

# John's Dateline Meters in his Gospel, 1John, Revelation

Note: **teal underline** denotes links in document or on the internet. **Orange** numbers are divisible by seven; **purple**, by three.

This document is about how Bible uses a special 'sevening' TIME accounting meter; it's a *rhetorical style* started by Moses, to convey *when* a Bible passage is written, passage *theme*, what *other Bible verses tie*, and how to *use Bible's many dates*. This material is original research, but can be vetted directly in Bible. Here, focus is on John's meter; but this page and the next furnish proof of the same style in other Bible books. I've been doing this research since 2001. You need not cite me. The material's validity, if any, should become self-evident.

## Table Of Contents

[Preface](#), *How God Orchestrates Time*   [Advertise](#)   [Body](#)   [Chronology](#)   Bible's [Timeline Shifts](#)  
[Deadlines](#)

**Prophetic, Millennium-Related, Metered Convergence Years**  
(Years from Adam's Fall, per Bible's Own Stated Dates, not 'outside' sources)

[4096](#)   [4103](#)   [4133](#)   [4136](#)   [4143](#)   [4146](#)   [4150](#)   [4153](#)   [4156](#)   [4160](#)   [4163](#)   [4166](#)  
[4170](#)   [4173](#)   [4176](#)   [4180](#)   [4183](#)   [4186](#)   [4190](#)   [4193](#)   [4196](#)   [4200](#)   [4203](#)   [4207](#)

[Elision](#)

[John's Gospel Dateline Meter](#)

[1 John Dateline Meter](#)

[Revelation Dateline Meter](#)

Document's designed for on-screen reading. Download free (and copyrighted) BibleWorks fonts, to read Hebrew/Greek in Word or htm: <http://www.bibleworks.com/fonts.html>. Word doc: <http://www.brainout.net/JohnDatelineMeters.doc>. (Some browsers won't well format, nor read doc htm#sublink; so url might need pasting.) Htm: <http://www.brainout.net/JohnDatelineMeters.htm>. Pdf: <http://www.brainout.net/JohnDatelineMeters.pdf>.

**Video playlist table:** (later version is <http://www.brainout.net/LukeDatelineMeters.pdf> or doc or htm.) Video descriptions include all Word docs/pdfs/htmls to vet the material. So you needn't watch the videos. The playlists are in vimeo. (I stopped posting in Youtube effective 11/07/13.) For easiest grasp, watch/read the material in order from left to right, per row. Video production is still ongoing, so the playlists are incomplete. Daniel 9 videos are passim within the other video series, so its pdf is instead linked below. James bases his meter on Luke and Paul; so Luke's Gospel meter and outline, are shown in the James videos. Book dates are in the authors' meters, which the videos below and their related docs (links in each video description, and on next page), explain.

<a href="#">General primer. How God Orchestrates Time</a>	<a href="#">Psalm 90</a> (1400 BC)	<a href="#">Isaiah 53</a> (714-712 BC)	<a href="#">Daniel 9</a> (Bul/Chislev, 538 BC)	<a href="#">Magnificat</a> (Adar, 5 BC)
<a href="#">Matthew</a> (30 AD)	<a href="#">Luke</a> (59 AD)	<a href="#">Paul, in Ephesians</a> (Dec 59 AD) <a href="#">How Paul 'tags' the OT</a>	<a href="#">James</a> (59 AD)	<a href="#">1Peter</a> (69 AD)
<a href="#">Mark</a> (69 AD)	<a href="#">Hebrews</a> (69 AD)	<a href="#">John's Gospel</a> (Sept-Dec 77 AD)	<a href="#">1 John</a> (4 Chislev/Dec, 80 AD)	<a href="#">Revelation</a> (early Dec 88 AD)

**Supporting Documents:** latest versions are in the links above. All material is in draft form. Although older – meaning, I didn't know the Gospel meters, nor about James, Peter, and Hebrews when I wrote what's below -- the following material might prove helpful.

- <http://www.brainout.net/BibleHebMeterCharacs.doc> is the latest update on the Meter Rules.
- Main webpage on **How God Orchestrates Time:** <http://www.brainout.net/Mirroring.htm>.
- Next, **brainoutFAQ:** <http://www.brainout.net/brainoutFAQ.htm#6a>. Read it through 6b. It shows Bible verses signifying the dates used in Mirroring.htm and GeneYrs.xls.
- **Timeline From Adam** forward: <http://www.brainout.net/GeneYrs.xls>. Shows how God's Rules for Time affect history both in Bible and post-Bible. **All worksheet dates are taken solely from Bible; no astrology, astronomy, or extra-Biblical 'sources'**. Just the dates as Bible gives them, in SOLAR years. Lunar accounting is a Jewish practice; it's wrong, and many Jews know this; Bible's years are always based on birthdays, from Adam forward. God bid Israel use a **solar** year, Exodus 12. So the xls Col G (in yellow) dates tally to Bible.
- **Timeline Explanation** for GeneYrs.xls and Mirroring.htm: <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>. It includes an explanation of scholar errors which keep everyone in the dark about Bible's extreme accuracy, i.e., Bible never claims a *human* king's decree in Daniel 9:25; Bible never uses *lunar* years; scholars *ignore* 1Kings 6:1's pointed advertisement of David's death at age 77, not 70. The doc also shows the accounting relationship between 70 and 50 on its page 15, which sets precedent for 'sabbatical years' in the Law; the same math, is crucial to seeing how Paul crafts and 'nests' his own meter.
- **How we can prove from Bible, exactly when the Lord was born and died;** and how we can prove that between His Arrest and Crucifixion, there were FOUR DAYS, not one: <http://www.brainout.net/PassPlot.htm>. God designed Israel's calendar around the Christ, just as Hebrews 1:2 says, in Greek (mistranslated). There's no excuse for our centuries of lazy disinformation.
- **Exodus**, how the Bible's date (1440 BC) obviously dovetails with history we know: <http://www.brainout.net/Exodate.htm>.
- **Noahic Flood timeline; Bible writers use the LXX, not the BHS dates.** Daniel, Paul, John use LXX chronology, and tag their meter to pun it. So here's that chronology: <http://www.brainout.net/FloodChronoREVISED.pdf>.
- **God's 4-Act Play of History** (meter integration among Psalm 90, Isaiah 53, Daniel 9:4-26 and Eph 1:3-14): <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>; or, <http://www.brainout.net/Ps90Isa53Dan9Eph1.pdf> is the pdf conversion.

# John's Dateline Meters in his Gospel, 1John, Revelation

Note: **teal underline** denotes links in document or on the internet. **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#) [4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

## Psalm 90, 1400 BC

- o <http://www.brainout.net/Psalm90ParsedTrilingual.pdf> . With LXX and NASB translation as well as Bibleworks' 5 BHS text.
- o <http://www.brainout.net/Ps90Parsed.pdf> . Meter map of Psalm 90 with explanation and notes, parsing and metered translation.
- o <http://www.brainout.net/Psalm90Palindromes.pdf> . Palindromic nature of Moses' meter.
- o <http://www.brainout.net/Judges.pdf> . Chart showing how Judges tracks to Psalm 90's meter.

## Isaiah 53, 714-712 BC

- o <http://www.brainout.net/Isa53Hypo4Dotted3.pdf> . Meter parsing map, to show Isaiah's Psalm 90:15 accounting style.
- o <http://www.brainout.net/Isa53Map.jpg> . Meter map showing patterns and balancing, used for the pdf.
- o <http://www.brainout.net/Isa53MeterTransInEnglishWide.doc> . Metered-to-Hebrew, English metered translation.

## Daniel 9:4-19, 9:24-27, Bul/Marchesvan 538 BC

- o <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.pdf> . Daniel 9's Hebrew meter with massive notes.
- o <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF> . Same, used to create the pdf.
- o <http://www.brainout.net/Dan924HebParsed.pdf> . For Video, [click here](#). Shocking meter in Daniel 9:24-27, no translation. 1 John's '231' meter, is based on this. Paul and Peter previously 'tagged' it; so John tags them, to continue the same theme.

## Mary's Magnificat, Adar 5 BC, probably Purim. Luke 1:46-55, and Zecharias' reply six months later on Pentecost 4 BC, Luke 1:68-79.

- o In 2012, while making the [Synoptic videos](#) to prove Mark's Gospel third, not first: I was nonplussed, to find the Magnificat was metered. [Click here](#) for videos on Mary's and Zecharias' meters (last video is on his meter). Docs: <http://www.brainout.net/MagnificatMeterDraft2.doc> or <http://www.brainout.net/MagnificatMeterDraft2.pdf>. Penultimate page shows Zecharias' meter. I didn't yet check for variants. Luke used their meters to craft his Gospel outline: [click here](#) for its first video. Paul uses *their* meters to craft his, to make four quarters = YEAR OF CHURCH. *Then James, Peter, Jude, Mark and John, all play on the meters in Luke and Paul.*

## Matthew 1:1-17 (the genealogy), 30 AD

- o <http://www.brainout.net/MatthewMeterR.pdf> ; or <http://www.brainout.net/MatthewMeterR.doc> , if you have Bibleworks fonts to read it (freely downloadable at <http://www.bibleworks.com/fonts.html> ). Matthew starts the NT dating convention: years from latest Bible book, and years from Christ's Age. So Matthew dates his book as 427 years after Malachi, 33 years after Christ's birth, 476 years after Nehemiah went to Jerusalem. *Thus Christ dies at START of 62<sup>nd</sup> week of Daniel 9:26, not at its end, as originally scheduled in Daniel 9:26.*

## Luke wrote in the Lord's 56<sup>th</sup> year, maybe in honor of His 56<sup>th</sup> birthday, our '59' AD. Luke uses two sets of dateline meters.

- o Luke's *cover letter meter* to 'Theophilis', **Luke 1:1-4**: <http://www.brainout.net/Luke1DatelineMeters.pdf> or <http://www.brainout.net/Luke1DatelineMeters.doc>. Luke's dateline meter to Theophilis, is based on years from Christ's death, which happens to be the same as years from *Matthew's Gospel* (35 years later). *NT writers dateline in years-from the latest Bible book, or via Christ's Age, often using both.* Matthew started that trend. So by using Christ's Age, often both rules are met. Luke's Gospel, actually starts in **Luke 1:5-7**, Gospel meter of 56, the Lord's 56<sup>th</sup> year; also tags Matthew 56 years from the end of Matthew 1. James was written the same year as Luke; but Paul wrote *between* Matthew and Luke; I've not yet parsed all Paul's letters, for datelines.

## Ephesians 1:3-14, 59 AD (end). This was released just after Paul was imprisoned. Paul writes just before the Lord's 57<sup>th</sup> birthday, so in the same Year (at its end), as Luke had written.

- o <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf> 'Comprehensive proof of Paul's meter mapping to Ps90, Isa53, Daniel 9, plus metered translation. I didn't yet check for variants. All Bible writers after Ephesians came out, tag his meters.
- o <http://www.brainout.net/Ephesians1REPARSED.doc> 'Used to create the REPARSED.pdf. You need Bibleworks fonts, to view the Greek.
- o <http://www.brainout.net/Ephesians1REPARSED.htm> . Just like the doc; you'll need Bibleworks fonts for it, too.

## James 1:1-4, 59 AD. James' datelines 'tag' Luke 1:78-79 and Ephesians 1:6; text tags 1Cor4, re 'crowns'.

- o <http://www.brainout.net/James1-2InGreekR.pdf> . Greek (and English) spans Chapters 1-2; dateline meter is at the end. James uses 28 and 112 as his dateline meters as *years after Christ died*. 2<sup>nd</sup> dateline is prophetic, affirms meters in Luke 1:78-79 + Eph 1:6.
- o <http://www.brainout.net/James1-2InGreekR.doc> requires Bibleworks fonts for the Greek; else is the same, as the pdf.

## 1 Peter 1:1-12

- o <http://www.brainout.net/1Peter1meter.pdf> shows his meter. [Starting here](#), videos show how Peter wraps to Paul, syllable by year.
- o <http://www.brainout.net/PeterMeterSongWithTrans.pdf> is the '[song](#)' with translation. It will be reworked many times; 1John's meter will be added, to form a 'third verse'. I'm still testing Greek antiphonal cadence, to see how the 'song' will 'play'.

## Mark 1:1-2

- o <http://www.brainout.net/MarkDatelineMeterR4.pdf> shows his meter. *The notes do not yet 'conform' to the meter, am still editing them.*

## Revelation 1:1-8

- o [This doc](#); also, <http://www.brainout.net/RevPlay.htm> maps Revelation's outline. Folks don't realize John separates each Play (dispensation) via *meta tauta*; since they don't know Revelation is a Greek quadrilogy of CHURCH AGE then TRIB then MILL then ETERNITY (3 'tragedies'=sad endings; then a 'comedy'=happy ending, per Greek drama contest rules).. misinterpretation abounds.

## Preface, Doctrine of How God Orchestrates Time

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

Bible in both explicit text and in meter, continually tracks the doctrine below. Yet you wouldn't know this doctrine existed, unless you talked to Jews about their 'Ages' doctrine, or [you plotted Bible's own dates, from Adam to Christ](#) -- NOT using lunar years, NOT using 'outside' estimates (no astronomy or astrology, no Eusebius, Ussher, or other hoary head's errant tallies). Blatant use in Daniel 9, though, should alert you to its existence. For if there was a set time for the Temple, *there must be an underlying doctrine* about *SETTING TIME*. So here it is, in gist. In later sections, you'll see how John as indeed all Bible writers, applies the doctrine, via 'sevening' meter. Basic videos orient you to the math, at <http://www.vimeo.com/channels/howgodorchestratesime>.

- **Time is a LOAN.** So it must be 'paid' by someone voting for God. Else, TIME ENDS.
- **This LOAN is in specific units, each with its own voting 'audience' and purpose.**
- **First Unit, 490 years, during which at least ONE BELIEVER must spiritually SUPERMATURE. Else, Time Ends.** Per Bible, Adam first supermatured, indicated by the 'present' of his son Seth (=Appointed-to-Carry-the-Name). Genesis 5 is a roster of who *Supermatured*. It's designed to track Time Grants Met. Sons' births are TIMED; when you crunch the math you learn, for example, 490 years are between Seth's birth and Enoch's; Jared supermatured at the last minute. (Age rounding might cause a 1-2 year math variance.) Another 490, between the births of Shem and Isaac.
- **Second Unit is a 70, following the 490 if it successfully completed** (someone supermatured during 1<sup>st</sup> Unit). **During this 70, believers en masse Must Vote To Learn God.** The 'mass', can be as small as one (i.e., Noah or Moses, who each voted during his own 70). **Else, Time Ends** for those who didn't vote. (Hence the Flood.)
- **Third Unit, is another 490, following the 70, if the latter successfully completed. Again, at least one believer must spiritually supermature. Else, Time Ends.**
- **Unit Four, the Sum: 1050 (490+70+490), constitutes God's basic 'House' of Time. It 'funds' the ability of unbelievers to Vote To Be Saved.** *Gospel is always the same in any time period: you BELIEVE in the Future Savior Who Will Pay For Your Sins (aka Messiah, in Hebrew): and thus you are saved from Hell and to Heaven.. forever.*
- So notice Unit Four, **the 1050 is also constructed of 50's: there are 21 of them.** So, 1000+50 constitutes twenty 50's, plus one. (Hence the term 'millennium' in a generic sense. Really, 1000+50, not 1000. But in shorthand, 1000.)
- **So Unit Five, is a special unbeliever-voting window during the last 50 years of the 1050.** Notice how it 'rides on top of' the last 490 in a 1050, thus signifying that *unbeliever votes depend on believers, voting.* This is precedence for the Mosaic Law's sabbatical years, Pentecost and Jubilee. For the math on how the 70 'buys' the 50, see page 15 in <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>.
- **So the 1000 is a 'civilization' unit, with a '50' at the end; so the 'Time House' of 1050 contains both believers and unbelievers, each with a TIME promise and a TIME warning, if they don't vote for God.**
- **TIME ENDS for those who don't vote for God. This is precedence for the sudden-death nature of the Rapture.**
- **For the Millennium was predicted to arrive in the year 4200 from Adam's Fall,** ever since the Exodus (and maybe prior, I can't yet prove what prior knowledge, of a 2nd 2100). The first two units ran 2100 years, for the Gentiles. The second 2100 was for the Jews. *Jews today even know this, but they account 2000 each, not 2100.* And they use a bad calendar, patterned after the *Seder Olam Rabbah*. Google on that term.
- **Messiah was SCHEDULED to die 57 years before the end of the second 2100; hence when the Jews rejected Him, there was no more time left.** There was no more time left, because Abraham matured EARLY, so that 57 was 'owed' the Gentiles. (Again, this was encoded into the Mosaic Law as Passover+Pentecost, Jubilee+Trib, mirrors.)
- Technically, **Abraham supermatured** in the year Noah's 490-year Time Grant, ran out. That was year 2046 from Adam. Rounded, the value is 54 (2100-2046). Really, it's 53.5 years. An extra 3.5-year piece is added, [probably preceded from Noah](#), who entered the Ark 57 days after his birthday. I'm not yet sure why that is precedent. Its character *changes* to David's being crowned at Hebron 3.5 years early, but over all Israel, 7 years later.
- **So there is No Time Left to Israel, if she doesn't accept Messiah when He comes On Time.** (This might explain the origin of preterism. If one only looks at the fact Israel ran out of time, one can falsely conclude that the remainder 'passed on' to Church. But Bible's promises to Abraham, Moses, David are unconditional, so are still future. The Last David, inherited them all, Isaiah 53:12. So there is a future for Israel, which Church Bridges to Preserve, and fronts; ergo, the unpredictable pre-Trib Rapture.)
- [Psalm 90's meter](#), recorded all this; [Isaiah 53 picked up the meter](#) timeline where Moses left off; Isaiah updated the Advent timeline, since David had been born and died; **now everyone knew when Messiah had to be born:**

## Preface, Doctrine of How God Orchestrates Time

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#) [4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

- **1000 years after David's consolidated Kingship**, which was (per Bible), 1004 BC.
- So then *Messiah was SCHEDULED to have the same lifetime as David's total rulership*, 40 years.
- So then *He would have died in 37AD*, had the Jews accepted Him. That was, year 4143 from Adam's Fall. Rule of 57 would be met. Daniel 9's timeline of the 69 weeks, ends here.
- **So when the First Temple went down, that Schedule was now in breach. Daniel thus metered his own prayer in Daniel 9**, timing the date he prayed to the beginning of the *last missed sabbatical year*.
- **Daniel's metered prayer asked for the specific units of Time God grants** (God replying *also* in meter, as well as explicit text), **in Daniel 9:24-26**. (The '50' is left out, since it's *not* Jewish time. So it's in ellipsis, between Dan9:26 and 9:27.)
- **So there were TWO sevens, 14** -- a *subunit depicting TIME IN BREACH, LOSS OF TIME DUE TO TEMPLE DOWN*, which Moses had warned of, metrically; which Isaiah metrically doubled (two positives offsetting the negative). [Paul will ape both Moses' and Isaiah's usage](#), in a type of antiphony showing the *Church will be used as the Time Bridge* to fulfill the **14**.
- **One seven, was embedded in the 62nd week; and the other was the Tribulation, in Daniel 9:27**. Both were to play *in and due to* Messiah's 'time' (front-and-back like 7-day-pre-Flood warning to Noah, Messiah's death kicking off final 57); since Israel went overbudget, so to speak, in Temple Reconstruction delay (21 years instead of seven, between 537BC and 516BC).
- **So when Christ came and Israel rejected Him, He ended up dying seven years earlier, still in the 62nd week of Daniel 9:26. So that 'week', didn't complete**. We don't notice that, because we ASSume a lunar accounting. So the preterist thinks that Daniel 9:27 is the only 7. So too, the Dispensationalist. Not so! This hanging *extra 7*, was yet future at the time Paul wrote, and would be 'spent' on taking down the Temple under Titus, 64-70AD. Everyone expected that, since Daniel 9:26 is on *Temple Down*.
- **Christ knew that; so before He died, He Inaugurated Church, Matt16:18. John 17:17-23 shows It's Up To Father, How Many FUTURE SOULS Christ Should 'Fund', On The Cross. So BODY COUNT is set, but not Time.**
- **As a result, Time is in a 'bubble' of Daniel 9:26, the '62nd week': a 434, leaving 56 to finish the 490. We Church Are made into The Time Bridge of History; so God's Promises to CHRIST as King of the Jews, get fulfilled just as promised the Jews, in the Old Testament. We do not replace the Jews. We have our own covenant, theme of Book of Hebrews.**

**All NT Bible writers use this Doctrine to track Time from Christ's age and to the Millennium, in meter.** Thus we not only can know *when* they wrote; but also, their meters *set their themes*; so we can better know how to read, what they wrote.

