'heralded' with that news, too.

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The following pages' text will undergo much further revision.

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Notice how all Bible writers 'pad' their greetings to be either long or short. Don't you ever wonder why? This is how **they telegraph letter theme and date of writing**, *all in the greeting*. So the text sometimes looks effusive or even self-congratulating, but instead it's a **doctrinal precis**. Which you learn, as you parse for meter. Since folks are bored and even annoyed by numbers and history, etc., all this rich hermeneutical info goes missed, century after century. Even the Bible's begats convey vital doctrines (such as the [Doctrine of How God Orchestrates Time](#)). So that's happening here, too. The more boring the passage, the more vital the information. It's one of God's many ways of pairing best and worst (Isaiah 54:1 and Eph1:23 principles).. just like He did, at the Cross.

This is Paul's last letter before dying; he won't die until next year, but he has been sentenced, and his case is on appeal ('first defense' had failed, 4:16); he knows *from God* that the appeal will be denied and he'll be executed (2Tim4:7-8). So the impetus for his letter, is to tie up his affairs: and he needs, Timothy's help. Ever the doctrinal opportunist, here even a simple ending request for Timothy to come, bring Mark, clothing, Bible materials – God uses the occasion, to have Paul create another reason to incorporate [Ephesians 1:3-14](#) by reference, as [its long 434-year prophecy about future Church history as Daniel 9:26's 62nd 'week'](#), comes to pass in his own life. *So he remains a poster boy until death, and is first to 'reap' the prophecy.*

How do we know? Ephesians 1:3-14's [THREE eudokian and epainon anaphoras](#), used keyword *thelematos*: each *eta*, targeted the *deaths* of three *future* Emperors (Trajan, Macrinus, Diocletian); and via them, Paul traced the Decline of Church. For *as goes the believer, so goes human history*, as my pastor liked to remind us 'salt'. (He spent [7 whopping years of daily Bible classes](#) teaching Ephesians, but did not know Bible uses meter that confirmed, what he taught strictly from the text. Everyone knows the 'salt' doctrine vaguely. We don't know how we are used to preserve history, and that preservation is in *specific amounts* of time, each with its own rules. So my pastor via Ephesians, went all over Bible to explain what he did know, and how we are used: SPIRITUAL GROWTH, FUNDS BLESSING AND TIME. Because I'd learned this doctrine, it became easy for me to detect the meter, since that doctrine begins with the begats in Genesis 5. Most pastors, like mine, will tell you that's an honor roll. Yeah, it is. But it's also a consecutive accounting of TIME, and when I was trying to balance Daniel 9's math – finding no accuracy in anything anyone had taught or written about the end point of the seventy weeks, as it really ends seven years after everyone claimed, INCLUDING my own pastor! So I ended up going back to Genesis 5 and tallying the dates in [GeneYrs.xls](#), asking God how to prove what my pastor said, from Bible. My life's not been the same, since. That was back in 2004, and in 2008 I learned the meter of [Isaiah 53](#); in 2009, [Psalm 90](#) along with [Daniel](#); in 2010, [Ephesians](#), and the rest since then. [All this material is on the web now](#), and is [extensive](#). This short writeup is part of an ongoing 'mission' to document the doctrine and now, its meter. For if so many respectable, hoary heads have messed up this timeline for centuries, honey – I don't trust *myself*, either! So I'll keep vetting what I too claim, until I die. God will alert you to my errors, too.)

Paul laid out the future history of Church in tandem with Rome – hence Revelation 17 -- to show *why the Rapture would become progressively less likely*, within a generation after Paul would die. For then, as now, people drooled over 'end times', instead of growing up in Christ. So look how ironic: this fourth *eta* in *thelematos*, is for *Paul's* death. You won't miss the wit, when you get to his verse about him too, being crowned 'in the future' (2Tim4:7-8). Wow.

So Paul knows he's going to die just after the **66** marker, which was [his first WHAT IF THE RAPTURE date](#), in Ephesians 1:4. That's our AD, because 1st century Christians had to use the Roman AUC calendar, [which was overpadded by 4 years](#). It's the same [problem as we have today, with BC/AD](#). NT Bible writers solved it by simply using Christ's age +750 if Roman time, or 4103 if Adamic time; or, as Paul does here: use the *original* Scheduled Birth of 4106. So they communicated in terms of His Age; then the reader added one of the two 'bases' to adjust for the time referenced. In Christmas week, since [Christ was born on Chanukah](#), which back in the 1st century started on Julian 25 December.. you must add 4, not 3. Then in January, the *Roman* year increases by one, so you're back to a 3-year difference.

