

Hebrews 1:1-4 Dateline Meter

Red underline: pronounce the syllables as if one; **orange** numbers are divisible by seven; **purple**, by three. **Teal underline:** hyperlinks.

A master list of videos and docs to explain Bible meter structure in more detail, is in <http://www.brainout.net/LukeDatelineMeters.pdf> . A somewhat earlier version of the same master list is online at <http://www.brainout.net/JohnDatelineMeters.htm> .

NOTE: Variants listed in ~~gray strikethrough~~ text below, were found in Bibleworks 9's CNTTS and Tischendorf apparati. None are Aland Category I, except verse 3's variant 'di heautou' is common, in over 30 Byzantine-related witnesses, one of which is 1739, Aland Cat 1. In the context, it stresses He's God, which is the point of this preambular text. So it's counted.

	Syllables in verse	Cumulative
1 Πολυμερῶς καὶ πολυτρόπως πάλαι	11	11
ὁ θεὸς λαλήσας τοῖς πατράσιν ἡμῶν	10	21
ἐν τοῖς προφήταις	5	26
2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων	10	36
ἐλάλησεν ἡμῖν ἐν υἱῷ,	9	45
ὃν ἔθηκεν κληρονόμον πάντων,	10	55
δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·	9	64
3 ὃς ὦν ἀπαύγασμα	6	70
τῆς δόξης καὶ χαρακτήρ	7	77
τῆς ὑποστάσεως αὐτοῦ,	7	84
φέρων τε τὰ πάντα τῷ ῥήματι	10	94
τῆς δυνάμεως [δι' ἐ] αὐτοῦ,	9	103
καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος	13	116
ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,	17	133
4 τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων	13	146
ὅσω καὶ διαφορώτερον	7	153
παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.	12	165

Meter Import

The dateline **21** is years-from-last-mid-Trib, the Lord's age 94-21, **just as forecast by Paul**, 'hagious' keyword in Eph 1:4, **26th** year prior to the Millennium, about nine months (heh) after **Mark's Gospel**. **So it's 1st quarter Adamic year 4176, last half Abrahamic/sacred year 4175, 25 years on the future clock = last week Dec 69 or possibly January 70 AD, the Lord newly Age 73. Vespasian had just become Emperor on 12/22, 69 AD.** That could well be the impetus for the letter, as Jerusalem was surrounded by armies whose commander was that Emperor's son, Titus. At this point there was a standoff, owing partly to the tumult in the **YEAR OF THE FOUR EMPERORS**. Jerusalem was also a lucrative source of commerce, so Titus was negotiating with the Jews inside. He'd want to bring victory home to his newly-enthroned, dad. So the writer of Hebrews plays the same role as Jeremiah (hence Jer3:16, 31:31-34 are cores to the book). *If you believe in Christ, settle with the Romans, as God has appointed Temple and City to go down, Daniel 9:26; the new covenant for kaine ktsis, he kaine diatheke, has begun. The 40 years the Temple 'lost' by not being in the Land first year of the Exodus.. is reimbursed.*

In Paul's chronology, **66 was the first potential Rapture date**; followed by 73, **77, 84, 94**; though any date could be the Rapture. God gave Paul a timeline of potentials, so that people would come to appreciate Ephesians better, as its theme is **RAPTURE IS CAUSED BY BODY MATURING**, not the fixed-date system the Jews had. Even so, under that prior system, the latest Trib Start Date was the Lord's age 91, with **TEMPLE DOWN** mid-Trib so His age **94.5**, and Mill to begin His age 98. So that timeline is used initially, but then God has Paul plot it out to 434 AD. (Ending 56 is in ellipsis, for the prophetic pattern of Church apostasy is already described by 434 AD, and Church won't improve after that.)

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Midpoint between Paul's 66 and 73, is **70**, so that's the next dateline; **70** means 'vote complete', and here it signifies *THE TIME IS UP FOR VOTING*. So that VOTE theme, the letter repeats each chapter, starting with Christ's own Vote; book's VOTING theme is dramatised with a trebled 7 meter in Heb11:1, always mistranslated, here corrected:

<p><i>estin.de</i> <i>pistis elpizomenwn</i> <i>hupostasis pragmatwn</i> <i>elegchos ou Blepomenwn</i></p>	<p>It's about Confidence in Word! Christ's Thinking, On Trial! Evidence, Unseen!</p>
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Perhaps the writer also adjusts for an AD equivalence of Roman AUC, but I can't prove it. Meter shows the pattern of Paul's dates considered: **70, 77, 84**. The Lord's Age 70 *has passed*, the writer tags Jude with it, as that meter's text in Jude, is about *fighting to learn and live on Bible*. Hebrews will further explain this theme, to elaborate on Romans 9-11, Ephesians, 2 Timothy, Peter, Jude, Mark: *we too will be trampled like the Jews, if we too don't heed the Still Small Voice, Who 'Begets' the Royally-Higher Covenant from Christ.. in us*.

The next ironic point about this **70**, is that it *should* have been the Lord's age when Hebrews is written; so again, the VOTE theme is stressed. For He should have been born 4106 from Adam, should have died 4146 from Adam, and the Temple shouldn't be under any threat at all; rather, the remaining 53.5-year credit owed from Abraham maturing too early, should be playing with a Standing Temple, throughout. But Israel didn't vote rightly back in 1050 BC just as Moses' meter warned she would not, Ps90:16-17 ending **56** cliffhanger meter – for she rejected God as King, thus came Saul, who failed; then God appointed David, who voted for God and crowned over all Israel 3103; Christ would thus have to be born 4103, as David's vote resulted in his *first* crowning in 3096, which was the 1050th anniversary of Abraham's maturation, ON TIME. So for Christ to be born ON TIME too, He'd have to be born *and* die before the next 1050 anniversary, 1000 years after David's crowning over all Israel, which was seven years *late*. Still before 4106.. by 3.5 years. *Whew*.

So the Lord's age 73, when Hebrews is written (must be just after His Birthday), is the next midpoint, between **70** and **77**; Matthew 24, Luke 21 is definitely 'on'. *So will this be the Rapture?* That's what everyone wondered, and why Hebrews piggybacks on Ephesians, to elaborate. Essentially the writer doesn't *deny* it's possible; yet by ending his meter at **133**, he's saying *we're not mature enough*. That same **133** is famously used from Moses forward. Here, it's applied again as Paul used it, to predict the final rebellion which will raze the City, as that event will be parallel: the Bar Kochba rebellion. In short, *no one will learn from the Daniel 9:26 event now occurring in Jerusalem*. So God will do it *sheni*=again, *70 years after Hebrews is written*. Notice how the writer of Hebrews uses the same equidistance warning style as Isaiah 53 used, except now the distance is not 126, but 70.