- [Click here](#) for Matthew's tracking. Matthew is provably the first Gospel, and he baldly datelines it as 30 AD.
- [Click here](#) for Luke's tracking, in the 'jim' videos. Luke wraps around Matthew, and includes the [Magnificat](#) tracking that started the NT style of *Hebrew meter yet in Greek words*, back in Adar 5 BC. James tags his meter, to Luke and Paul's.
- [Paul plays on Mary](#). Luke's Gospel outline is based on the Magnificat, so Paul 'wraps' to it, in [Ephesians 1](#).
- [Click here](#) for Mark's tracking. Mark wraps around Matthew and Luke, proving conclusively that his Gospel is *third*. For his text tracking in the Synoptics, [click here](#).
- [Peter plays on Paul](#). Peter's meter wraps around Paul's, to create a marching song of future history; Paul stopped at 62 weeks; Peter essentially adds the fronting seven weeks, to update how *CHURCH IS THE BRIDGE BACK TO ISRAEL'S TIME*.
- Hebrews builds its outline around Peter and then Mark: video demonstration starts [here](#).
- John (this document) then reconciles all of them.
- [This Bible Hebrew meter has at least 30 characteristics](#), observable from Psalm 90 forward, so the rhetorical style is 1500 years old, by the time John writes. ([Click here](#) for the htm version.)



## John's Gospel Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

**ToC** [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

Note: teal '**estin**' variant (verse 4) is in Tischendorf/Sinaiticus (a). It should be the better verb, since there's no distinction between 'life' and 'Him'. The other phrases use *ayn* to *separate* Two Persons. John would use it as a *present* tense in contrast to the repeated imperfect, forecasting John 8:58. It would make the ending meters one higher, as shown after 'or', below right. So I bet John used *estin*: so much, his deft style.

	Syllable Counts	Cumulative
<sup>BGT</sup> John 1:1-5 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	7 9 7	7 16 23
<sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	10	33
<sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν	9 16	42 58
<sup>4</sup> ἐν αὐτῷ ζωὴ <span style="background-color: yellow;">[ἔστιν]</span> ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	6 or 7 11	64 or 65 75 or 76
<sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	10 12	85 or 86 97 or 98

### Meter's Import

**A.** John **Advertises** his Gospel theme by phrasing his dateline, as **7 YEARS AFTER TEMPLE FELL**. So we know why he writes, by when he writes. *For the 7<sup>th</sup> year completed; yea, even the 8<sup>th</sup> year has come, since the Temple went down AGAIN, even on the same day as the 1<sup>st</sup>, just as Daniel 9:26 said it would; yet no Rapture, no Tribulation, no Millennium?*

*Yea, his audience is in deep depression. Christ would have been 80 years old = 4183 from Adam's Fall, end of year, just before his 81<sup>st</sup> birthday; for they're kvetch-quoting Moses, Psalm 90:13: What's the delay? How long must we wait, ad-matay? So to answer, God has John create a roping, tic-tac-toe metrical narrative. Like Spanish kids now learn numbers: dos y dos son quatro, quatro y dos son seis; seis y dos son ocho, y ocho es dieciseis. Though of course John, recounts HOW CHRIST RECONCILES HISTORY.*

His Story, looked false. Folks expected Trib to begin at Temple's Fall. Instead, came 7 years of *ouden, meden, outhen*, NOTHING. Paul had used *ouden* and *outhen*, in 1Cor13. So God has John craft his Gospel, keying off their disaffection and Paul's Eph1:3-14 plus 1Cor13. So John's meter plays on Paul's *what-if-the-Rapture* scenarios re future Church history, in [Eph 1:3-14](#). For believers were miffed at God's 'delay'. *Paul metered Christ Age 73 at hagiois, Eph 1:4b! But He didn't COME!! Yeah, 'one of many potential Rapture dates; by Eph1:13, Paul prophesied a 'winter' of Christian discontent due to rapid apostasy, after Christ's death. Same idiocy as now: oh, Rapture is a thrill! Not to mention, revenge. Yea, Rapture can happen anytime; but its criterion is MATURE BODY (Eph4:13-16, hence John Chaps 14-17): SO IF BODIES AIN'T MATURE, RAPTURE AIN'T COMIN'.*

John's meter also 'talks back to' Matthew's, Luke's, and Mark's VOTE meters. Since Matthew's playing-on-Daniel-9 meter ended with **476** not **483**, John's '**7**' here, certifies that now '**483**' applies. Luke's meter is bifurcated: a) preamble 'cover letter' meter to 'Theophilus' (Luke 1:1-4), delivering the b) *seven-years-earlier* meter dateline, of his Gospel (Luke 1:5-7). In b), Luke's first dateline is just like Paul's, Christ Age '**56**'; flipside meaning, the '**14**' of history had yet to 'play'. (Paul's Ephesians 1:10 meter of '14', plays on Daniel's 62 weeks; his meter total does too, at 434 syllables = years, plotting Rome's future to Odovacer; just as [Daniel had done](#) in his Dan 9 prayer meter, for Israel's kings.) Since [Mary's Magnificat](#) uses that same ending '56' meter prospectively, Paul expects his readers to know Luke's Gospel; seems both epistles went out that year, *or were written then and maybe distributed later*. Magnificat meter was long known; Zecharias' soliloquy played to it; both ran Time forward to *40 years before expected Millennium*. Then, Zecharias added 80, for equidistance (ending 40 years *post-Mill*). Back then, Christ wasn't born: so they both used Daniel 9's schedule. [As shown in my 'jim' videos](#), Luke's post-Cross Gospel is built on their meters: *GOD ORCHESTRATES TIME FOR GENTILES, TOO*.

So John updates both Paul and Luke, 'adding' **7** to show 'yes, the first seven has now played', *TEMPLE DOWN*. Prior – in the Year of the Four Emperors, just after Paul died -- Mark's trenchant '**14**' dateline meter, piggybacked on Luke's **56** to form a Rapture question, 'Will the Vote (**70**) Complete?' For Mark wrote, when Titus surrounded Jerusalem. John's update, gives antiphonal 'answer': his measly '**7**' admits '*no*', *Mark's other '7' has yet to play*. Ouch.

Time to remind everyone of the Gospel, then. *Why we are still here*. For back then, with all the furor over Rapture dates -- sound familiar, even 2000 years later? – *We've Forgotten Why We Were Saved*. So John, writes about LOVE.

## John's Gospel Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**B.** Isn't Love best shown by adding, spending.. Time? So John's Love Gospel *metrically* introduces *TIME GOD SPENT TO SAVE ISRAEL*. John centers Chaps 14-17 on Love's *activities*, Greek verb *menw*: *abide, dwell in, wait for, remain*; root concept is *WIFE WAITS FOR HER HUSBAND TO COME HOME*. So we are husbanded into a **Bible Birthing Body**, as Paul quips in 1Cor12:31 (the real start of Chap 13) and Eph4:16 (wedding night verbs *sumbibazw* and *sunarmologew*, translators won't clearly render, but see Thayer's lexicon). John's meter thus shows **BODY BUILT INTO LIVING TEMPLE** (play on Eph2). So he gives his audience a wry math, history and prophecy brief, as they know *exactly* when he writes. So we can, too. *Italics* below, translate math-and-Greek-text interplay. ("To emulate John's *roping* style.) John's meter *reconciles* fiscal-year starts: *Adamic*, 3<sup>rd</sup> week September, *autumnal equinox*; *Christ Born* 25 Chislev = 3<sup>rd</sup> week December = 12/25, last week *Roman Year*; finally, *Noahic/Abrahamic/sacred* year, 3<sup>rd</sup> week March, *vernal equinox* (intercalated in Adar; hence 4-day spread, by December's end). So '4184' is Sept. start, *Adamic*, earliest; then *Christ's Birthday* shorthand for *Roman* fiscal start, Jan 1; then *Noahic/Abrahamic/sacred*, March.

My Dear Children,

<p>(v.1) I'm writing you,</p>	<p>7</p>	<p>years after the Temple Fell in the 40<sup>th</sup> anniversary of His Death, to attest that Ἐν ἀρχῇ ἦν ὁ λόγος ; which Word, THE TEMPLE THE TEMPLE DEPICTED, yet rebuilds from On High in us; so our 'exodus' (Rapture) hasn't begun as expected; (Adamic fiscal starting <a href="#">4184</a>, Christ nearly age 81, 77 AD Roman AUC, 70+7. Play on <a href="#">Zecharias</a>, Luke 1:78-79 , Eph1:3-14, + Chaps 2, 4, + all of Hebrews; sets up 'I prepare a home for you' in John 14-17.)</p>
<p>which Fall, occurred</p>	<p>16</p>	<p>years after Israel's final 40-year 'Booth' wandering period began; καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, Who Keeps His Psalm 90 Promises of Return, once our Promised Heavenly Body, is built; (Presages John 14-17. Temple fell <a href="#">4176</a>, '9<sup>th</sup> Av', 5<sup>th</sup> month, Exodus 12 <i>vernal</i> equinox, sacred fiscal: 1<sup>st</sup> month sacred = 7<sup>th</sup> month Adamic, Temple Fall = start of 11<sup>th</sup> Adamic month. Christ still age 73; Roman AUC = 70 AD, our end August. So 16 years prior, a 'parallel' 40 – recalling Luke 1's four '40' parallels, play on Magnificat and Zecharias -- <a href="#">this</a> '40' began <i>Adamic</i> <a href="#">4161</a>, ends <a href="#">4200</a>. Next day is 4201, Mill start. Magnificat &amp; Zecharias end their meters on the autumnal fiscal, to play on 56/57 vs. 40 pre- or post-Mill; for Christ was scheduled to die age 40, with 57 left by <a href="#">4143</a>'s end; it's metered as '56' in Psalm 90 onward, <i>since the fiscal-year spread is six months</i>. So John now also writes, 40 years after 4143; 16 years after the year he writes, is the Millennium. <i>Heh</i>.)</p>
<p>in fact, He put those Promises into effect</p>	<p>23</p>	<p>years prior, when He actually died; having become the Way the Truth and the Life, καὶ θεὸς ἦν ὁ λόγος. (Fiscal reconciliation shift from Adamic to Noahic, backwards six months. <a href="#">Noah</a> was born on Passover; the Gen7-8 dates are based on it, <i>not</i> on a separate calendar. But Exodus 12 modified, then made it official, for Israel. So, Noahic fiscal <a href="#">4159</a> minus <a href="#">4136</a> when Christ died. Recon: Noahic 4160 begins 7<sup>th</sup> month +14 days into Adamic 4160, so round difference to 23. More equidistance punning – John writes 23 years after 4160, as well! Anticipates John 14:6 through Chap 17.)</p>
<p>(v.2) He then died, at Age</p>	<p>33</p>	<p>; for οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 'This One' is and was and always will be Word. Built. (<a href="#">4136</a>. Now recon shifts to His own age. He's again Face to Face with Father, preview of John 14 and 17. Also, John writes 33 years after <i>what should have been</i> 1000<sup>th</sup> anniv. of 1<sup>st</sup> Temple's Dedication, <a href="#">4150</a> vs. <a href="#">4156</a>.)</p>
<p>(v.3) So I write you in the</p>	<p>42</p>	<p>nd year that Body Building, HARVESTING THE GENTILES began; for πάντα δι' αὐτοῦ ἐγένετο, (Last 57 years to Mill; still Noahic/sacred calendar's start <a href="#">4143</a>, hence 58, to end <a href="#">4200</a>. So, Adamic '4184' is 4142+42. Cute '42' BIRTH/GERMINATE Bible meter: '42' refs Jacob's TWO families 21 years after he left to wife, which was 490 years after Flood. Also, 42 years after Christ died. Roman war against Israel ends. Temple stayed, yet Church Age began, to repay Abraham's time; 14 years used up rebuilding Temple, +3.5-year 'credit' for David; balances to Israel being 40 years late entering The 'Land.)</p>
<p>since</p>	<p>58</p>	<p>years before the Millennium, He should have died; καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν (from Noahic start <a href="#">4143</a>; '16' and '42', reverse <i>scheduled</i> 57 vs. 40, like Magnificat meter, balancing both 'Jewish' and 'Gentile' time to the schedule. John here also sets up John 12:24 re Seed Dying.)</p>
<p>(v.4) Yet He actually died seven years early,</p>	<p>65</p>	<p>years prior to Millennium's Start. For He died to give us life, ἐν αὐτῷ ζωὴ ἔστιν. (End <a href="#">4200</a> - start of <a href="#">4136</a> = 65. He died on sacred fiscal = 1<sup>st</sup> month, 14<sup>th</sup> day; + 6 months earlier, Adamic. Hence the famous 'vote short' 63 meter in Ps90, Isa53, Eph1:3-14, 1Pet1:1-12; start of 62<sup>nd</sup> week, in Dan9. So in their meters, -1 for six-month fiscal differential, and -1 for BOY vs. EOY, to make a 'sevening'.</p>
<p>For Israel rejected Him; so Temple stood, through end Year</p>	<p>76</p>	<p>, to finish the 40-year warning after Israel put out His Light: καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. (Play on the Lord's Chanukah=Dedication/Feast of Lights Birth. Titus razed Temple 1<sup>st</sup> month of <a href="#">4176</a> on the sacred calendar, from Passover to 9<sup>th</sup> Av = 7<sup>th</sup> to 11<sup>th</sup> month of same Adamic year. <i>Sotto voce</i>: 40 years+, Church now emulates Israel's rejection. So will our 'light' also go out? Rapture also occurs due to REJECTION. Ambassadors can be recalled due to their bad actions, too.)</p>
<p>(v.5) If We stop rejecting Him, we might be built by Year</p>	<p>86</p>	<p>: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, (Plays on Rom 9-11. Next Rapture option's based on <i>Abraham's</i> maturation time limit from Noah in 1556, so + 490 = 2046 + 2100 = <a href="#">4146</a>; also 1000<sup>th</sup> year of 1<sup>st</sup> Temple Start, 1Kings 6:1. So +43 from <a href="#">4143</a>, HARVESTING CHURCH = 4186. <a href="#">1John's dateline meter</a> will be <a href="#">4187</a>, before <i>Abrahamic</i> 40 ends. Note that 4186+14=<a href="#">4200</a>, the Mill year (it starts end 4200, so John writes in 4187). So 86 reminds us, we're the '14' of History, as Paul's <a href="#">Eph1:10</a> stated, his meter at '14', outside the 'first quarter'= 91. Pun: He's born on the 86<sup>th</sup> day of Adamic year, aka Chanukah (first full day, 25<sup>th</sup> after sundown). Noahic/Abrahamic/sacred year begins 100 days later; 1<sup>st</sup> Day of Passover at sundown, is the 115<sup>th</sup> day. Then again, 115<sup>th</sup> day after that, is 9<sup>th</sup> Av at sundown. +50 takes you to next autumnal equinox, <i>Rosh Ha Shanah</i>.)</p>
<p>if Church matures, Millennium can yet occur by His Age</p>	<p>98</p>	<p>, as Dan 9:24's criterion is sin's completion, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. (<a href="#">4201</a> = <i>Rosh HaShanah</i> Millennium START, Christ age 98. – 33 = 65, Plays on Zech 14:6-7, Day that is night, 2<sup>nd</sup> Advent. For The Light had to first come on His Chanukah SHINING Birth, to tabernacle among us, John 1's theme.)</p>

## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

Is that an awesome Gospel *prologue*, or what? *Why didn't we pass on this meter technique, to our kids?* How many centuries have we taught/learned Bible as if God must be vague, abstruse and boring, to be wise, holy and majestic? Kill me now. So notice: we can't say when the Rapture will happen. Since the world remains largely on the Julian calendar, I'd bet 2<sup>nd</sup> Advent is on Chanukah. *Shortened seven years, by one 'week'*. When He was born and due to lack of intercalation, could have easily been Julian 25 December, as I tried to show in [PassPlot.htm](#). (You might need to paste the link: <http://www.brainout.net/PassPlot.htm#HisBday>.)

**C. Over the centuries, we've attempted to synchronize His Chanukah = 25 December Birthdate** (Haggai 2's wit); we've also attempted, to reconcile our BC/AD **Calendar** to His **Chronology**, with many problems debated. **Yet we never notice, Varro's Roman AUC is overstated by four years?** For at the time Mary spoke, Romans argued Varro's tally of Rome's 'age' was wrong, slipshod, politically-motivated to please Augustus. [Varro padded his tally](#) with four fake 'dictators' and another four pairs of fake consuls. *Had he done only one of the two 'fours', his tally would have at least been right with respect to Rome's age*, claimed his detractors. [\(There's no proof Dionysius used Roman AUC](#); but for the last 200 years, scholars assumed he did. These same scholars *started* to use Varro's Roman AUC routinely, to derive BC/AD conversions. So its usage is of central concern in proper dating vs. Bible; especially to answer Bible's critics, who treat Roman AUC as a Holy Grail of accuracy.)

**Luke 3:1, converts Roman AUC to Bible's own Anno Domini**, which is also an *NT dateline meter convention*. Thus we are alerted, to the Roman AUC 'problem' cited above. Bible often phrases years as *equidistances*, to play on Psalm 90:15, how God answers Moses' prayer: *give us AS MANY good years as bad years*. Ergo Luke 3:1, 15+15=30. *Count back 15 from 15<sup>th</sup> year of Tiberius: that's when Christ was born*. Tiberius became co-ruler with Augustus in what we call AD 13, which means his 15<sup>th</sup> year is 27AD, by Bible's *Anno Domini* conversion. **'3-year difference: for Christ is born, end of Roman year; He is thus properly accounted as age 33 when dying, at START of what we traditionally call, '30 AD'**. For He died on true Passover, on 1470<sup>th</sup> 'birthday' of original Exodus, on Noah's 3080<sup>th</sup> birthday. 30 AD is *not* one of His years. For He died, at its *beginning*.

[As also covered at length in [PassPlot.htm](#), the Jews hadn't intercalated, that's [why John is so sarcastic](#), calling that last year when He died, 'the Passover of the Jews', not God's, John 11:55. John 18:39ff, recounts what should have been the real *Pesach Erev*. Between John 18:38 and v.39 was the 'trial' before Herod, at least a day or two prior. You see that, if you read Luke 23:3-4. Bear in mind, folks reading this material *when newly published* by Luke or John, long knew it already. So time skips didn't confuse them. So for John to *leave out* the Herodian trial was a pointed omission they would notice. Especially, since he skips from day Five *before* the 'Passover of the Jews' which occurred four days too fast.. to just before that 'passover' (12:1 begins day Six, 12:12 says day Five.. then Chapter 13:1's day OF). Ouch.

So, equidistance: ANOTHER FOUR DAYS also elapse from His initial arrest through the day He dies (beginning at 18:39); for the Lamb was supposed to be *set aside* on the 10<sup>th</sup>, the day He is *arrested*. Well, that's the same number of days the calendar was running too fast, so that the Lord could eat yet be the Passover. So the time skip is pointed. All night of 'official' (four-days-too-fast) Passover and the following day (maybe two) – when under the Mosaic Law they were supposed to DO NO WORK -- instead, Annas was busy working THAT FIRST NIGHT with the priests, and hired a whole Roman cohort, simply to arrest Him in Gethsemane. Then they all trudged over to Caiaphas, then the full Sanhedrin *assembled* (which John also skips over): all that took one more day; likely, two more. Early probably on Day Two or more likely Three, was the first visit with Pilate, who then sends them to Herod, surely on Day Three. Day Four, *Pesach Erev* – the real one, not the official one – they go back to Pilate, John 18:39 and following. Just think of the logistics. Three governments, six events: Annas, Caiaphas and then Sanhedrin, Pilate, Herod, back to Pilate. It's not as if everyone sat around, waiting for Jews to come accuse Him. You needed an appointment. There were protocols to observe.

Especially given the fact God would obviously Obey His Own Exodus 12 Law on 4-day-countdown between Lamb Set Aside and Eat-Lamb Passover, since It Depicted His Son -- any sane person could guess that 4 days elapsed. For you just can't assemble 70 Sanhedrin jurists *three times* during Passover week on short notice, then assemble them all *again* before a Roman procurator, then *they all run over to Herod's* for an audience and *then they all run back to Pilate* for a second audience, followed by a very long scourging. Formal customs of pomp to show deference to authority, formal trial protocols, formal trying-to-kill-Him with the Roman stone-and-bone, wouldn't permit such haste. Then finally, assemble ALL THE PEOPLE in the square and give that long speech, followed by a long march outside the city to Golgatha? These seven trials were *official* functions, so they DIDN'T all happen within 12 hours, from midnight after the Last Supper, until noon the next day when He allegedly starts screaming, per stupid Bible movies!]

**Yet Bible also tracks its own 3.5-year divergence: to show God Balances Time, from Adam's Fall.** We don't notice this doctrine; we instead merely add Bible years; since they *don't* then balance, we *imagine we make* Christ born end 4 BC to reconcile, *deeming Bible wrong*. (It's easier to follow the text below and in [D](#), if you peruse <http://www.brainout.net/GeneYrs.xls>. It only uses Bible's numbers from Adam to Christ; then, I fitted them to our common 'traditional Christian' BC/AD. The years balance with six-month variations; so at times you might encounter a + or -1 problem.)