'Up to 3 years' means they might count *in the nth year*, rather than *year* minus or plus, *age* minus or plus. There's also rounding *between* start and end of a year. 1+1=2 only if *all* of 1 and *all* of the *next* one, are counted. A year's start, therefore, is 0. Accounting from an end to a start, is like 1+0, even if the ending number is +1.

[Ever since Moses](#), Bible dateline meters parse by sevens, *syntactically*. People didn't write things down, they memorized them; and they memorized them, by syllable counts. Thus they memorized Scripture and all their literature. So they cross-indexed by those counts, and eventually came to play number games with those counts. God used that memorization necessity, to *create doctrinal explanations from the syllable counts*. One of which doctrines, was to have the Bible writer *dateline his text, as a doctrinal precis of the upcoming message*. So, the first 'paragraph' he writes is a dateline, *as soon as it's divisible by seven*. The actual number would *telegraph* content of the chapter or even the whole book, so you'd enjoy the 'puzzle' of the numbers relating to the actual *text*. And would be far more certain of your interpretation, of that text.

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However, there were rules about how this sevensing worked, and Moses set the rule pattern, in Psalm 90. You don't just count syllables until you get to a total divisible by seven and then say 'Aha!' No. First you must *find the syntactical breaks* (i.e., full phrases); then you parse the syllables, with sparing elision. Greek had very well-documented rules about elision, and the fashion of using it, changed between Mary's day, and John's. It was considered elegant, much like in today's French, to run similar vowel sounds together, or *create* a consonantal sound between (so-called 'movable nu' or 'nun' in Greek or Hebrew), or.. to *elide* the following (or preceding) vowel into the next. Similarly, with diphthongs, *one* syllable is pronounced though two different vowel sounds: they run together. *Thus a syllable, which is normally one vowel sound and one consonant, runs into the next word.* You'll know when a writer uses elision, as you parse the syllables. For when you've *enough* text, you find its metrical pattern. However, you'll notice that elision is used sparingly, in the NT writings, because the text *is* in writing.

In dateline meter, that pattern is *sevensed* (since 'seven' means 'promise' in Hebrew), illustrated here by the **orange** numbers. Each sevensed value has its *own* doctrinal worth and is often prophetic, or historical. All sevens below except **49** through **63**, are preceded on Jacob. I'll later plug in Bible verses supporting the claims below. You can search on them, the meanwhile.

- **7 for Promise**; precedence is Jacob's first seven years serving for Rachel, but getting Leah. Notice Temple Construction years are always, 'seven' (first and second Temple).
- **14 for years Overbudget**; precedence is the added 7 years Jacob served for Rachel, getting her upfront; but having been tricked by Laban, he had to serve again, *sheni* (so 'Joseph', Rachel's firstborn, means 'twice' or 'double'). So too, both 1st and 2nd Temple's total time from start to final dedication, was 21 years (20.5 or 21.5).
- **21 for 'sons' Growth**; precedence is the number of years Jacob actually stayed and served in Haran prior to God's telling him to leave (notice he's 14 Overbudget at this point, since originally he went to serve, only the 7 years).
- **28, for Testing after growth**; precedence is the seven years after Jacob returned, ending with the Shechem incident, which resulted in Levi ('joined') being severed from the Land promise and instead made a priesthood at the Exodus.
- **35 for God's Vote**; precedence is Joseph's enslavement at age 17 (three-year hiatus in between). *Exodus is 490 years later.* God voted *Jacob serve 21 years*; during the last 6.5 *God appointed Joseph to exist*, then *his slavery* 10.5 years later; then 10 years later, *he became Pharaoh's right hand to deliver Egypt and his own family*: 21-6.5+10.5+10=35. Note: 35=17.5x2.
- **42 for Doubled 'sons' growth**; precedence is the *two* families Jacob ended up with, 21 years after he entered Haran.
- **49 for Apostasy**; precedence is the number of years Israel *stopped observing* her sabbaticals, starting with Rehoboam.
- **56 for Unredeemable apostasy**, the 7 sabbatical years *accruing on* the 49 missed. So Time is debited, given to others.
- **63 for Vote Short**, a deadline occurring but the vote isn't complete. *Yet enough, for Time to continue.* [Isaiah 53:9-10](#) thus benchmarked the end of the last 70-year voting period pre-Christ (and completion of OT canon, row 148 [here](#)).
- **70 for man's vote agreeing with God's**. Manifold precedence here; first, the vote to go to Egypt though everyone knew they'd eventually be enslaved there, given the promise God made to Abraham back in Genesis 15:13ff. Also, that's how long Jacob was back in the Land after his return, so he's age 130 when entering Egypt.

A Bible writer's dateline is actually *in* the sevens, but often other meter numbers 'feed into' the sevensed values, to provide a historical context; since that context, is a vital part of the message. Here, the first dateline meter is **42**, then **56**; dateline meter is usually paired to form a 'Time GPS', so you can check your math. For you must calculate the date, to get its doctrinal *precis*, to refine how to construe the *text*. Precision is vital. There's nothing syrupy or vague about the *original* text, even when its words are generic. *Especially, when they ARE generic.*

So how to compute Paul's meter import and dateline, here? First, as tags to other Bible passages: meaning, you are reminded of past Bible passages with the *same meter patterns* and are to *review* them, to better grasp *current* text. Here, Paul points back to his own [Ephesians 1:4](#), as well as to [the Magnificat](#), which also used those same two meters. Mary began and ended with those same meters; Paul datelined Ephesians, with the **56**. Mary started the prophetic what-if scenario, dating from [Daniel 9:19's end](#), starting there at 1st Chanukah, showing how its past which God gave Daniel prophetically, came to pass as God said. Everyone in the NT plays off her meter, and [Luke's whole Gospel outline is based on it](#); Luke also used the **56/2** meter for [his own Gospel's first dateline](#). For **28** years prior to when Luke wrote: [Zecharias](#), when he was finally able to speak, played on Mary's meter. Everyone knew that meter since John the Baptist was born. So to both dateline his own Gospel and show Zecharias speech was long deemed Canon, Luke natively uses '**56**' as his own tag and dateline, and then *divides it by 2*. Paul used the same meter. Finally, **56** was used in Luke and Ephesians to mean the age Christ should have been *under the original Abrahamic Schedule*, when they wrote (Mary's endpoint). So Paul uses the same formulae, here; even the **67**, points the reader back to Ephesians and Luke.

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Why? Psalm 90: Moses made [palindromes](#) of the **56's** to explain God's Plan for History and Israel's upcoming apostasy; [Isaiah 53 made pairs of them](#), to relay Moses' warning [about the fall of 1st Temple](#). For Psalm 90, as almost any Jew but no Christian knows, is the Master Precipit on [HOW GOD ORCHESTRATES TIME](#): just Google on 'Age of Desolation', 'Age of Torah'. They don't parse Time rightly, misaccount [God's Time Grants of 2100 years](#), as instead 2000; but they do know [a garbled version](#) of the doctrine. So everyone used its meters, even in the NT. Paul does the same thing, here.

Next, there is a set of formulaic patterns for the dateline. Not all these patterns must be used, but at least two of them will be used. The patterns here, using the dateline meters Paul shows (because Mary used them as did Zecharias, and of course Paul had also used them in Ephesians), are *x years backwards, x years forwards, x7 years backwards, and x7 years forwards*, applied to each of usually two, dateline meters. They reference past or future event(s) of Biblical import, relevant to *current* material. So here:

- o **42** years from a *past* event or the Lord's Age/Past event for Him,
- o **42** years *future* to Millennium or some other date related to it. Here we see Paul, like Luke, use the number to mean its half, stressing the midpoint. (For all meters account Time from the future Millennium scheduled for Adamic 4200, even after Church began, since the last Bible book written, Revelation – was written *before* that initial schedule, ran out.)
- o Then also, **56**, used the same two ways. (Again, 56 stands for unredeemable apostasy, and hence more testing. [Originally, it was 49+7, the 49 meaning Diaspora](#), the number of years Israel would be out of the Land owing to her apostasy in not observing the sabbatical years from Rehoboam forward. But that 49 as it elapsed, was 'owed' thus another 7 sabbatical years, which then couldn't play in history before Messiah came, as there was no time left. Hence the 62nd 'seven'(years) aka 'week' of Daniel 9:26, was reserved for Messiah to die, which would have been 'our' 37 AD, which was [1000 years after David died](#). Problem was, the Lord died at the *start* of that week, not at its end, because He was rejected. That's where Church comes in, a 2nd family, another wife – remember, Vashti was never divorced -- *having her own covenant with The King*, Psalm 110, covered in Book of Hebrews.. to bridge Time back to Israel. So if a 56 meter is used for Church, it means she's very apostate. Since she is, even while Paul lived and wrote Ephesians, the meter is repeated here. Apostasy is the trend of Church history, as Ephesians had already plotted. Since we are a BODY, not Land, the role of who gets to represent Christ WITHIN that body, shifts from teh apostate to the faithful: the latter term is defined by Hebrews 11:6 as being in the Word, [context](#) is [Hebrews 11:1](#). Not, in some denomination.)
- o Then also, **42 x 7** backwards and forwards,
- o and also **56 x 7** backwards and forwards. (Sometimes the 56 stands for a '40'. The two numbers are often paired, as Mary had done in her Magnificat, plotting time to her yet future son's age 56, to stop at *40 years prior to the Millennium*. Paul thus wrote Ephesians, in the year where she'd *stopped* plotting the future, to finish explaining it, hence his meter was 56. He's reminding Timothy of that, now. And of course by extension, us. For the Bible writers all know when they are writing Canon. Hence the dateline.)
- o [These values will always have an 'equidistant' component](#), due to [Psalm 90:15](#). So the years backward or forward will be equidistant in the other direction, too. (At times equidistance is explicit, and sometimes in ellipsis. You learn it, after you do the calculations. For example, if 42 fronting, then there is an implicit or explicit '42' following the endpoint in the calculation, to derive the total, i.e., in Ephesians 1:3-14, the front was 56 so total years = syllables was 434 = Daniel's 62 weeks, and 434 + another 56 = 490.)