For as usual, God exploits any seeming Bible 'error', to stress vital doctrines: here, *God the Master Accountant, treats Time as an asset, with MIRRORRED, offsetting debits and credits*. Examples: Abraham's kids are sentenced to 400 years of slavery before they are born, with Jacob & Co. first in Egypt, 30 years prior; *mirror*, David is born 400 years after that Exodus, becomes king 30 years later; Israel is sentenced to 40 years' wandering in the wilderness; *mirror*, Temple stands another 40 years after *The Wanderers* (= 'Hebrews') sentenced Christ; Israel wanders *after* 1<sup>st</sup> Temple dies, for 70 years; *mirror*, gets 70 reimbursed (if you did your Daniel 9 math properly), via 2<sup>nd</sup> Temple's 490 (62 weeks = 364, # years 1<sup>st</sup> Temple stood, + 70). Bible is number/son intensive with the begats, kingship periods, etc. – to show HOW GOD RECONCILES TIME. *Yet we Christians don't even know this doctrine, exists?!!!*



## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

Yet all NT authors *metrically reconcile* to that 3.5-year shortfall; as you'll see in [B.](#), here in C., and in [D.](#), they expect readers to 1) memorize the text, and 2) know Bible on begats, kings and their regnal years, sons, etc. For all those numbers and sons, display an *ongoing accounting* of TIME DEADLINES, *since the fiscal years are six months apart*. You can't see it until you plot Bible numbers from Adam to Christ. Bible numbers, not astronomical (or worse, astrological) charts. Bible numbers, not the hasty tabulation by a slipshod bishop or Sir So and So whom you respect. *Bible* should be respected, *first*.

Matthew 1's metered genealogy, for exmple, does this reconciliation: [click here](#) for the videos. The 'Matt9' video shows *the underlying Bible calendar*, for what follows below. Bible's *Anno Domini* itself *reconciles years between Christ's actual death, vs. Daniel 9 SCHEDULE for His death, vs. INITIAL schedule for His Birth and Death.. based on Abraham and finally, Adam*.

**GIST, the disparity Varro's errant Roman AUC, unwittingly reflects: what *should* have been His Deadline for Birth -- 4106 From Adam's Fall -- had to be cut 3.5 years, due to *intervening deadlines* of David's Kingship, Retirement, and Death.** How did I get 4106 from Adam? Bible numbers: 1656 Flood (which began 1655), + 1050 = year Moses wrote the famous (to Jews) Psalm 90, re HOW GOD ORCHESTRATES TIME. For Moses dateline-metered Psalm 90, at the *start of* the 1051<sup>st</sup> year post-Flood. (After I made the [Psalm 90 videos](#) to show this, I learned that Jews use Psalm 90 to count TIME TO MILLENNIUM PROMISED VIA MESSIAH.) It runs 350 syllables = years; at end (since Psalm 90:15, asks for equidistance!) *1050 years remain to Messiah's birth*. Sum is 4106. You get the same total, if you add up relevant Bible dates, from Adam through Christ's Birth. Bible's 'BC = 0' conversion, is 4106. Subtract it from any BC date, to get the equivalent Bible date. Or vice versa, to get BC. Scholars don't consistently derive BC and AD, so you'll get variance; yet you'll know *what Bible years*, equate. (I didn't know Bible meter, when I first made [GeneYrs.xls](#), back in 2004. I first learned the meter in 2008 when trying to prove if there were missing Hebrew words, in Isaiah 53. There aren't: Isaiah pairs his paragraph meters, [click here](#).)

**So Christ is born Chanukah, near start of 4103; for Adamic years, start on autumnal equinox.** Psalm 90:15 *equidistance* pun on '3': *Christ is born 3<sup>rd</sup> week of 3<sup>rd</sup> month of 4103<sup>rd</sup> year since Adam's Fall; He dies at age 33, 3 months and 3 weeks ON true Passover's 1470<sup>th</sup> 'birthday' (490 x 3)*. Sacred year begins on *vernal* equinox, 3<sup>rd</sup> week of March (see Exodus 12), and Passover begins on [Noah's birthday](#).

Christ's Birth is a *timed* promise to David in 2 Samuel 7, as any Jew can recite; they *WAIT FOR MESSIAH* based on a (faulty) 'promise calendar', the *Seder Olam Rabbah*. God's promise was *first* timed to Abraham, as any Jew can also recite, albeit incorrectly: *2000 years for goyim, 2000 years for Jews, then Messiah comes*. The correct number is 2100, not 2000. Their dates became garbled mid-first century, i.e., Josephus' Bible timeline. Happily, we have Bible, to recover the right accounting.

For God timed *1050 years from Abraham, to human progenitor of Messiah*. Abraham matured, got his own Time Grant, mid-2046 From Adam's Fall (aka 'FAF'); on or near, *what became Passover*. So David was crowned at Hebron, 3.5 years *early*, to be 'on time' relative to Abraham, 1050 years prior: 3096.5 from Adam's Fall. So 3096.5-2046.5 = 1050, *God kept His Promise*.

Problem: David then wasn't crowned king over *all* Abraham's *Promise* Children, then called 'Israel'. There intervened, a 7-year civil war. So David becomes king over *all* Israel 7 years *later* in 3103 FAF, read 2 Samuel 5 et seq. So now, the 'promise schedule' is 3.5 years *late*. So Messiah must be born effectively end 4 BC *by Bible's own reckoning*; for now He must be born by the 1000<sup>th</sup> anniversary of David's *second* crowning, 3.5 years *prior* to the Abrahamic 4106 deadline. To balance both deadlines.

To balance again to Abraham, Christ must die by 2046+2100=4146. But again, David dies earlier: 1000<sup>th</sup> anniversary of his death is 4143. If one properly uses *solar* years to compute Daniel 9:26, the 69<sup>th</sup> week correctly ends at 4143 = 37 AD, *not* 30. *Ooops*. Since this 'discrepancy' bothers us, instead of trying to find out why it's there, we mask it: we convert the 490 into *lunar* years, despite Bible's solar-only mandate, in Exodus 12. So we *never* balance to BC or AD dates, throw up our hands and call Bible 'inscrutable'?! Wasting, billions of dollars and lives. For centuries.

**So now, back to Tiberius. Despite all our debate, God still managed to convey that *we must deduct 3 years to properly align Christ's birth for Bible and non-Bible, accounting*.** Many thus claim we gerrymander facts, to make Bible look good. Worse, Roman historians date Tiberius' 1<sup>st</sup> year as 14 AD, *the same year Augustus died*. Since instead, Bible adds up regnal years, folks often double-count, or start in the wrong year. So they *also* don't 'balance' to Luke 3:1, yet deem Bible wrong.

**Again, Christ was born on Chanukah, end of the Roman year. So you must account Him as born the start of the following year.** You can't just subtract 30 AD from 4 BC without knowing *when* in the year He was born, and hope to balance to Bible's numbers or even to our BC/AD. You must know a) He was born at the *end* of what we call 4 BC, and that He died at the *start* of what we call 30 AD. The '33' then becomes obvious, even if you didn't know His Death Age from other Bible verses ('33' is a prophetic rhetorical pattern, really, starting with Pharaoh's Dream). John's meter is thus invaluable; for he annually tracks Bible's own 'AD', *relative to Adamic and Abrahamic fiscals*; hence indirectly, to Roman AUC. But you won't balance, if you don't know Christ was born on Chanukah. Sadly, Christians often deem Christ born in the spring, despite clear passages on WHAT DAY He'd be born:



## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

- Haggai 2 (prediction He'd be born 25 Chislew, based on 2<sup>nd</sup> Temple Foundation anniversary and maybe, David's second crowning);
- Luke 1:26 compared to :36 (which shows Mary got the Annunciation in Adar, so 9 months later would be Chanukah),
- Gal 4:4 (Paul's PREGNANCY ('fulness') quip that Christ was born at end of *Roman* year, play on Greek god Chronos = Roman Saturn).
- Blatant scenes of 'light' and 'star' in Luke and Matthew (Chanukah symbols, like we use *stockings* and *candy canes* to mean Christmas).
- Magnificat meter counts back from Chanukah, quoting Haggai 2, timed to [73 years after Daniel 9's timeline stopped](#).

Bible's Divine Cleverness, is always missed by its readers. So for centuries, we misaccount His years, ever lazy to properly read His Birth and Death dates. *So much for our vaunted devotion to God!* (I'm just as guilty. God drags me, kicking and screaming.)

**So now we see the aptness of Luke 3:1: Varro's Roman AUC is wrong by the same amount, as the 3.5-year disparity Bible tracks, for Christ's Birthdate!** If we didn't have this '4 BC problem', we'd have no reason to re-examine our calculations. Varro's mistake, makes it easier to notice the *Bible itself* is reconciling a discrepancy of the same amount, to BRING TIME INTO BALANCE. Rome's founding *should have been counted as* 749 or 750 (depending on whether you count, the closing year). So if really 750/749 when Christ born, Rome's '752' or '753' age is overstated. Luke seems to adjust for this, 'padding' four syllables = years around the Magnificat ([see its last page](#)). For when Luke *wrote* his Gospel, Varro's calendar had been made law.

Obviously the NT writers knew all about this problem. They had it, too. So Bible accounting, doesn't use Roman AUC directly, and neither did the Romans in their daily calculations. Yet when I tallied [Ephesians 1:3-14](#) starting syllable = year 1 as 1 AD, Paul's own *Anno Domini* numbers balance exactly to Roman historians' dates. Why? Well for one thing, Paul would know the errors in Varro's calendar. For another, he'd know what Roman AUC year corresponded to when Christ was born, and could adjust such that it wouldn't matter, how old folks claimed 'Rome' was. So his numbers would of course *match*, for the audience then reading what he wrote; they'd know all those numbers, too.

Our task, by contrast, is to back into what they all knew. Essentially, our 'traditional' BC/AD four-year adjustment, proves the most useful: if and only if, we recall Christ is born at end of year, and died at beginning of year; so our net adjustment, is usually '3'. Thus we balance against the *net* four-year error, in Varro's Roman AUC. You can *then* argue over whether to *call* His Birth Year '4' or '2' BC; and *call* His death, '30' or '31' AD – if 31, make it end-of-year, with Passover starting 32 -- based on what 'source' you aim to reconcile. The actual years in question, *are the same* in both dating systems, and well attested; but Varro's error means Rome's age isn't right; nor is it consistently calculated, from scholar to scholar.

Every Roman history scholar knows to consult the *Fasti* (rosters, i.e., of what pair of guys were consuls when); but then they *convert* those paired names into BC or AD years, by reference to *how old Rome was..* based on Varro's Roman AUC. So their BC values will be (only sometimes) *overstated* by up to four years; since properly, the timeline should move 'left'. Their AD values will (only sometimes) be *understated* by up to four years, for the same reason (need to move the year NAMES, 3 to the right). For Christ is 3 years *older* than the AD we USE (four years older, in the last week of any December). But you can't merely shift the AD *rightward* on the timeline, as many do (i.e., claiming Christ died 33 AD); for not all Varronic conversions will be wrong for *other* events. Depends on what other historical material is compared, conversion method, how one reconciles discrepancies. It's a mess for everyone, sorry.

**So again, back to Tiberius.** The Roman historian will tell you that he began rule in 14 AD, since that's when Augustus died. That historian, will first compare all the records of when Augustus died, starting with *the consuls*. But then, he converts to our 'AD', based on *how old Rome is deemed to be under Varro's AUC*, to get '14 AD'. So he'll be accurate re the consuls, accurate re Augustus' regnal years, but still wrong with respect to *what number name* AD it is, since the 'AD' portion of the calculation depends on the *total elapsed years Varro used*. Even though, Varro's doubling error applies to years 300 BC and prior. Same for any other date *converted by reference to Roman AUC*, like when Quirinius was in Syria, Battle of Actium, Caesar crossing the Rubicon, etc. So we can only adjust backwards or forwards for Christ's Age, *after first using the erroneous Varronic AUC*.

**In any event, everyone knows that Bible's chronology places what we call the 70 AD Destruction of the Temple, as occurring 40 years after Christ died.** That same chronology, when fitted to Bible's changing [Deadlines](#), shows that Christ was age 73 when the Temple went down. The Temple Fall date is well attested, and the 40-year delay is universally known by Bible scholars. They all know the delay was intentional. They don't know why. But we will know why, starting on the next page. Of course, 2<sup>nd</sup> Temple's famous fall, also highlights the fact that Varro's Roman AUC is wrong, *not* the Bible (smile here).

## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**Yet what Christendom doesn't know at all – but could have learned, from the Jews -- is that Bible always balances to a future endpoint, a SCHEDULED MILLENNIUM OF 4200 FROM ADAM'S FALL;** it was to start on, Christ's 98<sup>th</sup> birthday. (Bible uses last-birthday accounting, unless otherwise noted in the text, example of Luke 3:1.) Age 97 that year, instead of 100 like Abraham, since the *Davidic* deadline *shortened* Time relative to Abraham, by 3.5 years. Hopefully the origin of that 3.5 shortfall, is now clear to you. For now Bible's TIME-FORWARD RECONCILIATION becomes sophisticated: a rolling series of *converging fiscal anniversaries that tally to each other*; going all the way back to the Flood, and even to Adam. Remember that adage among Jews (Google to find it like I did, in Jan. 2010) -- *2000 years for the goyim, 2000 years for the Jews, then Messiah comes.*

Adage should finish, thus: *comes.. pays, leaves, waits for the GENTILES TO BE HARVESTED, and RETURNS.* That's what the Mosaic Law memorialized, via Pentecost and Jubilee. *Payback for Abraham maturing 53.5 years too early*, the foundation for why there is a Tribulation. 53.5 years *after* Messiah was to die, remained to 'complete' the final 2100: for 2046+2100 is still 'short'. David's *second* crowning being 7 years late, meant another *net* 3.5 had to be *added*, resulting in a total 'credit' of 57. So now you know where the Tribulation 7 comes from in Daniel 9, and why it's bifurcated into paired 3.5's:

- 3.5 is leftover from Abraham,
- and the other 3.5 'balances' on net, to the civil war occurring between David's two crownings.
- David's 1<sup>st</sup> crowning was 3096.5; + 3.5 takes you to 3100, the deadline (3<sup>rd</sup> 1000) for that crowning; so 'early' by 3.5;
- but 7 civil war years ensuing, made the 2<sup>nd</sup> crowning 'late' by 3.5 years.
- So, Christ must be born 3.5 years *earlier*, to 'balance',
- and the 'payback' to the 'Gentiles' becomes 57, not 53.5.
- So Messiah must be born near [4103's start](#), and die no later than [4143's end](#), since 4143 + 57 = 4200.
- *For Time is Contingent on someone supermaturing each 490 and 1000 years;* that one gets a 490-year or 1000-year Time Grant. 1<sup>st</sup> was Adam; *Seth's birth signifies the Grant*; next Grant, 490 years later, Jared and Enoch his son. Enoch, got the 1000; *for God took him.* Methusaleh his son, triggers the Flood: his name means, 'when he dies, it happens'.
- So before the *latest* 490-year Time Grant ends, even if early vs. *historical* 490-, 1000- or 1050-year increments, someone *else* must also supermature *during* that Grant, to extend it. For Time is like a relay race (Paul's *trechuw*); *the baton must pass to a new runner.* Else Time Ends *for everyone.* This is our core doctrinal precedence, for the Rapture.
- Abraham supermatured *in the last year* of Noah's 490-year Time Grant, so 53.5 years early, vs. historical 2100 ending.
- So David too, 1050 years after Abraham, supermatured just in time; though 53.5 years 'early', vs. the *historical* 3150 deadline. (Moses' own 490 Grant ended later, in 950 BC, 13 years after David died; so this 1050 from Abraham, is a separate *civilization* deadline, vs. the 490 and 1000-year Time Grant Rules. All Bible writers track it, from Moses forward.)
- So Christ must be born by 1000<sup>th</sup> 'birthday' of David's *united* kingship, as that's when David's 1000-year Grant, ends.
- Thus 57 years would remain after He must die, to FINISH TIME up to the end of 4200, Galatians 4:4 (if you did the math).

This 57 is *metrically* tracked by *all* Bible writers as **56**, the number of days *between* 1<sup>st</sup> day Passover and Pentecost; and *between* Pentecost and 9<sup>th</sup> Av. **56** seems the most prominent meter, from Moses forward. [Psalm 90](#) makes palindromes of it, as does [Isaiah 53](#); [Daniel](#) leaves the **56** in ellipsis (since he *asks* God for it), ending his Chapter 9 prayer meter at 742 (742\*7+56, is 5250, which is 4200+1050). So [Matthew](#), who used the 42 meter of Isaiah 52:13-14 (where the chapter begins, in Hebrew) – used the **56** in his *first* dateline meter, also via ellipsis (427+56=483, idea that Church isn't in the Trib, but rather the Bridge of Time to it; and that Bridge of Time, began when Christ died, the same year as Matthew writes). So too [Paul](#) and [Luke](#), each used **56** for their datelines; [Peter](#) wrapped his meter around Paul's 434, to create 483. [Mark](#) tagged his datelines onto Luke and Matthew.

So like the other Gospel writers, John uses meter to remind readers of Millennium-related convergences, *to create a Gospel precis.* So you can know *at its beginning*, what he means. What you are to learn, is that *The Temple the Temple depicted, is the Center of History. Millennium, is a promise to HIM.* Paul explained that in Galatians 3, by the clever use of 'seed', playing on Isaiah 53:10. Singular. John will use *dates*. Plural. *PREGNANCIES HAVE DUE DATES, CHURCH IS BRIDE; SO HOW 'FAR ALONG' IS SHE?* Heh.

Bible has always kept a record of these Messiah-centric deadlines, fore and aft; the *earliest* among the deadlines, *changes the future timeline.* *As a result, if starting in Genesis one merely adds Bible years not noticing its timeline shifts, we end with a 10 year variance in BC/AD estimates* (i.e., claims Christ was born from 4 BC to 6 AD). The variance occurs, because we *were* on TimeTrack #1, but it changed, due to some shift. So then in later text, which compares Time Track #2, #3, etc. -- the count changes. So Bible seems wrong. But instead, *it's reconciling the shift.* You can't see that until you plot the dates, like I did in [GeneYrs.xls](#). Only then, did I notice these shifts. *Maxima mea culpa.*

## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

Preview of coming distractions: **here are the Timeline shifts**, each with its own reconcilings. *You must plot the dates.* Paste this link into your browser: <http://www.brainout.net/Ephesians1REPARSED.htm#TimeDistance>. It's easier to see the shifts, there.

1. **Shift from Adam to Abraham**, year 2046. **Key:** *Adamic fiscal begins on autumnal equinox. Noah's Grant shifted the relevant fiscal year forward to vernal equinox.* (Bible's mistranslated, owing to LXX having some right info in Genesis 7-8, but Masoretic has the rest. So you must inspect both texts, to see Noah was in the boat 364 days, entering and leaving it, **each** 57 days AFTER his birthday.) So pre-Abraham, we're on Time Track #1; from Abraham, we're on Track #2; so counts *relative to* Adam vs. Abraham differ, in *later* Bible passages. It's easy to confuse the Tracks, and deem Bible errant.
2. **Shift from Abraham to Jacob**, Gen 32:24ff and consequent covenant, year 2166. **Key:** it's *not* marked by Jacob having a son. This Track #3 shift causes scholar problems, when they work with Exo 12:40-41 (Joseph was first enslaved, among the 'sons'), compared to Gen 15:12ff, Exo 6:20 (mistranslated 'father's sister', but the Hebrew/Greek text mean 'cousin'), etc.
3. **Shift from Jacob to Joseph** when the latter is enslaved, year 2176. Exodus is 490 years later, to 'fulfill' Gen 15:12ff. Again, no son's birth to commemorate it, so *you can only see it if you plot the dates.* Track #4.
4. **Shift from Joseph to Moses = all Israel at Exodus**, 2666. Still Track #4.
5. **Shift when Israel rejects God as King**, 3056, *ten years after* the 1000<sup>th</sup> anniversary of Abraham's maturation, and 2000 years after Noah born. **This creates an impetus for the Davidic Track, #5.** Messiah's birth is based on this Track #5, but prior Tracks must be reconciled, too. *So John's meter, focuses on reconciliation.*
6. **Shift to Temple Dedication**, 1 Kings 8:1, *autumnal* equinox, year 3156; that's also the 1050<sup>th</sup> anniversary of Jacob's birth, 1500<sup>th</sup> anniversary of the Flood, 2100<sup>th</sup> anniversary of Noah's birth. The year reconciles Track #4; but it doesn't reconcile to #1 or #5, directly. So this becomes Track #6. It's the focus of Daniel 9:24-27.
7. **Shift to Messiah and thus Church when He dies.** His Death's Timing, must *reconcile all prior Time Tracks.* Bible meters focus on this reconciliation, from Moses forward; John's meter baldly makes these reconciliations, *in every clause.*

**So John's dateline meter tracks this cumulative 10-year shift, to warn Church is also MATURING LATE.** John meters each clause to create a dateline 'lesson', germane to his theme. He piggybacks each such metered 'lesson' to his Gospel, in 1John and Revelation. Thus we have a unique way to test, a variety of key Bible dates.