[Paul had already plotted these years in his meter of Ephesians 1:3-14](#). Point here is, he incorporates that vast material by *meter reference* – which I call 'tagging' -- in his *greeting* to Timothy, to *remind* him of it. (*REMEMBRANCE* is Paul's 2 Tim theme, see verses 3-6, where he says *he* remembers, so writes Timothy to *remind* him. Here, via the meter, you see precisely what he wants Timothy to recall.)

So third, we can now calculate, [dateline meaning](#). Paul reconciles on four tracks: Adamic, vernal, the Lord's Age, and Roman AUC. [Each of these runs on its own 'fiscal'](#): Adamic 'fiscal' is from autumnal equinox to the next one (ending just before sundown of that day). The Lord's, runs a quarter later, from his Chanukah birthday, to the next one. Roman AUC, was altered to end on 31 December by Julius Caesar; 25 December, the Saturnalia (which Paul turned into a joke, Gal 4:4's Greek), was the same day as 25 Chislew, Chanukah's first day *when the Lord was born*. Finally, the *sacred* fiscal runs by vernal equinox, as it's based on when Abraham matured, when Noah's *birthday* 490 Time Grant ran out, [which became Passover](#). Hence Exodus 12, and the sacred 1st month there, is the start of the *seventh* Adamic month. (So Christ died at the start of of 4136, sacred; Mary gets her announcement in Luke 1:36, at the end of 5 BC *sacred*, and (Luke 1:26, two articles, so official calendar) Elizabeth became pregnant just *before the start* of 4102 *Adamic*. So John ends up being born *Pentecost 4102 sacred*, 2447 years after the Flood started, to the day; notice that it would be equal to our '2450 BC' if it had happened 3 years later as it was *supposed to*, pre-David. The Lord is born Chanukah 4103 *Adamic*, first quarter; still 4102 *sacred*, 3rd quarter. Heh: exactly opposite each other, in years Israel didn't intercalate: the first born two months and almost two weeks after the sacred year starts, and the Other born two months and just over three weeks after the Adamic year started. That's why Gabriel's announcement is so witty.)

There is a *six-year spread* between Adamic (highest), and Roman AUC (lowest), with the Lord's Age in the 'middle'. It's really a 6.5 spread, but for most calculations, use 6 (after last week of the year, Christ's birthday, Roman year increases 1).

Shorthand conversion of 'our' AD to Adamic: *add 4106 to years in the meter*. That was the *original* year Christ should have been born. But as David didn't become King of *all* Israel in time, Christ's birthdate had to be moved up. So He should have died originally (to finish off the 2100 allotment from Abraham), in 4146 (2046 Abraham matured, plus 2100). But David died 3143, having become king 7 years later than scheduled (David King of Hebron 3096, which is 1050 after Abraham matured, but King of All Israel 7 years later (see 2 Sam 5), dying at age 77 per 1 Kings 6:1 in context). So Christ would have to die and thus be born 3 years earlier, to make up for the lost time.