- [As we saw in B.](#) John writes his Gospel after September, yet just before the Lord's 81<sup>st</sup> Chanukah birthday (age 80);
- that's *the last week* of Roman AUC 77. Kinda precise, huh.
- The **7**, related to **42** and other meters, gives a Time GPS: 1<sup>st</sup> quarter [4184](#) FAF, *Adamic fiscal*. No earlier, no later.

Why do that? His audience already knows when they got his Gospel. *If I send you a fax and you get it minutes after I send it, I don't need to tell you when I sent it.* You know, when you get it. Yet it might be imperative to date the fax, i.e., if content relates to that date.

Even so, Bible dateline meters: *when* relates *content*; meter provides *via* dateline, a *precis* of content. So *when* John writes is no mystery, to his audience. For them the issue is rather, what do *they* need to learn, amidst material already *too* well known? For think: *when a product is often advertised, you become 'dull' to its message.* [And as we saw in A.](#), they must learn to *STOP DATE-SETTING, GROW UP.* So the Holy Spirit directs the methodical yet drama-loving John, to compose based on what doctrinal/Gospel elements should be stressed, omitted, rephrased, etc.

**John's dateline meter functions like a Greek narrator, at the start of a play: he comes onstage with panache; then via meter, gives you the precis, for The Play.** Greeks and Romans used literature and drama, to teach. So how the narrator words his opening speech, foretells *specifics* you are to learn, from a playwright's long-famous story. John's dateline is thus crafted to *specific dates* in past and future history, to *interrelate* them for his audience. That's how we can know, he writes in honor of the Lord's 81<sup>st</sup> birthday: *just as Exodus was an 81<sup>st</sup> birthday present to Moses.* For Rapture, is the ultimate Exodus.

Exodus was *juridically* timed to 490 years after *Joseph was first enslaved*, to fulfill the 400-year-slavery promise God made to Abraham: **10 years for Joseph, +390 years for all Israel, even as Abraham became mature 390 years after the Flood.** Joseph was enslaved, 2176. 60 years later, his dad Jacob would enter Egypt with the entire family, minus those who had already died. *So Jacob was 60 when he returned to the Land; 60 years after that, he came to Joseph and Egypt.* The 10 years *between*, while Jacob was in the Land, are in ellipsis. You'd briefly scratch your head over the missing 10, then smile. For 'Twice' (=Yusef) *got 10 fat years with his dad, then 10 lean years as a slave in Egypt.* *So Jacob, 70 years after he re-entered the Land, enters Egypt with 70 living descendants (Gen 46:27).* Heh.

## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

ToC Preface Gospel Advertise Body Chronology Deadlines 4096 4103 4133 4136 4143 4146 4150 4153 4156 4160 4163  
4166 4170 4173 4176 4180 4183 4186 4190 4193 4196 4200 4203 4207 Elision TimelineShifts 1John Revelation

Since Jacob's 490-year Time Grant ended *10 years prior to* the Exodus, it's obvious from Scripture, that God shifted the Time Grant to *Joseph*: 490 years after 2176, was the Exodus (2666).

So now, fast-forward from Exodus, to John's day, Gospel writing. Since

- *Time grants had again shifted to Church*, as TIME GOT RECONCILED IN CHRIST (Rom 10:4, Gal 3, 4:4, etc.), and
- we are the 2<sup>nd</sup> wall, with our own covenant, Ephesians 2, Psalm 110 (which Hebrews explained in detail); so
- the Time baton passes to Church.
- Folks thus deemed *the Rapture formula* might be *equidistantly* similar, to the OT formulae: *He was alive 33 years, so 33 years after He dies, Rapture happens.*
- Paul had even plotted it as potential, starting at syllable 66 in Eph 1:4. (Keywords: *kataboles kosmou einai*, how apt. Of course, that year ended up being when Paul and later Nero, died. Heh: *Paul then WAS Home WITH the Founder of the World, and Nero who thought he WAS founding the world, went to its foundation*, aka Hell. Notice that due to the shifting fiscals, you get 68-69 AD.)

So John's audience, as we saw in A., invoked Moses' Psalm 90:13, *ad-matay? How long (till we See You)?* Since God previously gave Paul *multiple* pre-Church 'traditional' Rapture formulae for his Ephesians 1 meter, John picks one for his *own* prologue meter as *still* potential, in **John 1:5: TEMPLE SHOULD HAVE DIED AT CHRIST'S AGE 83** (yet future to when John writes the Gospel; that year becomes 1John's dateline) -- to balance to Abraham.

For Christ *first* should have died, to 'fit' Abraham's 1050<sup>th</sup> year. Pre-Church, *initial* deadline was year 4146, which was *1480 years after Exodus* (10 short of 1490), *1000 years after Temple Construction Start* (1Kings 6:1), *2100 years after Abraham matured*, *1050 years after David crowned at Hebron*. TIME PROMISED THE JEWS would have ended by 4146; only 54 (really 53.5) years remained to 'reimburse' Gentiles for Abraham's too-early maturation (2100-2046.5). *Then Millennium should begin*. That was the original schedule, *irrespective* of David's crowning. Mary's Magnificat meter, balances to it (see the last page).

Now if David were instead crowned king over *all* Israel in 3096.5, and if he instead died at age 80 (1Kings 6:1), then

- the Christ would have been born 4096.5,
- would have had 50 years allotted to Him,
- dying at latest in the 2100<sup>th</sup> anniversary of Abraham's maturation. And,
- if the Temple began construction when it did (year 3146, immediately after David's putative death, rather than delayed),
- He'd also be dying in its *own* 1000<sup>th</sup> 'birthday' of Construction Start, as well as
- in the 1000<sup>th</sup> anniversary of David's death (putatively, age 80). *So all timelines would have been reconciled, for Israel.*
- Then would have come the remaining 53.5 years, and
- the 'Tribulation' would have only been the *last* 3.5, 'time of Jacob's trouble'.
- So the Mosaic Law's HARVESTING THE GENTILES period of 50 years, would have *matched* Messiah's lifetime.
- But as it actually happened, David died 3.5 years earlier,
- Temple didn't begin construction until 3.5 years *after* his death,
- and Messiah, born early to compensate, was also killed early, being Rejected.. 7 more years.
- So the seven years' delay (3.5 x 2 with respect to David), are offset by Christ dying seven years early.
- But *relative to Abraham*, Christ *actually* dies 10 years short (the remaining 3.5, plus 7). This 10-year shortfall, *remains*.
- **So now 50, becomes 40.** This is why everyone expected Temple to go down 40 years after His Death. And, it did.
- So Temple dies at His Age 73, rather than 83.

**Thus John 1:5's meter, targets this 10-year Time Shift Reconciliation from Abraham to Joseph to Exodus to Christ.** Why Joseph? The 490 shifted to him when he was only 17, enslaved due to his brothers' jealousy, back in 2176 from Adam. His dad Jacob, who was in his 71<sup>st</sup> year when Joseph was sold into slavery -- Jacob got the covenant, 10 years prior; so again *Jacob's* 490 would run out 10 years prior to, the Exodus *God foreknew*. Since no one is granted a 490 unless spiritually supermatured, we must conclude that Joseph, was. Of course, Joseph like Christ, is age 30 when he becomes vizier; Jacob was then 83, in his 84<sup>th</sup> year. *Aha*.

Consequently,

- a) based on the Joseph antecedent, which
- b) Paul updated as a potential Rapture BODY COMPLETION formula,
- c) given the above convergences to Abraham, Exodus, Temple Start; and,
- d) although no one knew the day or hour, as John will again remind folks via the *true* Lord's Prayer in John 17;
- e) people *still* expected the Rapture based on an *equidistant* formula, which balanced to the *pre-Church* schedule.



## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

As the 2000<sup>th</sup> anniversary of Joseph's enslavement was the impetus for Egypt and Exodus, it was also a *potential* Rapture date. Paul used *hagious* in Ephesians 1:4, to benchmark Temple Fall hence *possible* Rapture, in [4176](#) (2046.5 + 2100 + 40 - 10): that was when Temple *actually* fell. Yet afterwards, *nothing* happened.

As we just saw, 4176 balances to Abraham despite being only 40 years from Christ's actual death in [4136](#). Yet there's another reconciliation for its balance, which was long forecast in Scripture:

- Isaiah 53 predicted and plotted how 14 of Abraham's 54-year 'credit',
- got spent rebuilding Temple and Jerusalem.
- For the 1<sup>st</sup> Temple died with 126 years left, on its 490-year Time Grant (950 BC – 586 BC vs. 950 - 460 BC);
- 516 BC, Temple is finally up on time, Ezra 6:15; and of course Jerusalem gets rebuilt, to service it;
- then came the Haman thingy, as *recurring anti-semitism* was a lingering political battle among the Medes and Persians, ever since Cyrus and Daniel. Can't propose *purim* (= pagan 'casting lots' to learn WHAT BEST DAY TO KILL THE JEWS), without political support.
- Even so, the 70 + 70 years God promised in Jeremiah 25, 29, then in Daniel 9 (no human king's decree, only God's) –
- that 140-year elapse, left Israel 14 short, in her Time Bank.
- 2<sup>nd</sup> 70, from 586 - 446 BC, Nehemiah (6:15) restores the walls; *four generations*.
- Yet she would still balance to Abraham at the end, *if only 40 years, were paid*.
- So the Temple stood *another* 40 years after He died, 'to repay the Land' for Israel's entering it, 40 years late. (Scholars still wonder, why. Now, you know why.)

**So John writes his Gospel, 1<sup>st</sup> quarter of [Adamic 4184](#), the '7' in John 1:1's first clause: for it was obvious, Millennium wasn't starting.** Kinda like the Mayan calendar craze, in 2012: in John's day, folks had little faith. So they grabbed the *next* number in Paul's Ephesians 1:3-14, tally: *Oh, Rapture will be xxxx year!* Their claims, then bomb out: to regroup, they confess they *calculated it wrong*, or God gave them *updated revelation*, or Rapture occurred as claimed, *but it was spiritual*, or 'invisible'. *Yeah. 88 reasons why rapture's gonna happen in '88. When '88 ends, say oopsie, it's gonna happen in '94. Sigh.*

Again, back in Ephesians 1, God had Paul give Christians – akin to quail, just after Exodus (Numbers 11:18, compared to 9:1) -- 434 whopping years of *POTENTIAL RAPTURE DATES*, to gorge on. The timeline was '62 weeks' long, to warn them how Church history would (sadly) go; hence *Get your minds on Christ!* instead. ([Click here for videos on Paul's Future History meter](#); its Word [doc/ pdf/ htm](#) shows his accurate, satirical prophecy of Roman history and Church apostasy.) When Paul died, it was next Peter's job, to remind them. So he also crafted *his* dateline meter as a TEMPLE BUILDING theme – weaving it explicitly, into Paul's ([click here](#) for the Peter videos). Peter updated the timespan to 483. *To the 69<sup>th</sup> week, get the parallel?*

For Church is *always* in the sudden-death round of history, perpetual Groundhog Day, the 'time bubble' of Daniel 9:26. New 490 Time Grant for her, which Paul measured from Messiah's Birth. Yet Time remains just as contingent on *her* growth, as on the OT Temple: same basic terms, as in 1Kings 9:1ff. So Rapture's criterion is similar to what governed, Temple Fall: BODY MATURATION, the *positive* criterion for completion, Eph 4:13 'destination of life'; but the *negative* remains Daniel 9:24's criterion, *when sin completes*. Parallel: Israel's sin of rejection completed, when she rejected Her Groom at His Coming: so *her* End, came instead. So too, when Church has *fully rejected* Christ -- which rejection *institutionalized* during her 'winter' (Eph 1:13-14), from Constantine's death, forward. We are still in that winter; meaning, our maturation is minimal; just a few *proelpikotas*, every generation. *We will remain negative until Raptured. And we will be raptured, because we remain negative.*

Anyone in Paul's day, reading that long and depressing prophetic litany of what-if's back then, should have concluded, *'forget date-setting, I just want to learn Christ.'* But oh no. Just as today, folks kept salivating over the dates. So, *'missed them.* Rapture didn't happen.

So now John's tasked with the same job as the Bible writers before him. *Would Church yet mature by the end of the old pre-Church schedule?* That was the burning drama question John in his prologue, meters to answer. *Rapture might yet happen in 4186 based on that original, 4146.* Thus he meters John 1:5, based on his 4184 dateline, in John 1:1. Thus he reconciles the 10-year variance due to, the 3.5's. *Playing Moses age 80 pun AND Jacob age 83 pun.*

For just as you reconcile budget to actual spending and *then revise your budget*, so too: God Reconciles Time itself. TIME SPENT we see in Bible and historically, displays a) God's Existence, and b) His Love.

## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**Here's another reason why John 1:1, uses '7': to remind us of the timeline change from 10 to 7, by David's day.** Have you noticed? Whenever you're working with Bible dates, there is always a 3-piece, a 7-piece, and a 10-piece which seem to stick out, both fore and aft of the date you try to ascertain?

Here, '7' should be obvious. There is a recurrence of '7's 'over' or 'short', from Noah forward. It has both negative (Trib-related) and positive (promise) meanings. Paul's metered '7' [for the same 77 - 84](#), wasn't Tribulation; *Church was behind schedule*. So, we are 'before Him' down here, not 'up there.' God had Paul plot them, to remind folks that GOD BALANCES TIME; not, to get them drooling. To inspire them to grow up *now*, not salivate over THE END.

So: David died 3143 from Adam's Fall; the *intervening* deadline for Christ to die, *became* 4143. In reality, Christ died 7 years earlier on the [1000<sup>th</sup> anniversary](#) of David's Retirement and Temple's 2<sup>nd</sup> 490 (had it never been razed, 950 BC +980). So Temple too fell 7 years earlier, [4176](#) (4136 when Christ actually died, + 40). John's Gospel dateline meter is thus 7 years *later*, start of Adamic [4184](#), John 1:1. Timed to Christ age 81, not yet *on* His birthday, but in honor of it. *So to remind them of Moses and the negative Exodus generation*. For this time, they can't blame Israel's negativity, for the delay: *RAPTURE doesn't belong to Israel. So CHURCH is to blame. ti gar oun, what's to be done?* Well, Paul's Eph 1:4 keywords for 77 - 84, were *katenwpion autou*. Sure, they're not in heaven 'now' as those pregnant words depicted, *but they are still 'before Him', down here*. Aha. So, try again, *katenwpion autou*. Same words, different context, same issue, same fellowship potential, same God. *Whether alive or dead, what difference does it make?* That's the point!

So John's Gospel meter brackets the BALANCE-TO-DAVID, *shoulda been* 4184 (just after 4183, when he writes) and 4143, respectively, versus the *actual* [4176](#) and [4136](#) dates of Temple Fall and Christ's Death, respectively. The first paired years, had been the *scheduled* 40<sup>th</sup> anniversary after His Daniel 9 '62<sup>nd</sup> week' *scheduled* Death, to balance to David's *actual death*, 1000 years prior. But Christ Himself actually died at the end of the *61<sup>st</sup> week*. Hence '14', not '7', remained. So the '7' He *should have been* paid, got 'paid' *by taking out the Temple*. Just as Pharaoh's dream of 7 fat then lean years, each 'bracketed' by a 33 (hence Joseph was vizier for 80 years, with the '14' years in the middle); so too Christ's death at age 33, meant the *earliest* Rapture date for 'balance', required *another 33 years* to ensue; followed by the '7' owed Him, being 'paid' to the Temple; for HE IS THE TEMPLE THE TEMPLE DEPICTS (*destroy this Temple and I will raise it (from sleep!) in three days*, John 2:19). Indeed, [Paul metered to it](#) with his own [66](#), in Eph1:4. That's why believers were miffed Tribulation didn't begin, four years later at Temple's demise. *Ouai! Paul then Peter and the others all died 'on time', kicking it off! God then left everyone else, behind!*

Thus John's Gospel meter parallels what *should have happened* but *didn't*, to Christ. To warn his audience, what they deem the *next* Rapture date, probably won't happen: for THEY ARE NOT MATURING. For it had long remained part of Israel's calendar and the Law, to know WHAT TIME IT IS. Yet as we see in John 17's prayer, Christ changed that, for Church (esp. verses 20 and following). He petitioned Father for *whatever number* of souls (that Christ was about to pay for), *Father wanted to have* (invoking Isaiah 53:10). *So Rapture's criterion is Body Building*. John 17 thus reminds readers, of Ephesians 3:15-19 and 4:12-16 (as will 1John 4:12-16, three years later). *For the Exodus, was to go to the Promised Land*. 'Exit resurrection' Paul called it, *exanastasis*, Philippians 3:11. Rapture is the ultimate Exodus. See why John dates his Gospel next to the 81<sup>st</sup> birthday of Christ?

So his Gospel is repackaged to stress what folks need to recall, so they *can* mature On Time. Of course, it didn't happen, or we'd not be here. Yet look at the flipside: *4000 years of mandated date-setting, constant stress on the unity of time and space and place to be at YOUR Temple appointments, l'moedth. But now suddenly, poof! All bets are off??* You can see why Jews split with Christians, why preterism formed, why people became disaffected and some turned violently, anti-Pauline. *The DIVINE OPERATING SYSTEM had always been the same since the Exodus!* Now that Messiah exited, followed by Paul, Peter, and other 'greats' - the new CHURCH OPERATING SYSTEM, with its open-ended 'invisible interface' of no law, no timekeeping, no rituals, but instead THINKING ONLY, Ephesians 3:15-19.. didn't look right. For it's *the exact opposite*, of the Mosaic Law. *DOS allegedly becoming COS seemed like a P/SOS*.

[1John](#) thus follows up, three years later. Its prologue timeline is much longer. Its new '21' and '56' dateline meters intertwine with this Gospel's meter, to show 1John is written year [4187's start](#), tagging back to John 1:5. For of course their expectations were dashed again; *they didn't grow, so Rapture didn't occur*. So in 1John's metered prologue, he reminds them of the timeline again, yet updated with reference to deadlines they long knew. For 1John again compares, *relative to Abraham* instead of David, when Temple and Christ *should have 'fallen'*. Again, these latter dates are 4186 and [4146](#), respectively. So we know *they didn't learn*, from the Gospel. *Wash, rinse, repeat*.

## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**John sets his Gospel meter's final stop, on Christ's age 98: 'old' Daniel 9:27 schedule of Time's End, start Millennium.**  
*L'moedth.* John's not claiming Rapture, likely. *Yes, end 4200 from Adam was the original End of Time, with Millennium scheduled to begin year 4201 as a 98<sup>th</sup> birthday present to Christ Who was Born when Saturn allegedly ate his kiddies, as Paul quipped in Galatians 4:4. But Body ISN'T maturing, though it still CAN.* Since they're drooling over Rapture rather than building in Him, it won't happen 'on time'. We moderns have the same problem today, 2000+ long years after it *should* have happened.

So now we've seen the 10-year variance, began when God shifted the timeline from Abraham to Jacob to Joseph's enslavement. That got cut to 7, owing to David's being crowned 'on time' relative to Abraham, yet not crowned king over *all* Israel; which didn't happen, until 7 years later. So Christ had to be born 3.5 years early, to be 'on time' relative to David; but He died 7 years early, due to being Rejected; so He dies 10 years earlier, vs. the Abrahamic deadline. So the timeline ends, 10 years short: 2090 years after Abraham matured, Christ died.

Since He was originally slated to live 50 years under the Abrahamic schedule, but dies 10 years earlier, that leaves 40 years, since a) 50 years were equally allotted for HARVESTING THE GENTILES, and b) of the 54-year credit initially due to Abraham's advance maturation, 14 were spent rebuilding the Temple. So the 2<sup>nd</sup> Temple stood 40 more years *after* He died, to compensate the Land for the 40 years' delay in wandering the wilderness (Numbers 14:33).

God's pretty good at Balancing Time, huh. So even if you can't predict Rapture, you still know that whatever time you have, c) you have it WITH HIM NOW, and d) since you cannot predict Rapture, you'd better GROW UP NOW; because for all you know, Rapture or your own death.. might happen 'today', Hebrews 3. *While it is yet 'today'.*

**Now let's return to our century, long past these deadlines.** Long tired of trying to account, Bible's dates. So tired of the 'Rapture' issue, we claim the term, in the uniquely *English* sense of 'thrill', was invented by a female in the 19<sup>th</sup> century; utterly ignoring Greek *harpazw* in 1Thess 4:17, which means *violent snatch up*, raiders grabbing women within some town they invaded. Latin there, is *rapiemur*: not pleasant. Still, the *au courant* claim 'Rapture' is a 19<sup>th</sup> century ruse, remains a favorite Catholic or Calvinist contention, as their Replacement theology – different 'R' – Rejects the fact Millennium and hence its promise to Jews, *is vested in Christ*, Gal 4, Ps110. Heb11:39-40 explained that; but promises to Jews are illegible to folks who deem the 12 *named* Jewish tribes in Rev 7, as *um, Gentile Christians*. [Origen started that insanity](#); it's still quite popular, today.