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The Lord's current age in 4173 when Paul writes, is **70**. **67** is the Roman AUC AD equivalent; but it's also the age Christ *should have been*, had He been born as originally planned, in 4106. So it's a cute 'equidistance' to use the non-sevended, **67**; helps the reader recall the doctrine that, though Paul's life is cut short, GOD IS ALWAYS ON TIME. Ergo, the other meters when paired, add up to that END PLAN, the Millennium promised to the Lord when He's really *age* 97 and thus in his **98th** year: end-year, **32+67**, and start-year, **42+56**. All these values were charted in [Eph1:3-14's meter](#); so anyone reading 2 Timothy, would be reminded of the Ephesians meter import. (Jude plays on **70** in his own dateline meter, thus tagging both Peter and Paul's last letters, at the same time.)

So now let's examine, the 32. It's not really 32, but the 32nd year, meaning it becomes 32 when it ends. So it's year 31. 4173 – 31 = 4142, since **'42' is the next meter Paul uses, which is his first dateline.** *Thus you know you're reading him rightly.* So what does **32** signify? Well, look at the text. The 'promise of life in Christ Jesus'. Paul tags *the original promise* that by 4146 Christ would pay, to complete the 2100-year allotment for the Jews, leaving the *original* 54 years 'credit' for the Gentiles (Jubilee 50 ending it, the '4' playing first). However, due to David's late kingship over *all* Israel, a *net* extra 3.5 years occurs (probably due to the delay in Temple Construction Start, 1 Kings 6:1, so that His Birth will 'reconcile' to it) – Christ now has to be born 3 years early. David died 3143, so now His 40-year allotted lifespan has to end 3 years earlier, too. (All this math is behind the numbers in Daniel 9, balancing to 4143. The only way you'll see that, if if you go back to Genesis 5 and start plotting ALL the Bible dates, like I did in <http://www.brainout.net/GeneYrs.xls>. Then, the method behind the so-called mystery of Daniel 9:24-27, becomes clear. Of course, if you counted the Hebrew syllables you'd see the meter and then know exactly what was going on.)

Ergo, the updated schedule, referenced here in 2 Tim's meter: *by 4143 vernal START* aka 37 AD (per solar-year *birthday* accounting GOD always uses), in Daniel 9:26 -- *Messiah would come and pay.* Which is easy to know, as 4142 on His 39th birthday, began His 40th year: which ends at 4143's 1st *Adamic* quarter, *six months prior.* So Paul uses '4142' rather than 4143, since His Death was to be at the very START of 4143 *vernal.* (So = 4142's end, since He turned age 39, on Chanukah in the 1st quarter of 4143 *Adamic*, which started at the autumnal equinox.) However, Christ didn't die in 4143, but *seven years earlier*, in 4136 *vernal* START. We know from other Scripture, when that was: 'our' 30 AD, when Christ was 33. *Since that's an 'age' tag, add 3 for Adamic reconciliation, and subtract 3 for Roman AUC AD equivalence.* So Paul writes 2 Timothy, 30 years after Christ was scheduled to die = David's age when crowned at Hebron and Christ's age when He announced Himself as Messiah. Cute. (Occasionally, Bible writers play on non-sevended clauses, to craft their datelines. [Daniel crafted his second dateline in Daniel 9](#) from '73', to tag the end of Psalm 90 (73 sevens after Moses' endpoint of 1050 BC = end 538 BC, when Daniel prayed; aka his first dateline of **49**, praying at the start of the 49th year Temple went down). [Mary](#) then used the same 73, to 'bridge' from the 238 BC *ROME RISES* endpoint in Daniel's prayer acknowledging God's Daniel 2-7 timeline, to get *her* start of first Chanukah, 238 - 73 = end 165 = our 164 BC. [John does this](#) in every clause of his datelines.)

John 1:3's Gospel will tag Paul here with *another '42' meter*; John's text cleverly adds that *all life is 'sired' by Him.* (John's meter uses the same 4143 benchmark and associated doctrine, to tell you he writes his Gospel 7 years after 2nd Temple fell, which date is also 42 years after the HARVESTING THE GENTILES period *had been scheduled* to begin based on this *scheduled* date of Christ's death, which Paul tagged here.)

So now watch how the use of 32 plays into, 42. Paul also writes *after the 42nd year after Christ's 30th year START* (4173 -42 = 4131+1=4132, see how the meters reverse; Christ turns 29 at the end of the year, thus entering his 30th year). That tags Luke 3:1, 23. So Christ is still age **70** (41+29 in age, the age coming from Luke 3:23), when Paul writes; *he tags the Lord's decision to undergo testing*, prior to declaring Himself. Jude will also tag it as part of his *own* letter's theme. (Jude tags Paul's implicit 41, his written 56 and *unwritten* 70, uses Paul's '98' sum, which 'decodes' Paul's meter puzzle.)