So how to reconcile BC/AD? 3 + our 'AD', = His Age; 4106 + our 'AD', = Adamic year; - 3 from His Age + 753, = Varro's Roman AUC 'AD'; last week of December, use '4' instead of 3. Or just add His age plus Roman AUC 750, or just use Adamic year minus 4100. As you'll see on the next page and in John's meters, Bible writers employ a mix of those conventions, with the Lord's Age as the 'common denominator': thus you could use either 'base', and still know what year is referenced.

Adamic year begins on autumnal equinox; *in the third week of the third month* later, Christ is born, 4103; it's the last week of Roman year. *Three months and three weeks* later, is *Passover*. CHRIST IS CENTER, IN THE MIDDLE. *Heh.* My pastor quipped how droll, was Luke's writing: 'he likes to finesse.'

So watch this finesse: Luke 3:1 accounts per Roman AUC. Augustus died in August, AD 14; per Luke, Tiberius was in his 15<sup>th</sup> year, when the Lord was *nearly* 30, birthday at Chanukah = Saturnalia back then. Regnal years were on *September fiscal*, but Tiberius began co-ruling with him, since 13 AD. Bible often includes co-regnal years in a tally; there's no reason to suppose Luke's *not* doing that. Further, if we should *exclude* co-regnal years, some verse would alert us. For if Bible distinguishes between years *co-ruling* vs. years *ruling alone* for Solomon, 1Kings 6:1, you'd think the Last David would get the distinction, too. So if no distinction made, *count all years*. (Bible spent a lot of text on what David did during his 7 years of retirement, then 3 years after he died at age 77, traced through 1Kings 2:39; then, 1Kings 6:1 'in the *fourth* year' post-death; so you know Solomon co-ruled from David's age 70, to his death at age 77. David wouldn't fully give up the crown, see 1Chronicles 22ff, hence the mini-civil war 1Kings 1:1-2:39, relates. So 'fourth year of Solomon' is pointed, not an 'error'. So if we would *err by adding co-regnal years*, some Bible verse in Luke would have alerted us.)

**So back to Tiberius:** we should count 12 + 15 = 27AD = year Christ age 30. Bible would just have you count back 15 years, to stress the equidistance, at which point you get (again) a 3 BC Birthdate. So per *Roman AUC*, Christ born end of '4 BC', but per the Adamic *September fiscal*, it's still '3'. Luke and other NT Bible writers, knew and at times used, Varro's Roman AUC; Augustus favored it, and Claudius made *Varro's AUC*, law. Had [Dionysius Exiguus known all this?](#) Everyone's debated how he got his values, for centuries. I can't explain Dionysius' derivation; but the Roman AUC NT Bible writers all knew, got reconciled. The *AUC had to be* an issue Bible would resolve. Here we see how John's meter, reconciles it.

Another Jewish and Roman practice is important to recall. *The first year of 'x', might be in the same calendar year, as x-1. So to avoid double counting x and x-1, sometimes '1' is added; or, the 'first' year is accounted as the FOLLOWING year* (i.e., accession year accounting). When you find an unexpected +1 or -1, ask whether a beginning versus end of year reconciliation, is needed; next, ask whether the 'new first' year overlaps with an 'old' ending year.



## John's Dateline Meter Chronology

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**Disregard this section. It will be rewritten.** (Paul uses Mary's endpoint of Lord age 56, but Ephesians is datelined using 56/2 years after Christ died, same formula as Luke's own meter in <http://www.brainout.net/LukeDatelineMeters.pdf> or doc or htm.)

Paul writes on *two* time tracks *which are the same year*. You read one track as *Adamic* years, formula of Christ's age + 4103. Or, read with Roman AUC, as they all knew what AUC He was born: 750 + His Age. Simple!

So while you read the meter as AD, there is no variance; viz, each *eta* in *thelēmatos*, occurring thrice, marks the death of an Emperor whose successor, reversed the 'will' of his predecessor (deaths of Trajan, Macrinus, Diocletian). [Peter follows the same convention, when he tracks Paul's meter, syllable by year](#). (Paul died, so 1Peter 1:1-12 makes a song from Paul's meter. I need to edit that writeup, as I didn't discover the *dual* base for the Christ-Age dateline convention, until metering John.) Peter's meter starts in 18 BC, tagging Herod's rebuilding 2<sup>nd</sup> Temple, since Peter's theme is *also* Temple Building.

This convention, is a deft way to play on the 3-year adjustment Bible keeps tracking, to reconcile the shoulda-been Birth in 4106 *Adamic*, versus the 4103 *Adamic* when Christ was actually born. It's akin to John's Gospel omission of THE FOUR DAYS between *Day Five Before..* and *official* Passover (in John 12:12ff compared to 13:1). John slows to a crawling narrative of just that evening, in John Chaps 14-17; then he speeds Chapter 18 so much, both Jews and Romans seem to act like Keystone Cops; then John slows the narrative again at 18:39, to cover only the *Real Preparation Day* Crucifixion events, speeches and crowds; yet the text remains perfunctory. So notice: John omits the four days *preceding* official Passover, *which on the Sanhedrin calendar that year ran four days too fast*. ('Else the Lord couldn't be three days and nights in the Grave, Matt12:40-41; yet rise on first of the week aka Sunday, which in the Law is First Fruits, at the end of the LAST day of *official* Passover, Num28:26.) Hence John's pointed *parallel omission* of the four days *after* that same *official* Passover to get to the Real One, in John 18:39 et seq.

*Again, any reader who knows Mosaic Law re Passover observance, would detect the equidistant omissions.* I sure did. The whole purpose of Passover was to memorialize Passion Week, *in advance*. To remember, so when it happened to Him, you'd perceive the timing! For the only way the Lord could *be* the Passover Lamb and *yet in the grave for three days AND nights*, would be if the calendar *weren't* intercalated, *omitting* the four days between 360 and 365. We should notice, too: for there's no way all that *official* activity by Sanhedrin, Pilate (and by elision, Herod) could occur under three days. What *official* meeting of that many, takes less than four hours, counting preparation and dismantling time, *even when everyone knows the date and time, well in advance?* Yet here are six *unscheduled* meetings (seven, counting crowd assembly before Pilate when he washes his hands)!

The OT employed equidistant 'elision' too, re David. Seven whopping chapters (1 Chron 22ff) on his last seven years (versification is not in Bible, but whoever divided the text, seemingly did it well). By contrast, 1Kings1:1-2:39, quickly spanned the same seven years plus three, post-mortem. So 1Kings 6:1 starts with a jarring, 'fourth year of Solomon'; it's driven scholars wild, for centuries. Like omitting Saul's regnal years in 1Sam 13.. you don't *directly* learn he ruled 40 years, until Acts 13:20ff.

So perhaps Paul thus stresses *another* reason why there was a 3-year shortening of His *Adamic* Birth Deadline: to 'coincide' with Temple Construction. *For Solomon started building the Temple, 3.5 years too late.* Since Paul's letter is about Body as Temple (Eph 2 is bluntly on that topic), you have a cute 'prologue' for *What if Rapture delayed due to Body Building*. Paul's rolling series of *WHAT IF RAPTURE* (sevens, sub-)meters, would then have special punch. So too, his final elision of '56' (434 + 56 = 490). Every Bible writer does it. (56-3.5 balances to Abraham in elision, just like Mary does with her '40' in elision, ending at 217 rather than 257.)

**So in Eph1:3-14, each syllable = year, is double-entendre; read with an Adamic base, or the Roman AUC base.** They'd well know Christ's real age in what Roman AUC, when they got Paul's letter; they'd know all those Roman years up through '56', which clearly has to be our '59'. The dateline formula itself, follows the same convention as [Matthew's meter](#) had established: first, a years-from latest Bible book rule; so Matthew tagged Malachi, as shown [in the Matthew videos](#). Second (or first) in sequence, years-from (some event tied to) the Lord's Age: a *quintessentially classic, years-from-the-King*. Paul follows both conventions: his 'Lord's Age' dateline copies Luke's, is based on the Magnificat; she used *years-from-Temple* just as Daniel did (and Peter will); Jews still use that convention, today. *She ends, however, with His post-mortem Age, 40 years before the Mill.* Luke picks his dateline from where *she* stopped, so too Paul. Both books had to be sent out at the same time; or Luke's, was disseminated a bit earlier. James' first dateline is years-from-the-Lord's Death, same year as Luke wrote; James' second dateline, tags Luke 1:78-79. (James' 2<sup>nd</sup> dateline seems to tag Eph1:6; his text outline, topics and flow, parallel Ephesians; but I need to do more testing. All three books tag Psalm 90 and Isaiah 53, in text and meter. The 'age' rule puts all three books in the same year; so their 1<sup>st</sup> datelines, match.)

Finally, this dual dateline meter rule may explain why **Luke adds four prologue syllables to Magnificat** (*'kai eipen Miryam'*): Varro's AUC became law, under Claudius. (Luke's addition splits her ending 84 meter, into pregnant 42's, evoking Jacob's TWO families departing Haran 21 years after Jacob entered it; then into Egypt, 70 years later.) Mary's 160 (Luke 1:53), uses *empimplemi* to play on her own pregnancy: *pimplemi* is the Spirit-filling verb in LXX. Luke's + 4 neatly tallies it to our '164 BC', 1<sup>st</sup> Chanukah. *Cute, huh.*



## John's Dateline Meter Deadlines

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**D.** All that B-for-Body number crunching, assumed *common knowledge of Bible Dates*. There were **Deadlines** to track. Back in the 1<sup>st</sup> century, **Deadlines** converged every three years. Pp. 134-135 of <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf> plots them; for their 'fit' to GOD'S ORCHESTRATION OF TIME from Adam through Christ, see <http://www.brainout.net/GeneYrs.xls>. Jews still plot dates like this; download '[Kaluach](#)' from Aish.com. Jewish calendars today are wrong in almost every way, as they use lunar years; many Jews thus reject that calendar. Yet the tracking *idea*, remains.

The Levites were tasked to keep the calendars. For unlike other nations, God designed Time around Messiah (Hebrews 1) and Messiah would come from Israel (Deut 32:8, Acts 17:26). So her 'appointments' (*l'moedths*) were critical. Hence she alone was banished from the Land for *not keeping her sabbath years* (whole years where you were to STUDY WORD and DO NO WORK). She missed 49 of those, from Rehoboam until returning from Babylon. (Eusebius erred to claim 70 years missed; scholars have repeated his mistake, ever since. Now think: if 70 years were missed, Israel would not have been mandated by God to return to the Land, the year Daniel prays (49<sup>th</sup>, first metered dateline). God's the ONLY King making Decrees in Jer 25, 29, which Gabriel cites in Dan 9:24, as *Daniel just read Jeremiah*. Of course no *human* decree, is ever found! Yet we blame Bible as 'inscrutable' or even claim 'problem passage', to hide our ineptitude!)

It's a scary thing: *ALL TIME DEPENDS ON YOU*. No wonder Israel stopped properly KEEPING TIME. Yet God vested all Israel's promises in Christ, 2Sam7, Gal3; we Church have our own covenant, the other 'wall' in Ephesians 2, Psalm 110; Book of Hebrews explains CHURCH AS TIME BRIDGE, in detail. *FOR HE WILL RETURN*. So, first Israel and now Church counted on.. and counted down, His Comings. Here's a simplified chart. John uses his audience's knowledge of these **Deadlines**, for his meter.

Year from Adam's Fall	Key Millennium-Related Events, Anniversaries, Deadlines
<b>4096</b>	<p><b>1000<sup>th</sup> anniversary of David's Hebron Kingship</b>, 1050+1000 from Abraham's maturation in 2046. <b>Two different timelines, here: David's is shorter, so is the intervening deadline.</b> Due to <a href="#">shifting timelines</a>, we deem <i>Bible</i> mistaken. Instead, <i>we are</i>. <a href="#">Time is a loan</a>. If not 'repaid', it ends. Just like the Flood. Rapture doctrine is another <i>application</i> of it. Here, the Deadline was to <i>crown the progenitor of Messiah</i> by 1050 from Abraham. By contrast, the 'regular' deadline was the 3<sup>rd</sup> 1000 from Adam, which was 3.5 years <i>later</i>. God maturing David early, <i>shortens</i> Time Forward to Messiah by 3.5 years, vs. the old timelines (from Adam, Noah, even Abraham). For to balance from David to Messiah, is 1000 years, not 1050.</p> <p>Bible prophecy numbers aren't merely prophetic. <i>They are DEADLINES, RULES</i>. This one, shifts the deadlines upward 3.5 years. So Israel's Time Allotment, had to balance to it. That's what Bible meter, <i>shows</i>.</p>
<b>4103</b>	<p>Messiah Year 1, <b>1000<sup>th</sup> anniversary of David's United Kingship</b>: Christ must be born then. Technically, He was born 25 Chislev. So His Year 1 counts for all of 4103, which began on <a href="#">the Adamic fiscal</a>. It is also the 1437<sup>th</sup> year of the Exodus: note the shortfall (3 years, 3 months 3 weeks prior, is Chanukah). <a href="#">Per Psalm 90</a>, the original deadline was 4106, 1440 years after the Exodus. (Moses wrote 40 years after the Exodus, at the start of the 1051<sup>st</sup> year after the Flood. Dateline is 63 sevens, his dateline, counts back 390+40 to when Israel was enslaved; plus Joseph's own 10 years of enslavement as a teenager, equals the '400' year promise by God to Abraham, in Genesis 15:13-16. The 390 is an equidistant reconciliation: Abraham supermatured 390 years after the Flood. Moses was the fourth generation, but due to translation error in Exodus 6:20, we don't know that, see <a href="http://www.brainout.net/MisTrans.htm#Jochebed">http://www.brainout.net/MisTrans.htm#Jochebed</a>. Paste the link if it doesn't work within your browser.)</p> <p>Moses' Psalm 90 timeline was bifurcated; first, as Jews even know today (but miscount), it was the MAP OF TIME: <i>5250 allotted years from Adam's Fall to end of Millennium</i>; metrically depicted in five 70's, as there was one 70 per 1050 (490+70+490). Since Israel would end up 14 years short of her allotment by Nehemiah's return, Moses esconces that 14 <i>as part of Messiah's lifetime</i> forward, in the first 84 (Psalm 90:1-4); then, Moses debits 14 from the last 70-year voting period, in which Nehemiah returns. (Psalm 90:16-17 is 56 syllables = years, predicts Nehemiah's Daniel-9-and-1Kings-9 invoking prayer, see Neh 1 and 2:5. See the 70-year timing, in <a href="http://www.brainout.net/GeneYrs.xls">http://www.brainout.net/GeneYrs.xls</a>, row 146. <a href="#">Matthew 1's ending dateline 476 meter</a>, counts straight back to that same year.)</p> <p>Moses' other use of Psalm 90 as a timeline, was vanilla: its same words, characterize the time <i>forward</i> 350 syllables = years (Judges). So between the <i>two</i> timelines, you knew from the <i>terminus</i> of this one, that another 1050, remained; at its <i>own terminus</i>, Messiah's birth was due. Sum: year 1656 Flood, 1050 years later Moses writes, 350 years after that, 1050 years after that = 4106. That <i>was</i> the deadline for Messiah's birth, <i>pre-David</i>.</p>

## John's Dateline Meter Deadlines

Note: red underline denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

Year from Adam's Fall	Key Millennium-Related Events, Anniversaries, Deadlines
	<p>However, <i>Messiah had to be born 3.5 years earlier, to comply with David's 1000<sup>th</sup> year Kingship deadline, here</i>. Ergo, our 3-6 year variance in BC/AD, if Flood date is misaccounted (and it usually is). Isaiah 53 tracks this same timeline shift, starting at David's birth, and going to the Last David's death. I've not done all the videos demonstrating Isaiah's tracking yet; but <a href="#">click here</a> for an overview video.</p> <p><a href="#">Daniel 9</a> is the final update on <i>post-David</i> but pre-Christ, accounting. Daniel knows this, and meters his prayer accordingly, tracking to Isaiah 53 via his first dateline; and with his <i>second</i> dateline, he picks up where Moses left off, praying 511 years later (73 x 7). Since we misaccount his 490 using <i>lunar</i> years, we don't see the <a href="#">timeline shift</a>. (Daniel picked 73 sevens as his second dateline; Moses' end point is 1050 left on the clock, to Messiah's scheduled birth. Daniel prays 511 years later, Nov. 538 BC = 73 sevens. So he 'tags' Moses' end point at 1049 (play on 49<sup>th</sup> year of Temple Down). 73 is not divisible by seven but is prophetic, since Temple dies 2<sup>nd</sup> time, at Christ Age 73. By then, it had been up 516 years, dying the 1510<sup>th</sup> anniv. of the Exodus. Daniel's meter develops two timelines, interweaving Israel's history in the past with what God gave him to know from Daniel 2 onward about the future, to craft his legal brief and then his petition. Very complicated, but he tracks Bible verses via the syllables to match them to the specific kings in question, so you can follow him in Bible. For he uses Kings and Chronicles. I plotted all that, with the relevant Bible verses you can compare yourself, in 'Footnote E' of the 'Daniel 9' link, above.)</p>
4133	<p><b>Messiah ministry start.</b> King must announce at same age David became king: 30. So He does, Luke 4:19. Only Messiah can invoke it (vv 20-21).</p>
4136	<p><b>1000<sup>th</sup> anniversary of David's Retirement Age 70</b> (not death), and <b>980<sup>th</sup> anniversary of 1<sup>st</sup> Temple Dedication</b>. Matthew double-datelines his gospel this year. <b>Year Christ actually dies, age 33</b> since prior Chanukah, at <i>beginning</i> of 4136 on what <i>should have been</i> Passover, had the Sanhedrin intercalated properly. So He becomes the Passover on the Real Passover, four days after the 'official' one. The Real Passover He died on, is the <b>1470<sup>th</sup> 'birthday' of the original Passover</b>, to the very day (490 x 3). So on Good WEDNESDAY, He dies. Rises 3.5 days later, just as He said He would, Matt12:40-41. As a result, Christ dies 7 years earlier than scheduled; this too-early death is the reason for the Temple siege, to 'pay back' for the lost time.</p>
4143	<p><b>1000<sup>th</sup> anniv. of David's death at age 77.</b> Isaiah 53's meter is based on this, and so is Luke's genealogy. See last seven chapters in 1 Chronicles, plus 1Kings 1:1-2:39, to realize 1Kings 6:1's '4<sup>th</sup> year' of Solomon measures from <i>when David died</i>, obviously <i>en toto</i>, the <i>eleventh</i> year of Solomon (including coregency and the three prior years when David was dead). This is the <b>endpoint in Daniel 9's '62 weeks'</b>, to complete '483'; but scholars miss that too, as they use lunar years, though God never does. He only reconciles by birthdays, which can <i>only</i> mean solar accounting. See begats and Exodus 12 mandate, or any dates in Bible you like, to see God <i>never</i> uses lunar years for Bible dates.</p> <p><b>At year end, 57 Years remain to the Millennium; in the Mosaic Law, this is memorialized in advance by 50+7</b> standing for Pentecost/Jubilee plus Passover/Passion Week. Numbers 28:26, start counting the Omer at the END of Passover week, not 2<sup>nd</sup> day of it. Because, 57+57 = # of days from Passover to Pentecost on the calendar <b>plus</b> from Pentecost to 9<sup>th</sup> Av. <i>Which Titus followed to the very day, in 70 AD Temple takedown</i>. In meter, this is often shortened to <b>56</b>, for days between: for you can be rescued, even at the last moment, <i>When He Comes</i>.</p> <p>Hence a REVISED and SHORTENED <b>outer limit when Christ was SCHEDULED to die:</b> +1, as He was to die at its <i>start</i>, on Passover. So at its start = 58 years, the doubled Manasseh meter in <a href="#">Daniel 9:11-12</a>. For Manasseh, was the cause of Temple Doom, 2Kings 21:11-15, 23:26.</p> <p>This year also <i>should have been</i> the 1000<sup>th</sup> anniversary of 1<sup>st</sup> Temple's Construction Start, but Solomon delayed it. So if you tally Genesis to Revelation, you always come up three or seven years short or three or seven years over, versus <i>other Bible timelines</i>; <b>for by the time Christ was born, the earlier deadlines were superseded</b>. Hence reconciliation becomes necessary. (<a href="#">Magnificat meter</a> and <a href="#">Paul's Ephesians</a>, are reconciliation examples).</p>
	<p><a href="#">ToC</a> <a href="#">Preface</a> <a href="#">Gospel</a> <a href="#">Advertise</a> <a href="#">Body</a> <a href="#">Chronology</a> <a href="#">Deadlines</a> <a href="#">4096</a> <a href="#">4103</a> <a href="#">4133</a> <a href="#">4136</a> <a href="#">4143</a> <a href="#">4146</a> <a href="#">4150</a> <a href="#">4153</a> <a href="#">4156</a> <a href="#">4160</a> <a href="#">4163</a> <a href="#">4166</a> <a href="#">4170</a> <a href="#">4173</a> <a href="#">4176</a> <a href="#">4180</a> <a href="#">4183</a> <a href="#">4186</a> <a href="#">4190</a> <a href="#">4193</a> <a href="#">4196</a> <a href="#">4200</a> <a href="#">4203</a> <a href="#">4207</a> <a href="#">Elision</a> <a href="#">TimelineShifts</a> <a href="#">1John</a> <a href="#">Revelation</a></p>