70 was the 2nd dateline meter Paul used when writing 1 Timothy, **35** years after the Lord died, **70** years after the Annunciation to Zecharias = Luke's starting point for his Gospel text. Paul thus stressed *VOTE* as the theme of 1Timothy's content. (I need to do a writeup on that dateline; basically, 1Tim1:1 is 35 syllables, including Byzantine variant 'kuriou', but omit the first 'hemwn' from its verse 2. Thus 1Tim1:1 is 35 syllables, and also 1Tim1:2. Paul repeats *kuriou* in each verse, to stress Christ as his own Lord and Timothy's; it's not dittography; idea is the Lord is sovereign, not teachers, not someone else, over *each* of us; His 'commandment', not someone else's. 'Contending for the faith' means contending with yourself, 1Tim1:18, 6:12 over who is your Lord, whose 'commandment' do you follow.) So Paul wrote 1Tim in 65 AD, Christ age 68, Adamic year 4171.

Contrast, now that the Lord really is age **70**, Paul's clever *implicit* use of **70** here: metering **67** instead, he reminds Timothy of his prior letter, written *after he was acquitted by Nero.* (Or maybe +1, depending on when in the year Paul wrote, and what fiscal he references – for the fiscal is of doctrinal importance, too. I have to analyze the +1 further.)

2 Timothy 1:1-4 Dateline Meter

Red underline: pronounce as one syllable. **Orange** numbers are divisible by seven; **purple**, by three. **Teal underline:** hyperlink.

Infra doc links: [p.1](#) [Meter Meaning](#) [Dateline](#) [32](#) [42](#) [56](#) [Assoc. Papers](#)

Of course now Paul's been jailed again; he knows he won't be acquitted, on appeal. So now we come to **56**. But first, Paul [tags Ephesians](#) – he wants Timothy to recall its timeline. Which Paul wrote, the **18th** year after Christ should have died on the *original* Abrahamic schedule (plays with **18**, 4146+18, when Paul wrote Ephesians; which he now splits, since 4173-9=4164).

The **56** also is based on 4143 from Adam, since Christ was scheduled to die 57 years from the Millennium at age 40 (40+17=57, get the equidistance pun). Every Jew knew those numbers, the Mosaic Law's Passover and Pentecost (sum of 50+7) were based on them; each Bible writer from Moses onward, steadily employs **56**, to remind everyone of the 'end times', pre-Church: *Messiah dies, then 50 years, then 7 for the Tribulation, then the Millennium*. That's the accounting Daniel 9 uses; God replies in same meter and explicit text; the 483 ends at 4143 = 1000th anniv. of David's death, *57 before the Millennial year*. Since Christ was to die at that year's START on the *sacred* fiscal (but mid-year, on the Adamic), **56** also = 58 (pair in Daniel 9:11-12 meter; Daniel uses it twice, to play on Manasseh's lateness). 58 doesn't seven; years-between, seven at **56**. Moses thus made [palindromes](#) of the **56**, and [Isaiah 53 paired them](#).

'**56**' is the Lord's age when Mary stopped her [Magnificat](#) prophecy about her future Son. Thus, Paul tags other Scripture (here Luke), to illustrate *current* doctrinal points. [Daniel 9's prayer](#) is based on that same style (see that link's ChronoChart page).

Finally, **56** also means the 56th year Tiberius became co-emperor (55 really, start of the 56th year). That was START of 13 AD, so now it's sometime early in **67**. (A year later, Mark will also use **56** this way, thus tagging 2 Tim.) Kinda embarrassing, though: here Church is, almost 40 years after He died, *apostate just like the Jews*. Of course, in Eph1:10, Paul meter mapped and said explicitly that *CHURCH WAS THE CULMINATION AND BRIDGE OF HISTORY*, with '14' as his syllable = year count to underscore the text: which in years, covered the musical-chair emperors and wrangling prelates with their finger-pointing synods, from 238-252 AD, often *now* called 'Crisis of the Third Century'. As indeed, it was.

So now I wonder if at Paul's *own* age '**32**' (37 years prior to when he writes), he was hit on the Damascus Road by Christ, believed in Him, so got *zoes*, was given his *epangelion* ministry, to convey *God's Promise of Rescue*, to the Gentiles. I can't yet prove his own age, though. Even so: see how cleverly the meter, interacts with the text? For you know Paul after conversion, went into seclusion to relearn how Scripture pointed to the Christ, Gal 1:12-2:1. How long was that? 18 years *en toto*, the *second* meter in *this* passage (but treat 18 as parenthetical; syntax isn't complete, until the 32). Wow.