## John's Dateline Meter Deadlines

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

Year from Adam's Fall	Key Millennium-Related Events, Anniversaries, Deadlines
	<a href="#">ToC</a> <a href="#">Preface</a> <a href="#">Gospel</a> <a href="#">Advertise</a> <a href="#">Body</a> <a href="#">Chronology</a> <a href="#">Deadlines</a> <a href="#">4096</a> <a href="#">4103</a> <a href="#">4133</a> <a href="#">4136</a> <a href="#">4143</a> <a href="#">4146</a> <a href="#">4150</a> <a href="#">4153</a> <a href="#">4156</a> <a href="#">4160</a> <a href="#">4163</a> <a href="#">4166</a> <a href="#">4170</a> <a href="#">4173</a> <a href="#">4176</a> <a href="#">4180</a> <a href="#">4183</a> <a href="#">4186</a> <a href="#">4190</a> <a href="#">4193</a> <a href="#">4196</a> <a href="#">4200</a> <a href="#">4203</a> <a href="#">4207</a> <a href="#">Elision</a> <a href="#">TimelineShifts</a> <a href="#">1John</a> <a href="#">Revelation</a>
4146	<p><b>2100<sup>th</sup> anniversary of Abraham's supermaturity</b> (signified by birth of Isaac), the original ending for Israel's 'time'. <b>1000<sup>th</sup> anniversary of 1<sup>st</sup> Temple Construction Start. 1050<sup>th</sup> anniv. of David's Hebron Kingship.</b> Idea that the 'loan' of time can be extended, if the 'building' was going on. So when folks returned from Babylon to Israel, Time didn't end. They were building. PRECEDENCE FOR CHURCH: Rapture occurs when we <i>stop</i> building (growing in Christ), just as Temple went down when Israel stopped (see Romans 11). Except 'our' temple is bodies, John 17, Eph2, 3:15-19, Eph4:13 (Rapture Criterion), 1Cor12. Only then, do we get Raptured. <i>Due to apostasy coinciding with Body Completion.</i></p>
4150	<p><b>Should have been the 1000<sup>th</sup> anniversary of 1<sup>st</sup> Temple's Construction End AND Dedication</b>, but Solomon delayed it, 1Kings 6:1-8:1. Also, the <b>last 50 years to the Millennium</b>, for 'harvesting the Gentiles', memorialized as Jubilee and Pentecost, in the Mosaic Law. This period is assumed in the Daniel 9 accounting, and is considered 'Gentile Time', so is not debited from the 490; but is in addition to it. It occurs <i>between</i> Daniel 9:26 and :27.</p>
4153	<p><b>1000<sup>th</sup> anniversary of 1<sup>st</sup> Temple's Construction End. 1050<sup>th</sup> anniv. of David's United Kingship.</b></p>
4156	<p><b>1000<sup>th</sup> anniversary of 1<sup>st</sup> Temple Dedication, 1<sup>st</sup> Kings 8:1. 1490<sup>th</sup> anniversary of the Exodus, 2500<sup>th</sup> anniversary of the Flood's end, 2050<sup>th</sup> anniv. of Jacob's birth, 3100<sup>th</sup> anniv. of Noah's birth.</b></p>
4160	<p><b>40 years to start of the Millennium.</b> It's really the start of 4161. <a href="#">Magnificat</a> counts to 4160 when Mary's future Son would be age 57, nearly 58 -- to balance the 3.5 year shortfall and the 53.5 year credit 'owed' Gentiles for Abraham's too-early maturation. So she <i>reverse-balances</i> 40 at year 4160, and 57 at year 4143. Zecharias' meter (see last page of the Magnificat link) then goes another 80 years, to 40 years <i>after</i> Mill start. Daniel stopped at 56 prior to Mill (<a href="#">Dan 9:19</a>), at the Lord's scheduled death year (<a href="#">4143</a>). That's why God's reply of the 69 weeks, stops at the same place. Mary thus flips Daniel, stops 40 years prior. Metered passages often balance to Millennium like this, subdividing them (leaving in ellipsis or subtracting or adding 57, 50, 40, 14, 7).  Paul and Luke pick 'Lord Age 56' as their datelines; each balances to the above. They all play with 16-17 or 23 years on either side. I'm not yet sure why.</p>
4163	<p>Lord Age 60. His own private '40', remains, to balance to Abraham's age 100.</p>
4166	<p><b>1500<sup>th</sup> anniversary of the original Exodus. 2000<sup>th</sup> anniv. of Jacob's covenant</b> (being renamed 'Israel', Gen 32:24ff).</p>
4170	<p><b>Christ dead as long as He had been alive</b>, potential Rapture date for that reason. Based on Psalm 90:15's 'give us as many good days as bad days'. Meters often balance to this mid-point. Idea that the Time Loan for Messiah's life, has been paid off by this year (at its beginning).</p>
4173	<p><b>Year 1077 from David's Hebron kingship.</b> Bible plays on Year 1077s; I charted them, see the 'Year 1077s' link at bottom of first page in <a href="#">Ephesians1REPARSED</a>, as Paul makes an issue of this date. For <a href="#">Isaiah 53's meter is based on 1078</a>. Also, <a href="#">Matthew's 476 meter uses this 1077 benchmark</a>. 2046 + 1077 + 1077 = 4200 for Abraham, and 3096 + 1077 + 1077 = 5250 for David, <i>since 2046 + 1050 reconciled Abraham to David's Hebron Kingship.</i>  <b>Also, here the Christ is age 70, so folks believed Trib/Rapture should happen next.</b> Paul had benchmarked this with the clever double-entendre 'hagious', in Eph 1:4. So, seven years after <i>outhen</i> happened instead, John writes his Gospel, playing on Mark's '14', written late 68 AD. Order of books in 68 AD was 1 and 2 Peter, who then dies; then Jude, who extensively quotes 2 Peter and then dies (or disappears); then Mark; then Hebrews, which bases its outline (flow of points) on both Peter and Mark's Gospel. <a href="#">Click here</a> for the starting video on how Hebrews 'wraps' to Mark.</p>

## John's Dateline Meter Deadlines

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

Year from Adam's Fall	Key Millennium-Related Events, Anniversaries, Deadlines
	<a href="#">ToC</a> <a href="#">Preface</a> <a href="#">Gospel</a> <a href="#">Advertise</a> <a href="#">Body</a> <a href="#">Chronology</a> <a href="#">Deadlines</a> <a href="#">4096</a> <a href="#">4103</a> <a href="#">4133</a> <a href="#">4136</a> <a href="#">4143</a> <a href="#">4146</a> <a href="#">4150</a> <a href="#">4153</a> <a href="#">4156</a> <a href="#">4160</a> <a href="#">4163</a> <a href="#">4166</a> <a href="#">4170</a> <a href="#">4173</a> <a href="#">4176</a> <a href="#">4180</a> <a href="#">4183</a> <a href="#">4186</a> <a href="#">4190</a> <a href="#">4193</a> <a href="#">4196</a> <a href="#">4200</a> <a href="#">4203</a> <a href="#">4207</a> <a href="#">Elision</a> <a href="#">TimelineShifts</a> <a href="#">1John</a> <a href="#">Revelation</a>
4176	<b>40 years after He died, when 2<sup>nd</sup> Temple destroyed by Titus. 2000<sup>th</sup> anniversary of Joseph's enslavement</b> , when the 490 baton switched to him (Exodus was 490 years later). 4176 is also 1000 <sup>th</sup> 'birthday' of Rehoboam's rule start; he stopped observing the sabbatical years, as did everyone after him, resulting in the 1 <sup>st</sup> Temple's destruction. Folks were expecting the Trib to begin here.
4180	When Israel destroyed (i.e., Masada). <b>Year 1077 from David's United Kingship</b> . In Bible meters, 1078 divides by 7, tags the <i>start of next year</i> . Matthew uses a 1078 measure; for Isaiah 53 is 1078 syllables (with ellipses of 252 and 364 = 586 BC to 30 AD); Paul uses it in his Eph1, anaphora sevens. <a href="#">Matthew videos</a> show his math; <a href="#">Eph1 REPARSED</a> shows it, in Paul's '78 sevens' anaphora. See also <a href="#">4173</a> .
4183	<b>40 years after Christ should have died</b> , another possible Trib-start date. Same age as Moses during the Exodus year, Exodus 7:7.
4186	<b>Potential mid-Trib date</b> for Temple desecration, assuming it was rebuilt and assuming Trib began in 4183. Equals 50 years after Christ actually died. Or, an <b>alternative Trib Start Date</b> , as 14 years remain: the 'Harvesting Gentiles' 50-year promise, is 'paid off'.
4190	<b>54 years from Christ's actual death</b> , full payback on Abraham's too early maturation (2100-2046), made this a potential Rapture date.
4193	<b>1050<sup>th</sup> anniv. of David's death</b> . Last chance for Trib to start on the normal (pre-Church) timeline; penultimate chance for it to be desecrated per mid-trib Daniel 9:27 (if Trib started 4190), if rebuilt. This is end of year, so the actual last Trib start year would be 4194.
4196	Outermost <i>pre-Church</i> deadline for mid-Trib, Daniel 9:27. Also 1050 <sup>th</sup> anniv. of 1 <sup>st</sup> Temple Construction Start. This too is an end of year measure; the actual latest Trib mid-point is based on fiscals equating to 4197.5; for the Mill starts when fiscal 4200 has ENDED (3 <sup>rd</sup> week September 4200 'becomes' start 4201 for Adamic, the following March for Abrahamitic, with the Lord's 98 <sup>th</sup> birthday in between).
4200	Millennium begins, really, Day One of 4201. We'll be there, as 2 <sup>nd</sup> Advent Horse, Church Calvary (Rev 19:14, etc). Technically, Mill starts in rolling fiscals: autumnal equinox ends 4200, so it 'becomes' 4201; His Birthday on 25 Chislev, 'becomes' His 98 <sup>th</sup> year; when vernal equinox ends its own 4200, it 'becomes' 4201 of sacred year. Ezekiel 39:14 in context, might imply the <i>months between equinoxes</i> , are used to recover from the final war. So the longstanding Jewish contention of Him coming on Rosh HaShanah, might be valid. That would be the earliest such date. Depends on which fiscal has precedence. I bet it's His 98 <sup>th</sup> Birthday that begins Mill. Can't prove that true, though. Could well be that vernal equinox, governs.
4203	Christ age 100, same allotment as Abraham had.
4207	<b>1050<sup>th</sup> 'birthday' of Temple Dedication</b> , from 3156. Some meters in Paul, reconcile to it. <b>Noah's 3150<sup>th</sup> birthday</b> , at year start.



## John's Dateline Meter Elision

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

---

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

---

**E.** John's meter seems to mix **Expository** or **Elegaic** Greek meter elements, but there are many styles. John's cadence in all his dateline meters, seems at least evocative of them. <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=3989> attempts to trace the history and structure of such Greek meters.

One of the major licenses of Greek epic meter, is whether to use elision. John avoids elision, as was apparently the fashion in the later 1<sup>st</sup> century. Traditionally and earlier in the century, elision was considered elegant. Later in the century, folks preferred clarity, and 'hiatus' was no longer considered *gauche*. So John's meter preserves hiatus, between words.

There were extensive customs and rules for **Elision**, in first-century Greek. Start at page 29 of [http://books.google.com/books/about/A\\_Greek\\_Grammar\\_for\\_Colleges.html?id=TK9MAAAAMAAJ](http://books.google.com/books/about/A_Greek_Grammar_for_Colleges.html?id=TK9MAAAAMAAJ) and keep reading through section 77, page 45. Or try this book, page 127ff: <http://books.google.com/books?id=SEsTAAAAAYAAJ&vq=This%20combination%20of%20vowels&pg=PA128#v=snippet&q=%22this%20combination%20of%20vowels%22&f=false>

These are Attic rules, but Bible sometimes uses them. It's a mistake to call the Bible's Greek 'koine'. There are a bizillion Atticisms and sudden switches into drama Greek. Just as we in English mix common slang with formal words and even elegant sentence constructions -- so did the Greeks. Since Bible meter is keyed to sevening, this mix occurs often.

So pronunciation rules in Attic Greek, preserved in all the dramas (even as we preserve Shakespearean English), would be known to the audience and would be used by the writer.

Perhaps another reason why John doesn't use elision, is that his meter in both 1 John and Revelation piggyback onto his Gospel meter, 'updating' it for the fact he writes again, years later. For Revelation, its dating, is also trenchant: instead of Millennium starting on the *pre-Church schedule*, believers get a classical Greek quadrilogy *about* those events, with no fixed future time: *clever way to play on an undefined gap in time, by using hiatus*. Ouch.

# 1 John's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#) [4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**Important:** yellow-highlighted sections below, are variants in Sinaiticus a), b), for verse 3; and in verse 5, Sinaiticus a) and Stephanus, per BibleWorks 9. In verse 3, the variant **reverses the verbs**; this has no effect on syllable count; but there's an extra **kai**; each such variant word is marked in **teal/green**. Since the reversed verbs thus *preserve the same order* as initially presented in verse 1, and since the extra *kai* is both grammatically necessary and fits John's style, I'd bet money that the Sinaiticus variant is what John actually wrote; so too, verse 5's variant, corrected for case: it adds *ap*, which is his repeated stress in the passage. Sinaiticus b) in verse 5 adds *agape tes*, then preserves the genitive but changes the spelling to *epangelias*. That variant adds four syllables. They don't fit the grammar or meter pattern, so are excluded.

*As corrected, verse 5's ending meter matches Paul's Ephesians 1:3-14 central trebled anaphora meter THREE TIMES.* Moreover, the total meter count exactly interlocks with the Revelation meter, which together exactly tie back again, to Paul's anaphora. All this, can't be a coincidence. This section will seek to explain why, and show how the *unity of his meter* ties to other germane Bible passages, principally Paul's Ephesians 1:3-14, 3:15-19, and 4:12-16. Textual ties are obvious; but the meter ties, are astounding.

	Syllable Counts	Cumulative
BGT 1 John 1:1 "Ο ἦν ἀπ' ἀρχῆς, ὃ ἀκηκό <del>α</del> μεν,	10	10
ὃ ἔωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν,	11	21
ὃ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν	18	39
περὶ τοῦ λόγου τῆς ζωῆς-	8	47
<sup>2</sup> καὶ ἡ ζωὴ ἐφανερώθη,	9	56
καὶ ἔωράκαμεν καὶ μαρτυροῦμεν	10	66
καὶ ἀπαγγέλλομεν ὑμῖν	8	74
τὴν ζωὴν τὴν αἰώνιον	8	82
ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν-	16	98
<sup>3</sup> ὃ ἀκηκό <del>α</del> μεν καὶ ἔωράκαμεν	10	108
καὶ ἀπαγγέλλομεν καὶ ὑμῖν,	9	117
ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν.	15	132
καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς	17	149
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.	12	161
<sup>4</sup> καὶ ταῦτα γράφομεν ἡμεῖς,	8	169
ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη.	13	182
<sup>5</sup> Καὶ ἔστιν αὕτη ἡ ἀπαγγελία	11	193
ἣν ἀκηκό <del>α</del> μεν ἀπ' αὐτοῦ	8	201
καὶ ἀναγγέλλομεν ὑμῖν,	8	209
ὅτι ὁ θεὸς φῶς ἐστιν	8	217
καὶ σκοτία ἐν αὐτῷ	7	224
οὐκ ἔστιν οὐδεμία.	7	231

# 1 John's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

ToC. [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

## Meter's Import

Watch how 1John's meter 'adds' to his Gospel for a memorably *updated* math, history and prophecy lesson. *Remember, the audience well knows when he wrote, for they got his letter within the year.* Recall too, neuter 'hos' means CHRIST AND EVERYTHING ABOUT HIS STORY, AS PURPOSE FOR HISTORY. Cute wordplay on Him as God: note how his meters exploit meanings of *kai*. Again my *italics* 'translate' the witty numbers' integration with his text. Substitute 'the One Who' for *ho* in what follows...

Dear Children,

- (v.1)  
 I write you again, **10** *years after Temple Fell, still testifying to* Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν ([4187](#) from Adam's Fall, 4 Chislev, Christ nearly age 84; end 80 AD using Roman AUC, 70+10. Concatenated, piggybacked play on his own Gospel's start and on 'I prepare a home for you' in John 14-17, and again play on Eph 1:3-14, 2, 4:12-16; latter passage is reversed, in 1John4:12-16.)
- years before it should be desecrated; since* ὃ ἑώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, *we didn't believe* (i.e., John's terminus confession in John 21:20ff. Text presages 1John2:26-3:2, by tagging future TEMPLE DESECRATED date. Temple should be rebuilt then desecrated [4197.5](#), Dan9:27. That's also 1050<sup>th</sup> 'birthday' of 1<sup>st</sup> Temple on 1 Ethanim, 21.5 years vs. vernal equinox.)
- which Fall, was **21** *John deftly writes at midpoint, setting the meter theme.* Math: Temple fell [4176](#), final assault started Passover, ended 9<sup>th</sup> Av, fifth month of Exo12-mandated vernal equinox fiscal. Adamic fiscal began 6 months prior: so 9<sup>th</sup> Av is its 11<sup>th</sup> month. On vernal fiscal, 4176 + 10.75 = 4186.75, is newly [4187](#), Adamic (21.5/2=10.75, so .75\*365/30 = 4.5<sup>th</sup> day of 9<sup>th</sup> month). Balance: 4186.75 + 10.75 = 4197.5 = 1 Ethanim, first day of 4198 Adamic. There are also 21 days from 4 Chislev to 25 Chislev. Cute.
- so I also write you, **39** *years after He too should have died on the Abrahamic schedule, having become the Way Truth Life,* ὃ ἑθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν (Reminder of John 14:6, Hebrews 3 warning. Math: Abraham's maturation fiscal comes from Noah, so is based on vernal equinox. That fiscal [4186](#) isn't over yet, so -39 = [4146](#) = 2046 + 2100.)
- years before the start of the final pre-Church, scheduled Tribulation, περὶ τοῦ λόγου τῆς ζωῆς-* (start of [4147](#)+47 is [4194](#), the Lord's age 91; so John reconciles the superceded Abrahamic deadline with the Davidic, to show God is still 'on time'. Note how clause ends in aposiopesis, double entendre: we could be Face to Face with Father by then.. 7 more years.)
- which deadline, is also **47** So by start of [4194](#), potential indicative – maybe *He'll even be revealed*, aka *we're Raptured*. John now writes 14 years prior to Mill. Two 'sevens': first just started; then *sheni*, another = latest *scheduled* Trib, Lord's Age 91=4194. So Church has a pregnant '14' of her own: 1) to get 'raptured' on time, so 2) the REST of history, can complete. Since that same warning went unheeded in Hebrews 3, 11:39-40, John renews it, via meter: *CHURCH BRIDGES ISRAEL'S TIME* which vested in Christ, Psalm 110, Gal3's 'Seed', etc. 4195 will thus be [Revelation's](#) date.)
- (v.2) For the **56<sup>th</sup>** *year before the final mid-point, was His 40<sup>th</sup> year, when He was supposed to die:* καὶ ἡ ζωὴ ἐφανερώθη (John's v.2 text plays on the Rapture 56, having just played the 14, also tied to when he writes: *He will again 'appear' when we're raptured up*. Sets up text in 1John2:26-3:2, and later, [Revelation](#). So he crafts a trio of equidistant puns on [TimelineShifts](#) to stress how God Orchestrates Time. John writes in a) the 40<sup>th</sup> year after Christ should have died at age 40, under the Abrahamic schedule *and fiscal*, had David died age 80; also Christ's 40<sup>th</sup> year, had He instead died on 1000<sup>th</sup> anniv. of David's actual death. In a), [4146](#) + 53.5; there's no sevened midpoint, just the last 3.5 years of history. But in b), His 40<sup>th</sup> year began start of [4143](#); +56 = 4198, when finished. But the 56<sup>th</sup> year starts on 55<sup>th</sup> anniversary; so midpoint is still 'in' the 56<sup>th</sup> year, [4197.5](#), under Dan9 schedule. Ergo, c) equidistant 3.5's for the 'Boat' in the Year of Church: aft, the Abrahamic and Davidic schedules; fore, between Trib midpoint, and Year [4200](#), end.
- NT writers all play on 40+56; since 40 won't divide by 7, they reverse-play the '40', via 56. John also plays mid-Trib math, as we are *TEMPLE NOW*: Eph2, 1Peter. John thus reminds readers of the '58' in his Gospel: [4136](#)+58. So the '56' will then be paid +2, as His actual Death was 7 years earlier than *scheduled*. John thus reminds readers of the 56's in Psalm 90 esp. verses 16-17, Isaiah 53 re Temple, in Luke and Magnificat's ending, in Paul's variant combos of Eph 1:3-14, and [in Mark](#). For that prophetic data already came true, esp. Paul's [Eph1:3-4 syllables = Christ Age 56-84](#) (or 56-84 AD, take your pick). So indeed the Life did Manifest, even after He Went Home, playing on Luke 1:78-79, [Zecharias' coverage of the Mill through Mill+40](#). Heh.)
- For His Ministry manifested **66** *years prior to that midpoint, καὶ ἑώρακαμεν καὶ μαρτυροῦμεν* (John's [Gospel](#) narrative piggybacked on Luke 4's, when the Lord started His Ministry. 1John recalls it, via 40 -10= 30 at [4132](#)'s end, to also remind readers of the first equidistant Pauline Rapture date MISSED -- when He'd have been dead as long as alive. Roman regnal years also ran on September fiscals. So look: 4133 Adamic, 85 days into, He turns 30. That's Tiberius 15<sup>th</sup> year, So start Tiberius 15 = start of Adamic 4133. But it's 4132 on a Jan-Dec fiscal, so again he plays with midpoints, just as he did with Chanukah in his '21' meter.
- so in His **74<sup>th</sup>** *year, Temple Went Down καὶ ἀπαγγέλλομεν ὑμῖν* (Play on '76' meter in John's Gospel: a) Christ age 30 just after start of Adamic [4133](#) + 74 = [4207](#), seventh year into Mill. Pointed Church *lateness* problem. Sets up letter's theme of 'fellowship' and hence maturation; b) Temple fell in Christ's [74<sup>th</sup> year](#), before that Birthday (end Adamic [4176](#)). Finally, c) John plays the .5's fore and aft again, since Temple fell just before mid-year Abrahamic vernal equinox, fiscal.)
- even now, after His **82<sup>nd</sup>** *year, τὴν ζωὴν τὴν αἰώνιον*. (John reminds them again of his [Gospel](#), written Adamic year [4184](#), seven years after Temple fell, 'matching' Moses Exodus age. Here, he invokes Isaiah 53:1's 'who has believed our report'. For the Lord's 82<sup>nd</sup> year began ON his 81<sup>st</sup> birthday; surely they all got his Gospel by now. So just as Temple exited, Church will too; she's wandered in wilderness for lo these 40 years, Eph 4:14! How ironic: Isa53:1's LXX uses *anagellw*, but John uses FROM-SOURCE *apangellw*, yet they still don't believe enough; even as, the disciples didn't, viz John's confession in his last Gospel chapter!)

# 1 John's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

**ToC. Preface Gospel Advertise Body Chronology Deadlines 4096 4103 4133 4136 4143 4146 4150 4153 4156 4160 4163 4166 4170 4173 4176 4180 4183 4186 4190 4193 4196 4200 4203 4207 Elision TimelineShifts 1John Revelation**

If we mature,  
Millennium  
may yet begin  
His year

**98** : for ἦτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν- so we might then be face-to-face with Him.. (Again John reminds them more bluntly, here via the same '98' meter as in his [Gospel: 4200](#). End of the year, Adamic 4201 Mill start; or even ON His Birthday it begins. Or, final fiscal 4201 begins three months and three weeks after that, at vernal equinox. Yet I'd bet Day of 2<sup>nd</sup> Advent, is His **98<sup>th</sup>** birthday, given meaning of His Birth and Chanukah. Text plays on Zech 14:6-7, Day that is night, 2<sup>nd</sup> Advent. Note how 1John's meter keys to the same **98** via the Abrahamian deadline. Meaning? ALL TIME RECONCILED IN HIM. All the way back to Adam, now that (net) GENTILE TIME IS REPAID. At this point, John starts tracking [Paul's coverage of Roman history parallels](#) with upcoming Christian apostasy. For the Roman AUC AD equivalent on His 98<sup>th</sup> birthday, is 94, [Eph 1:5's first clause.](#))

(v.3)  
So 21 years  
after I write, is  
the new  
Adamic  
century's

**108** *th year; which is also the 105<sup>th</sup> birthday of 1<sup>st</sup> Temple's Dedication, Noah's 3150<sup>th</sup> birthday year, and 64 years after Body-Building HARVESTING THE GENTILES, began; so as Paul wrote, even if the Rapture doesn't occur by then, our 'report' will still be* **ὁ ἀκηρόαμεν καὶ ἑωράκαμεν** (John now starts to shift among four 'fiscal' year measures: a) Adam's 'civilization' fiscal, ties to Temple at autumnal equinox, 1Kings 8:1; b) Noah=Abraham's, ties to Israel's sacred calendar; for Noah was born on what became the Exodus, later known as 1<sup>st</sup> day of Passover via Gen 7-8 LXX text, not always BHS; c) the Lord's own 'fiscal', and d) Roman AUC, our calendar year. For John now ties to *Paul's own Anno Domini conversion*. Wow.

So what if the Rapture hasn't happened by Year [4207](#) from Adam, first 'tagged' at syllable = year 74, TEMPLE DOWN?? Future history's theme is *WORD STANDS THE TEST OF TIME*, fulfilling John 17. John also plays off [Zechariah's speech](#), which took you 40 years into the Millennium. John will go much farther, since Paul did. For [Paul's meter maps the future of Rome and Church](#), and then his anaphora meter totals, remap the trends to show [GOD USES BELIEVERS KEEPING WORD, TO KEEP WORD FREE](#). To make the meter memorable, Paul creates four 'quarters' of Church, playing on Noah's Year in the Boat (per LXX text, not always BHS), just as Daniel 9 had done: for Noah enters and leaves the boat, on what later became, *Pentecost*. So John tags Paul's meter directly. John's meter sums = God's metered reply in Dan9:24-27 = 231 syllables, to tag it. Paul did that too, [in his anaphora](#), centering on 215-231 AD, during which (under the Severans), Church rapidly declined. [Peter tracked Paul](#) syllable by year, for the same reason.

So John's meter here, tags the Daniel/Pauline passages for reader reference, to set the theme for **1John's import: CHURCH IS THE 62<sup>nd</sup> aka 69<sup>th</sup> WEEK, TO COMPLETE TIME**. John then selectively tracks what Paul charted. (My pastor taught John's theme for 50 years; he didn't know there was meter to affirm the doctrine; he got it from Bible text. He explains how, in his [Ephesians](#) series: it runs seven years, for an hour a day. After hearing that series, it was easy for me to 'get' what Paul meant, once I saw the meter.)

1John's dateline meter is also tightly integrated with the later [Revelation](#), to play on Paul's 'Year of Church', which played on Noah's Year in Boat. John's combined dateline meter (1John and Revelation) truncates that Year to 357, which is 7 short of the 364 days Noah was in the Boat. *Yeah, because Church isn't in the Tribulation*. Same 357, from God's telling Zerubbabel what DAY Messiah would be born (Haggai 2).. until the first Chanukah.

[Here, John tracks to Paul's Eph1:3-14 meter](#), as a 'reply' to Ephesians, esp. Eph 3:15-19, 4:12-16; for Eph4:13 is the Rapture criterion, *Body Reaching Maturation Of Christ*. So to dovetail, John starts at [Paul's Eph1:5 syllable = 105](#), but converts into *Adamic* years. **Christ is age 105**. That's pregnant, as Paul's text is on 'sonship', covers Roman AUC years of Trajan. [Paul's eudokian anaphora](#) begins at syllable = AD year, 106. Since 'eudokian' means *your satisfaction in your own decision which you approve*, it signifies AUTONOMY. Ties neatly to Isaiah 53:1, just as 1John does with his *apangellw*. In Paul, the 106<sup>th</sup> syllable = AD year, signifies **SPIRITUAL AUTONOMY THREAT** due to Christian politicization and anti-semitism. Paul bookends the threat three times, centering it on 215-231 AD: when Demetrius of Alexandria meant to sideline Origen, *by creating a Roman 'bishop list' with Peter on it*.

John thus plays on Adamic year [4206/4207](#), which begins late September aka 'Fall' (get the pun). So it's New Year's, day the 1<sup>st</sup> Temple was dedicated, 1050 years prior. In Noahic/Abrahamic fiscal years = sacred calendar, it's still 4206, still 3150<sup>th</sup> anniv. of Noah's birth (in September he'd be 3150.5 years old). The Lord turns 105, at Chanukah. Roman AUC equivalent 'AD' would turn 102, the next week. Mill start was at end of Paul's *huiiothesian*, how cute. That's when we *should* have entered 'sonship', in our own eternal bodies. Else, God had Paul predict fathering apostasy, if no Rapture. We can easily prove that massive apostasy, simply by reading the vile [Clement, Justin Martyr, Ignatius](#) etc. writings. So too, all the '[church fathers](#)' trashed Bible. Yet we laud them? For the sake of *Christian* fellowship? *You've no fellowship with Christians, if none with God*, theme of 1John!

Finally, '108' is 57+7 years from (maybe Bul/Marchesvan) [4143](#). Davidic deadline for the Lord's death. *SCHEDULE CAUGHT UP*. (Jewish regnal years are accounted by *vernal* equinox.) Finally, since John writes in [4187](#), he effectively repeats the cute '21' GERMINATE Bible meter, playing again on equidistance. For Jacob re-enters Land 21 years *after* he went to wife, 490 years *after* Flood. So John now refers back to his dateline 21 re UNTIMELY TEMPLE DEMISE, warning that just as Flood happened and Temple went down, so too Rapture happens due to apostasy. Ouch.)

**καὶ**  
ἀπαγγέλλομεν  
καὶ ὑμῖν, even  
if no Rapture  
after His

**117** *th year;* (John tags Paul in the middle his 1<sup>st</sup> *eudokian* anaphora, [Eph1:5 syllable = 114 AD](#). Cute: Age 97 = 98<sup>th</sup> year, end v.2; so now, 21<sup>st</sup> year after that becomes 118<sup>th</sup> year. Paul's 21 meter; and [121 in Paul](#) means 121 AD; so now John uses 117 as the Lord's Future Age = 120 Mill Adamic; His 118<sup>th</sup> year begins on his 117<sup>th</sup> birthday, even as the Adamic began its own 121<sup>st</sup> year. Heh.

John expects his audience to know Paul's anaphora well: WORD PRESERVED, despite persecution by *follow Christians* who sporadically eat each other. [Paul tracks future Church history via the anaphora math](#). Peter wrapped his [1Peter1:1-12 meter](#) around Paul to make a marching song; so as the Pauline 'schedule' elapsed, folks had an 'antiphony' of verses for refreshment. So does John add a 'chorus', given his slow, roping drama Greek?

Paul's *eudokian* anaphora covers 231 syllables = 33 sevens or 77 threes: so John meters his prologue, to match. 231 is also the length of God's metered reply in Daniel 9:24-27. Obvious thematic tie. The historical tie, is even more shocking. Back in Ephesians, the first *eta* of Paul's *thelematos* marks AD 117, when Trajan will die. This same *eta*'s next two occurrences, mark the deaths of two later Emperors whose successors also reverse the deceased's goals: Macrinus and Diocletian. Paul centers on them both, uncannily. His '[eudokian interplay](#)' is so prophetically accurate, it's upsetting.)



# 1 John's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

ToC. [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

- ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν -- *even after the Roman world's*
- 132** *nd year.* (John makes an especially poignant and common tie to Paul's 133<sup>rd</sup> syllable = AD year, in [Eph 1:6, which begins Paul's epainon anaphora](#). (You'll need Bibleworks fonts to read the htm, free download at <http://www.bibleworks.com/fonts.html>.) That's when Bar Kochba rebellion began, 132-135 – the 135 is 21 years after 114 AD = 117 in the previous clause; it was the last of a rolling series of Israel's revolts across the Roman world, that had started under Trajan.
- Finally, as Paul had done, John ties to Zecharias' speech: it keyed off Magnificat to plot Time, up to the first 40 years post-Millennium (Luke 1:78-79), how *people sitting in darkness of death, have The Light manifested to them*. Yeah, and if 2<sup>nd</sup> Advent didn't occur by that 40<sup>th</sup> year, the world still sits in the dark, with only Word to enlighten. Luke's Gospel thus stressed Light = Chanukah = Christ's Birth. Paul, Peter, James all tie to it; Isaiah 53:2 did the same, tagging Manasseh at syllable 133. Manasseh was the stated cause for Temple's Fall, 2 Kings 23:26-27. So now the Bar Kochba prophecy of that history repeating, is sadly echoed by John. *So once Jerusalem is razed and a pig temple sits where the real one was, the Temple in Heaven – theme of Hebrews 9-10 -- remains in your heart; so you can fellowship with God via His Preserved Word.*)
- καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς, *even after the*
- 149** *th year.* (Paul's [Ephesians 1: 6](#) introduced his first *epainon* anaphora, [which interlocks with the eudokian, to tell a nested story](#) of how Church will become apostate; that Christians will thus be persecuted, and then will persecute each other; the intent being always, to trap and destroy Scripture. Yet these very persecutions will free those Keeping the Word to leave the afflicted areas. [Peter wraps to Paul's meter](#), to reinforce that meaning. Here, John does, too. *Fellowship with each other can only be had if first in fellowship with God*: that's 1John's theme. Matched to his meter, and echoing the other NT authors, his text here searngly affirms when to run from the *niko-laos* apostate: for of course *they* will argue *they* are the true 'fellowship'.
- So again, 21: 150 AD in Roman AUC = Christ age 153 – 132. Poignant shorthand for Church's rejection, wrong growth germinating; yet also, [the few grow just as Paul had forecast](#). That's how bad we are at 33+57+57+3. Want evidence? [Read Hegesippus! Spawned by Clement](#), Heggy furthered the anti-Biblical claim of [apostolic succession](#). I had to [make videos](#) on this guy's clear insanity sorry. Yet he's praised, even by Schaff?! Flipside, we have Mr. [See-Me-Twist-Scripture, Ireneaus](#); he's the spawn of the graceless [Polycarp](#). So by the Lord's age 150, [we were already wacko, so early in the game!](#)
- In that 147<sup>th</sup> year, Jews were 7-years' banished from Jerusalem, newly renamed Aelia Capitolina. Banishment blessing: wheat and chaff, separate. Paul thus ended his meter at 147 for the 'first quarter of Church'. John tags it.)
- καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ *even in Rome's*
- 161** *st year.* (Reversed 21. Church goes the way of Israel. Romans call this period, "the Five Good Emperors", [and Aurelius starts here](#). That prosperity begets a flurry of Christians persecuting each other, especially by Ireneaus, see prior links; a [thirst for inter-Christian condemnation](#), predominates. On that link's page 79, note how we busily ate each other, while Aurelius ruled. So if he too persecuted, it was nothing by comparison. Keep reading, and you find us even arguing over Easter. Arguing? Didn't Numbers 28:26 make Christ Our Firstfruits, plain? Oh, that's right: we can't even calculate Passover correctly, Exo12 is a mystery to us!)
- th year, if the Rapture hasn't come, you still have The Word: καὶ ταῦτα γράφομεν ἡμεῖς,* (Here, [the plagues](#) which Aurelius' armies brought back with them from Syria, provide ample warning for folks to leave Rome. Sets up Revelation 16. Commodus had been named Caesar when age 5, in 166. John matches his syllable count to Paul's [Eph1:7a](#), but bridges the years at 161-169. Verus dies in 169, but I doubt that's why John benchmarked the clause there.)
- (v.4) *For even by the*
- 169**
- even past His*
- 182** *nd year,* ἵνα ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη. (Back to 21. [Commodus](#) becomes emperor in 180. Paul's keyword for Commodus in [Eph 1:8](#), is *ploutos*; which Commodus, thought he was. And he was, rich in spending. Clever of John to match up, keyverb *plerow*. Note this parallels, the 2<sup>nd</sup> 'quarter' of Church.)
- So 14 years later, in Rome's*
- 193** *rd year,* Καὶ ἔστιν αὕτη ἡ ἀπαγγελία ([Severus becomes emperor](#), after Commodus' assassination. Paul's keyverb in [Eph1:9](#) is *eperisseusen!* Everyone abounds in political scrambling, Christians included, if you read the link's many other links. Severus finds his full apostate Christian match, in [Tertullian](#). We [can't discern](#) how bad he was: appealing to Rome, instead of God? [Focusing on politics](#), instead of Bible? [Lying](#) about what Bible says, [to make a power grab?](#))
- and 7 years after that, in*
- 201** , ἦν ἀκηκόαμεν ἀπ' αὐτοῦ, *remains true;* (Severus still emperor; Caracalla was made co-emperor in 198. This is another 21, measured as Christ age 204-21=183.)
- or 7 years after that, in*
- 209** , καὶ ἀναγγέλλομεν ὑμῖν, *despite all Rome's upheavals,* (Upheavals caused more by widespread Christian apostasy since Caracalla, sole emperor in 211, wasn't persecuting. Here [Origen](#), so utterly [unable to read 1John](#), starts his career. I don't know which is worse: [his verbose mangling of Bible](#), or [our insane praise of him](#).)
- keep recalling Word, even in*
- 217** , ὅτι ὁ θεὸς φῶς ἐστίν ([Caracalla assassinated, Macrinus](#) becomes emperor for that year, Eph 1:9's second [eudokian.. thelematos](#), followed by resumption of Severans under Elagabalus and [the origin of Bishop List to discredit Origen](#) – could John be more witty, with the *phos* pun on the SunKing teeny-bopper? For surely the Church light, is dimmed by politics.)
- And after even 7 years later,*
- 224** καὶ σκοτία ἐν αὐτῷ (Severus Alexander became emperor in 222; [click here](#) for contemporary Christian 'synods' aka fighting. Another 21, 222 - 201 Roman year, Christ age 225-204. Notice from that link [how Christians even now](#), focus on each other and their imagined righteousness.. but not, on God. So yeah: a '21', of the wrong kind.)
- οὐκ ἔστιν οὐδεμία.*
- 231** , or any other 'sevens', of Time and Eternity. ([Severus Alexander still emperor till 235](#); begins Crisis of the Third Century. Another 21, 231-217. When you read about that Crisis, you find out Christians were persecuted by other Christians, and then Rome did the same, starting this year: Hippolytus was banished, Callistus was killed, [Origen had left and was persecuted by Demetrius](#). All that occurred locally in Rome; but also synods (see link in '224'), devoured Christians over some claimed 'heresy', or whether to re-baptise a heretic (veto made famous by Ireneaus). The Decian persecution, ends 21 years later. Paul benchmarked this 21, in [Eph 1:10](#): John here marks its start. The persecutions are a stronger feature of this period, as Christians became far more political; so Roman emperors began to punish them (i.e., Decius, Valerian) or court them (i.e., Gallienus).)
- Whether year*

## Revelation's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

**Note:** Variant in Rev 1:1, Sinaiticus a) replacing *doulois* with *hagiois*, **rejected**; the latter term is out of place. Rev 1:2, variant enclitic *te* is in mss. from Textus Receptus, also **rejected**. Not proper, between *hosa* and *eiden*. Also **rejected**, Rev 1:3 variant in Sinaiticus a), Tishendorf has *ton logon* vs. *tous logous*. Neuter *ta* makes *tous logous* more likely. Also **rejected**, Rev 1:4 variants *theou* and *estin*; *theou* is stylistically incorrect; *estin* is grammatically incorrect. Rev 1:5ff variants are listed below, ~~struck out~~ if rejected; else, they are alternative, not altering total syllable count, or counted. These variants are in the Byzantine mss and/or Sinaiticus. Other variants don't seem to impact meter, so are unlisted. However, v.8 should say 'A', not 'Alpha', since none of the variants use 'omega'. Scrivener -related mss just use 'A'.

	Sevened para.	Syllable Counts	Cumulative
'Αποκάλυψις <b>Ἰησοῦ</b> Χριστοῦ		9	9
ἦν ἔδωκεν αὐτῷ ὁ θεὸς		9	18
δειξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει,		15	33
καὶ ἐσήμανεν ἀποστείλας	42	9	42
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,		16	58
<sup>2</sup> ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ	28	12	70
καὶ τὴν μαρτυρίαν <b>Ἰησοῦ</b> Χριστοῦ ὅσα εἶδεν.	14	14	84
<sup>3</sup> Μακάριος ὁ ἀναγινώσκων		10	94
καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας		14	108
καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα,		12	120
ὁ γὰρ καιρὸς ἐγγύς.	42	6	126
<sup>4</sup> Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·		16	142
χάρις ὑμῖν καὶ εἰρήνη		8	150
ἀπὸ <b>θεοῦ τοῦ</b> ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος		13	163
καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων			
ἃ <del>ἔστιν τῶν</del> ἐνώπιον τοῦ θρόνου αὐτοῦ	56	19	182
<sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ,		7	189
ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν	21	14	203
καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.		11	214
Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς		13	227
<del>ἀπὸ</del> ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,		15	242
<sup>6</sup> καὶ ἐποίησεν ἡμᾶς <del>[βασιλείς]</del> βασιλείαν,	49	10	252
<del>[καὶ]</del> ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ,		10	262
αὐτῷ ἡ δόξα καὶ τὸ κράτος		9	271
εἰς τοὺς αἰῶνας <del>[τῶν αἰώνων]</del> · ἀμήν.		11	282
<sup>7</sup> Ἴδου ἔρχεται μετὰ τῶν νεφελῶν,		11	293
καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς		10	303
καὶ οἳτινες αὐτὸν ἐξεκέντησαν,		11	314
καὶ κόψονται ἐπ' αὐτὸν		7	321
πάσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.		10	331
<sup>8</sup> Ἐγὼ εἶμι τὸ <b>Α</b> <del>ἄλφ</del> καὶ τὸ <b>Ω</b> <del>ῶ</del> ,			
<del>ἄρχῃ καὶ τέλος</del> λέγει κύριος ὁ θεός,		17	348
ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.	112	16	364

## Revelation's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

**ToC. Preface Gospel Advertise Body Chronology Deadlines 4096 4103 4133 4136 4143 4146 4150 4153 4156 4160 4163 4166 4170 4173 4176 4180 4183 4186 4190 4193 4196 4200 4203 4207 Elision TimelineShifts 1John Revelation**

### Meter's Import

Much scholarly and other attention has centered on when Revelation was written. The debaters focus on textual clues and the so-called 'church fathers', who claimed Domitian persecuted Christians (abusing Rev2:10's, 'ten days'). There's little evidence he did. Passing comments by Dio, Suetonius or Tacitus only show a *general* hostility toward Jews; and toward Christians, long deemed an offshoot sect. John doesn't say Domitian exiled him; it makes no sense, to claim Domitian was personally involved. Yet we can say that during these years, expectations ran high for the KING OF THE JEWS TO RETURN, just as Bible long prophesied. So it's likely John was accused as a Messiah predictor, admitted it, so was banished. *Since he was still allowed to send out what he wrote (Rev 1:11), he mustn't have been deemed much of a threat.* Such leniency is much like Paul's imprisonment.