Note how meter reveals vital data, on how to read Bible:

- Instead of winging it with syrupy vague text in every translation, you have clear specifics: here, **what Paul wants Timothy to recall**;
- **Preterism is clearly wrong**, as Ephesian's meter is a series of what-if-Rapture dates playing on Daniel's 62nd week. 434, not 490; *so the 483, doesn't complete until Church does*. [1Peter used the 483 meter](#) for that reason; and Book of Hebrews (which plays on Peter) will be devoted to this topic, saying in Heb11:39-40, *apart from us, they* (the OT people) *will not be completed*. So preterism, founded on anti-semitic claims that *Israel's promises are instead given to Church*, is utterly apostate. *Ouch*.

The big penalty of apostasy, is ignorance; God won't fill you with His Perspicacity when you're in a state of sin, theme of 1John1. So you remain ignorant, never learning Him, only getting full of hot air (ibid, esp. 1Jn1:8, 10). No one means to be apostate. No Catholic or Calvinist is knowingly apostate. In fact, none grasp how Replacement Theology, cornerstone for *all* their tenets, **is** anti-semitic. Yet if you read the church fathers, Calvin or Luther, you see they adopted *CHURCH REPLACES ISRAEL*, to **justify** anti-semitism. It is a major stain on Christian history. If you read [Origen](#), you know that anti-semitic guy *reversed* everything he read in Bible, even taking the figurative idea of 'eunuch', literally; hence *figuratively* reading the literal Jewish tribal names in Rev7. (Key trait of someone far reversed from God: he reverses Bible, when he reads it. [My pastor](#) called that 'reverse process reversionism' to warn us to avoid it.) So imagine how chagrined *Origen* was at death, and will be again, at the JUDGMENT SEAT OF CHRIST: where all our foibles, are perforce made public? We'll all be discomfited; for we *cherish* falsehoods, often never divesting from them. So this meter alerts us to lies: among which, preterism *and* Replacement Theology its base, are chief.

- You also realize that **Paul's prophecy tally**, spanning the first 434 years of Church to show *GROUNDHOG DAY, DANIEL 9:26 'TIME BUBBLE' UNTIL THE RAPTURE.. is overwhelmingly proven true; that Church apostasy quickly became and remained the norm. Yikes. So we did *not* guard Paul's warning to Timothy, nor [Peter's](#) warning (for he piggybacks in meter directly on Ephesians, starting in 1Peter 1:3). Nor did we heed [Jude's warning](#); which in text, tags 2 Peter repeatedly. (Bible scholars and most teachers, know [Jude incorporates 2 Peter by reference](#); what they don't know, is that [Peter made his text interleave with Ephesians](#), syllable by year *via meter*; so Jude plays on both books *via meter*, as well as on the letters to Timothy, all within his *own* short letter, written a year+ after 2Tim. That's WHY it's so short. Each phrase tags some other part of Scripture, esp. NT books on how folks *fell away**

2 Timothy 1:1-4 Dateline Meter

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from the faith. **Mark** bases his Gospel tone on Jude, Peter, Timothy, Ephesians; **Hebrews crafts its own outline, from a 'mix' of the order of points in Mark and Peter.** In content, Hebrews elaborates on how Ephesians 1:3-14 and 2, get done. It's easy to see all that in the text; so much so, many scholars errantly argue Paul wrote Hebrews; but its meter gives you the 'flow' of the topic, from 1Tim onward.)

- **So when '56' refers to Church as Paul mapped her in Eph1:9 – we're as bad as Manasseh**, 2Kings 21-23 and 2Chron33; *For It Was Due To Manasseh, That God Took The Temple Down.* Yikes. Paul mapped 'our' shameful 56 to the 2nd Severan period, when the mommies were ruling behind their teenage kids, **Ephesians 1:9's 'musterion'** (keyword for Church, in Paul); when **Origen** was there **and for the first time, Peter was alleged to have been in Rome.** Paul then mapped the even-worse **49**, originally the number of years Israel didn't study (sabbatical years) so God took down the Temple – Paul **maps this time** for Church, **to the period from Gallienus through the start of Diocletian's statist reforms.. and persecution of Christians.** After that, verse 12 – under Constantine! -- we are so bad, Paul only uses **'35'**, ending with the year Constantine's sons, wrack the empire with their civil wars *against each other*, allegedly over whether 'God' is One or Three. The **35** means, GOD VOTES (**meter in Isaiah 52:15 and 53:10**, for God's Decree re the Gentiles and the Contract to Pay, respectively). Yeah, *only* God is voting, we aren't. After that, no submeters. We remain *proelpikotas*, just one *mature* believer shy of the *DEATH OF TIME*, every generation from our ever-discontented 'winter' of 343 AD onward. Satan smacks his lips.

(Isaiah 53:2, covered in **this video**, marks Manasseh's repentance (post-capture) in 649 BC. Details are in **Daniel Chronology Footnote E**; as a result Manasseh repented, cleaned the Temple; yet as 2 Kings 21:11ff, 23:26ff, 24:3-4, Jer 15:4 show, God nonetheless decreed *TEMPLE FALL DUE TO MANASSEH* --- and by extension, Israel's apostasy, 2 Kings 21:9. So Temple actually falls 63 = *VOTE SHORT!* years later, marked by syllable 203 in Isaiah 53:4 ('God, Violated' is the text in literal English): 'our' 586 BC. Manasseh had been captured 656, so 70 years from that, came God's *equidistant* Decree of 70 years in Jer25:11-12, 29:10, vs. (in meter and numbers of) Daniel 9. *Those verses are the DECREE TO REBUILD, not some human king's. GOD decrees in Daniel 9:24, not any human!* Took me months of tailchasing why scholar numbers on Daniel 9 never balance, before I realized that I too should heed BIBLE TEXT *rather than* Mr./Dr. Respectable's errant opinion, re Daniel 9:24-27! Of course, 2nd Temple stood 516 BC+70 AD when destroyed, also 656. Yikes.)

- You also know **WHAT SCRIPTURE the author contemplates, when he writes.** This is a major goal of hermeneutics, to 'apprehend the exact thought of the writer', as my pastor liked to say. Meter tags other verses, directly or indirectly. You've hopefully clicked on the links provided in this writeup, to observe that method.
- You also realize with great relief, since meter and its ties to other parts of Bible are so obvious: **Scripture has indeed been preserved**, despite many copying errors and other problems, over the centuries. All the hard work of the scribes and 19th century et seq. scholars, who painstakingly and thanklessly collated and corrected the scribes - *is overseen by God Who makes it all work out, Romans 8:28.* So although they too were likely apostate, *God made good on their efforts.* For we humans can't possibly preserve the text so well, on our own. *Whew.* So now I don't worry about my own mistakes or others', either. *God will make good on them all, Isaiah 54:1!*

More could be said about the meter here and its meaning; yet at least now you see Bible uses Time Accounting meter; with significant, hermeneutical value. *End commercial message.*

Associated Workpapers and Videos

This doc is <http://www.brainout.net/2TimDatelineMeterR3.doc> and <http://www.brainout.net/2TimDatelineMeterR3.pdf>. Much more about it is explained in videos, here: <https://vimeo.com/channels/timmeter>. You need Bibleworks fonts to read the doc or htm files here or below. You can freely download them at <http://www.bibleworks.com/fonts.html>. Greek or Hebrew text is copyrighted by [bibleworks.com](http://www.bibleworks.com). So you don't need to cite me, but do cite *them*. The purpose of 'my' stuff is to show Bible. So once you see it's valid, it's *your* material, too. For the Bible, belongs to *all* of us. The centuries'-long 'tradition' of people claiming credit for what they *find* in Scripture, is appalling. Someone seeing the Son in the Sky isn't to be credited, but rather the *SON IN THE SKY WHO DISPLAYED HIMSELF to anyone who looks!*

An inventory of associated docs and videos, re what I've *found* in Bible meter over the past 10+ years, is listed within the first few pages of (latest) <http://www.brainout.net/LukeDatelineMeters.doc> or <http://www.brainout.net/LukeDatelineMeters.pdf>. Or, (older) <http://www.brainout.net/JohnDatelineMeters.htm>.

The material is all original research, so ask God whether you should even examine it; don't just accept or spit out, what I've found. A skeptic myself, I retest the material too, every day. I'm sure the meter exists, and that the essential methodology, rules, and patterns shown, are correct. But I'm also sure the material has many errors, so I keep auditing. It's easy to make mistakes, and I have made many. Fortunately, meter *reveals* errors, if you keep on testing. So you can catch errors, if you *audit*. That's what I'll do, until I die. Meanwhile, if you think you've found an error, please let me know. Criticism is always welcome, especially as I have no 'scholars' to compare: no one else knows this stuff. I discovered it by mistake, when vetting Isaiah 53 to see if Hebrew words were missing; story of that is in <http://www.brainout.net/Isa53trans.htm> (old piece, useful only for proving the originating path of this research, which demonstrates how God will cause you to find real answers, if you ASK Him).