**From 88-90 AD**, and even earlier, Domitian accused many and punished some with exile; his motive (per Dio, in that link) appears to have been jealousy. So perhaps *local rulers received authority* to banish anyone deemed a threat for the same reasons. Hence John's dateline here, December AD 88, makes sense. The date is earlier than some Christian scholars would claim. Yet given John's habit of dating his letters as metric tags on his past writings, I don't know how anyone could dispute Revelation's date, here. For I too want a later year for the book, but cannot justify it. Obviously the claim may be vetted, in what follows.

*My Dear Children,*

*years after my last letter, attesting Ἀποκάλυψις Ἰησοῦ Χριστοῦ* (John's Gospel was written 4184 from Adam's Fall, Christ nearly age 81, 77 AD by Roman AUC, 70+7; **1John** was written start of 4187 just before He turned age 84; Rev is written shortly after 4 Chislev in Adamic 4195, the Lord nearly age 92; Roman AUC AD equivalent = end of 88. This precision results, because unless he writes in Chislev just after the 4<sup>th</sup>, the next '18' couldn't also be true, since 4186+9 = 4195. This deft precision is based on his using the midpoint method for the '21', in 1 John.)

(v.1) *I write you this last time,*

**9**

So 1John was written 10 years after Temple Fell, and in the 50<sup>th</sup> anniversary of His Death. Here in Revelation, John will finish updating both that letter, as well as Zecharias' ending speech, Luke 1:78-79, Ephesians 1:3-14, Chaps 2, 4, and all of Hebrews; to show how 'I prepare a home for you' in John 14-17 = theme of Revelation, Psalm 90:1-4, get done.)

*so it's now been for it's also been*

**18 33**

*years since the Temple Fell; this letter discloses ἦν ἔδωκεν αὐτῷ ὁ θεὸς γενέσθαι ἐν τάχει* (Per Daniel 9, the next thing **after He died**, was Temple Down; then the elided 50 years for HARVESTING THE GENTILES, followed by 2<sup>nd</sup> Advent. That 50 years is now up, so *tachei*= 'next' means the Tribulation; except that now Church is here, all bets are off. So now 33 years have fully elapsed, even on the vernal equinox fiscal (the last 40 years of *scheduled* history had begun Adamic 4161). John repeats the meters of his own Gospel, as reminders.)

*So I write you in the*

**42**

*nd year following a) the 1000<sup>th</sup> anniversary of 1<sup>st</sup> Temple Construction End, b) 1050<sup>th</sup> anniversary of David's Kingship over all Israel, c) the Lord's 50<sup>th</sup> birthday, and d) 10 years after the 42<sup>nd</sup> year that Body Building, HARVESTING GENTILES began; καὶ ἐσήμανεν ἀποστείλας* (John updates his '42' Gospel meter, for the 'other' 42s relative to his date of writing (Fall of 4153, 1Kings 6:38). Here, the '42' BIRTH/GERMINATING Bible meter, focuses on how God 'sires' the Millennium. Hence parallel to Temple Construction End and David's Kingship, 'equating' the Lord's birthday and initial 'Harvesting the Gentiles' period. For Millennium, begins a new 1050.)

*διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, so I also write*

**58**

*years after He died*, (John also used this 58 in his Gospel, updates it. The Gospel 58 measured from when He should have died, 4143. This one, measures from when He actually died, start of 4136. Translations all use 'angel' here, though clearly Jesus Christ gives it to John, as the context of Rev 1 forward, shows.)

(v.2) *deposing on the*

**70<sup>th</sup>**

*'week' of history, as one ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ* (70<sup>th</sup> week in Daniel 9, paralleled with his date of writing. 70\*7=490, hence the pun. The 490 ends at the end of 4200, when Trib was to end and Millennium, begin. 4194, then, was to be the start of the Trib. But there are four fiscals to reconcile; 4195 Adamic has begun, but 4194.75 is the Noahic/Abrahamic/sacred year fiscal, still. And the Lord is still age 91. So this is an END of year report, with the latest expected Trib not happening on time; so John, is charged with writing why. The meter therefore illuminates much about why Rev 1-3 reads as it does: a REPORT CARD, on WHY THE DELAY.)

*to also show how Psalm 90's*

**'84'**

*is accomplished, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.* (84 is another reminder: we're the '14' of History, as Paul's Eph1:10 stated, with his meter at '14', *outside* the 'second quarter'= 91. That quarter ended at 238 AD in Eph1:9(end), 231 in 1John. 1Peter 1:6b also tallied to that same 231, which is the meter of Daniel 9:24-27, God's reply. It is also the **meter of Paul's anaphora**. The '84' also relates to Magnificat and Zecharias' meters, as that number was so prominent in their patterns, Luke inserts 'Anna' into Luke 2, wryly harking back to it.)

Paul's 56 and 14 were outside his two quarters. 1Peter1:7a-b recasts the 14 into a 28 (doubling Eph 1:10), and 1Peter1:12b-d appends 49 (after Eph 1:14), to make a new 77. The 49 is a Diaspora number: Church is so bad, she's in exile. Even so, over that 252 years (= Isaiah 53's first ellipsis, but here from 231 AD until 483 when Western Roman Empire's ended), *enough believers grew*; though Church as a whole, is still apostate. So Time does *not* end: parallel is to the '70' when Israel was outside the Land, and to her return by the end of the 49<sup>th</sup> year, for *Temple ReBuilding*. So again, 14 short; *TEMPLE NOT YET COMPLETED*. Peter made this parallel very bald, so it's shaded in green from his 231 until 273.

## Revelation's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

Trib remains booked as a 7 tacked onto Church time, since it kicks off the Tribulation via Rapture. Clever way to say that *TIME HANGS ON CHURCH COMPLETION*, just as Eph1:10's text, said.

Psalm 90:4's ending meter is 84, and of course that verse is on how the Day of the Lord is as 1000 years. Cute. By the end of Roman AUC 89 (beginning a few weeks after John writes), Judaea will have been a province for 84 years, too. So is dominated by Rome; just as she will be, in the Trib. And of course the 84 can't become a 91, until the Rapture.)

, as Dan 9:24's criterion is sin's completion: **Μακάριος ὁ ἀναγινώσκων** (94 is shorthand for Adamic [4194](#), which just ended. The 94 provides equidistant opportunity (4197.5-4194, the math focus of 1John) to play on how Temple is to be desecrated mid-Trib, since that topic will occupy Rev 9-13. So to use '94' is double-entendre; mid-Trib is during the Lord's age 94; in Roman AUC, the equivalent AD for Mill to start, is also '94'. 2nd Advent is his 98th birthday, so subtract 3.5 and you get 94.5. Roman AUC AD equivalent '94', would have been the Mill, if ON His 98th birthday, which I suspect. 4200 years must *elapse* to fulfill Gentile time on Adamic fiscal: so that's met 3 months prior to His 98th Birthday.

(v.3) So I write now,  
just after year **94**

Scripture doesn't say Temple will actually be rebuilt. It does say that sacrifices will be offered there during the Trib, which the King of the North/West aka Rome stops, Dan9:27. So we *infer* that Temple will be rebuilt. Yet sacrifices can be offered on the grounds even if not rebuilt, even as those returning from Babylon had done. Rev 11's text satirizes rebuilding, treats the ground as if no building is there: hence the sarcastic order to measure the grounds for a foundation (preparatory to building anything) -- with a reed (writing instrument); nor does John obey, except to write. Of course, he's not eligible to obey: wrong tribe, must be a Levitical priest or an angel.

If you did your math properly, you'd know that the fifth month of the third Trib year begins in Revelation 9, with Revelation 11 playing the midpoint itself, plus the 45-day exit window (in Daniel 12, 1335-1290) resulting from the earthquake; prior scenes for that same year, were in Rev 10; with Rev 12-13, also playing mid-Trib as a result of Rev 11's earthquake. Last half of Trib doesn't begin, until Rev 14. Even Rev 16 starts just after the last half began.)

**ToC Preface Gospel Advertise Body Chronology Deadlines 4096 4103 4133 4136 4143 4146 4150 4153 4156 4160 4163 4166 4170 4173 4176 4180 4183 4186 4190 4193 4196 4200 4203 4207 Elision TimelineShifts 1John Revelation**

even if Rapture  
doesn't begin in **108**

, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας (John now tags his own 1John meter at the same 108, linking up again with Paul, so you track his meaning from there. However, now he's adding to the total, too. Total in 1John was 231, which in Paul became known historically as the Crisis of the Third Century. Paul centered his anaphora on it, for that was when Church Apostate really kicked into high gear with inane 'fathers' like Tertullian and Origen, who Demetrius tried to sideline by inventing, for the first time and via Julius Africanus, a claim that Peter was a 'bishop' in Rome. Until then, Peter was never on any such list for Rome.)

even in **120**

, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, (John interleaves the 117 in 1John with 120, the clear play being the three-year difference between Christ's age and Adamic time, or between His Age and Roman time, since AT ANY TIME, the Word is a Blessing. This particular benchmark is telling, as Jews were [rebelling](#) all over [the Roman empire](#) from [115-117](#), which would culminate in the Bar Kochba revolt and their permanent expulsion from Jerusalem.)

, ὁ γὰρ καιρὸς ἐγγύς. (John now terminates on a combined meter tally of 357, which takes you back to Noah in the Boat, the meter frame of Ephesians 1:3-14. Four quarters of Church were 364, but Paul cleverly designed them such that a 56 fronted with another 56 in ellipsis after 434, and the '14' of Church wrapping up history, the explicit statement in Eph 1:10 - is in the middle. So John reminds everyone of the related math elsewhere in Scripture: 62 weeks = 364 years Temple Standing Time plus 70; Isaiah 53 on Temple Down had 252 in ellipsis (126x2) between Isaiah 52:15 and 53:1, followed by a 56+70 to Temple Down, so it dies 126 years short of its 490 year allotment, then Isaiah plotted another 56+70, to cover Temple rebuilding. So too here with 126, *since Church might fail to complete*.

The sum with 1John at 357 is 7 years short of the 364, since Church is not in the Trib, and her 'temple' goes down via her being Raptured up, which just as in Israel's case, is due to apostasy so bad, not one more person will believe in Christ if she's not Raptured. At that point she's been matured on the positive side too, but of course (Rev 9-12, here) Satan will believe he won, that God's claim of Church being finished, is a lie. Of course, the 126 then is applicable during Trib also, since Israel is again in the Temple Down position, though it's her 'time'. So *engus*, usually mistranslated 'near', really means 'suddenly next', no prior warning, synonym of *tachei* used in verse 1.)

and even in **126**

**Presuming you see the pattern now, the rest of this table will provide the Ephesians1REPARED links**, since more historical material is there available for vetting; any special or new external links not in the Ephesians material, are occasionally added, here. John keeps up his alternating fiscal adjustments between Roman AUC, the Lord's age, and the Adamic/Abrahamic year. But the focus is on the TRENDS, reaffirming what Paul wrote and Peter wrapped to - as those Historical Trends of Church and finally the Tribulation itself, are the backdrop and cause of Revelation's content. Does Revelation wrap to Ephesians as a (fourth) marching song verse? It's always affirmative, but I can't say it *always* wraps like 1John did.

For example here, [as I tried to 'sing' in the videos](#), Paul ends his first *eudokian* anaphora clause at 121, Eph1:5's end. John's 126 here, cuts into the middle of Eph1:6's *doxzes*, though I suppose you could count *eis* as 121 again, or just overlook the split. In which case, you'd have the Pauline text of *eis auton kata / ten eudokian / tou thelematos autou* maybe followed by John's *ho gar / kairos / engus*. While the combined text makes sense, John's phrase can be tacked on almost any verse. Yet John's cadence is funky, unless you slow it down; vs. 1Peter1:3c's cadence for 105-121, which clearly matches Paul's text and snappy pace, to dovetail as a *doubled* staccato 'reply', keying off 'kata': *ho kata to polu. utou eleos / pause for dramatic effect and exaggerate the circumflex, raise and lower voice at the end: anagennesas hemas*. Then follow with Paul's Eph1:6a *eis epainon / doxes tes charitos autou* with the same rise in voice at the end (through syllable 133). Then maybe Peter's refrain (his syllables 122-140), *eis elpida zwsan / di' anastasews / Iesou Christou ek nekrwn!*



## Revelation's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

(v.4) Or after His	<b>142</b>	<p><i>nd birthday</i>, Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· (John updates <a href="#">Paul's timeline</a>. Associated Pauline text is the <a href="#">aftermath of the Diaspora</a> caused by Bar Kochba and Jerusalem razed. John's writing and Chapter 1-3 text illustrates this Diaspora trend, which begins at the 140 AD mark. <a href="#">1Peter 1:3</a> benchmarked the 140 as well, for his opening tie to Paul. Notice that John's text here wouldn't tie to either Paul or Peter at the same syllables, except conceptually; for all three letters, are to the same audience.)</p> <p>, χάρις ὑμῖν καὶ εἰρήνη (John cleverly piggybacks on Paul's Eph 1:6 syllable=year 133-147 text of <i>'es echaritwsen hemas en toi agapemenoi</i>. Text of Rev 1-3 tracks the apostasy even current when he writes, end 88 AD. So there is a parallel between the apostasy of 89 AD, versus the grace and peace those not in the apostasy will have, even by 147 AD, which Paul benchmarked; the apostates' political wrangling, is evidenced in the horrid 'church father' writings from that timespan. It should be obvious that those writings have neither grace nor peace, in them. You don't write like that, if you are in the Spirit. 1Peter 1:4 tracks to 151, see prior link.</p> <p>Here, it's as if John also piggybacks on Peter. For Peter's text definitely wraps to Paul's in the same meter, as a second 'verse' or chorus, <a href="#">I did videos showing the cadence 'match'</a>. For the Petrine text, is <i>eis kleronomian, aptharton; k'amianton; k'amaranton; teteremenen -- en ouranois eis humas!</i> John's text should maybe front, the Petrine? Although if John instead fronted the Pauline text, then the feminine 'es in Paul, would have double entendre, <a href="#">since both charis and eirene are feminine nouns</a>. Heh. So the tripartite 'script' could read:</p> <p style="text-align: center;">John as 1<sup>st</sup> chorus reciter: <i>Charis humin kai eirene</i>  Paul, next reciter: <i>'es echaritwsen hemas / (dramatic pause, then quickly) / en toi agapemenoi</i>  Peter, last reciter, next downbeat, double-time marching cadence: <i>eis kleronomian, aptharton / k'amianton / k'amaranton / teteremenen / (short pause, then quickly) -- en ouranois eis humas!</i></p> <p>I bet somewhere there's a lectionary or scrap of this kind of interleaving. It's too cute not to be deliberate.)</p>
or even His Age	<b>150</b>	<p><a href="#">ToC</a> <a href="#">Preface</a> <a href="#">Gospel</a> <a href="#">Advertise</a> <a href="#">Body</a> <a href="#">Chronology</a> <a href="#">Deadlines</a> <a href="#">4096</a> <a href="#">4103</a> <a href="#">4133</a> <a href="#">4136</a> <a href="#">4143</a> <a href="#">4146</a> <a href="#">4150</a> <a href="#">4153</a> <a href="#">4156</a> <a href="#">4160</a> <a href="#">4163</a> <a href="#">4166</a> <a href="#">4170</a> <a href="#">4173</a> <a href="#">4176</a> <a href="#">4180</a> <a href="#">4183</a> <a href="#">4186</a> <a href="#">4190</a> <a href="#">4193</a> <a href="#">4196</a> <a href="#">4200</a> <a href="#">4203</a> <a href="#">4207</a> <a href="#">Elision</a> <a href="#">TimelineShifts</a> <a href="#">1John</a> <a href="#">Revelation</a></p> <p>ἀπὸ θεοῦ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (<a href="#">Paul's text on Antonius Pius and the Christian degeneracy</a>, tracking to <a href="#">Aurelius, who comes to power in 160 AD</a>. Parallel continues: clearly, since no grace and peace is in the writings, so they are <b>not</b> writing from the source of That One Who Is and Was and Will Be Coming. Technically, since the prior clause CAN stand on its own but this one cannot, you might ignore the 150 (or treat it as implicit), and just 'skip' to this '163'. This Johanine text 'fits' the ending Petrine clause 'played' above, but the cadence is disruptive. It doesn't fit the corresponding Eph1:7a-b cadence, either: though <i>the idea</i> fits well.)</p>
and This Grace Greeting applies even at His Age	<b>163</b>	<p>καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἔστιν τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ (John now tracks <a href="#">Paul's text on Commodus and Christian decline</a>. This sets up more contrast in parallelism. The Spirit and the seven churches illustrate trends of apostasy versus faithfulness in teachers. The 'church father' writings show that the condemned apostasy in the nikw-laos (a neologism, 'conquerors of the people) continued; during Commodus, it hit a payday of popularity, which fed the upcoming decline. Flipside, from 126-180+ AD, though overall a '56', meaning VOTE SHORT just as Moses and Isaiah had warned the Jews: still there was enough growth <i>among other believers</i>, to continue history. But you won't be able to find it, in writing. So many lampstands went <i>out</i> due to politicizing, but others replaced them and were faithful. Of course, the upcoming Rev 1-3 text, tells you all that.</p> <p>As far as 'fit' with Paul and Peter at the same syllable counts, I can't yet find any fit. The text isn't as close in concept, and the meter, while even (9-9 syllables, in John here) – doesn't seem to syncopate well.)</p>
for even after His Age	<b>182</b>	<p>καὶ ἀπὸ Ἰησοῦ Χριστοῦ, (Still tracking Commodus, prior link <a href="#">plus its aftermath</a>. Don't count this as a separate clause. The whole is really 21, but for display reasons I had to separate this prepositional phrase. The kai here looks like it's ascensive, since He's already referenced as the One Who Is, etc. back in syllables=years 150-163.)</p> <p><i>rd year after His Birth, is still ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν</i> (John now benchmarks 1<sup>st</sup> Temple Down in Isaiah 53, parallel historical time; only this time, it's CHURCH who is in such horrible decline, <a href="#">under the Severans</a>. So we see two trends by means of this '21': a) Apostasy so bad, Church goes into serious decline, as a whole – else Isaiah's famous '203' meter wouldn't be used. It's THAT bad. So b), since the difference is '21', it means believers got out from under all the politicizing apostasy and still grew enough for the period to be worthwhile.</p>
(v.5) Who even after Rome's	<b>189</b>	<p>John tags 1Pet1:5's '203', here. Best to get out of Rome and the other chief apostate cities like Lyons and Carthage, Alexandria.. by then. You could use John's clause here from <i>kai Iesou..twn nekrown</i>, as a 'preamble' to 1Peter1:5 and get an interesting 'paragraph' on how <i>The Source, Christ Witness The Faithful Firstborn from among the dead</i> causes you to be <i>protected by the power of God through Bible Believed</i>. But the cadence is funky. Paul's Eph 1:8a-b nicely appends, ending at <i>en pasei sophiai kai phronesei</i> = year 205 AD. Paul uses 203, but only in the <a href="#">epainon anaphora</a>. Or, 1 Peter1:6's corresponding text could be <i>en 'oi agalliathe / oligon arti / ei deon estin / lupethentes / en poikilois peirasmois</i> – if interleaved, then it could be followed by the Pauline Eph1:8 through Eph 1:9a, <i>hes</i> [now referring back to <i>soterian</i> in 1Peter 1:5] <i>eperisseusen / eis hemas / en pasei sophiai / kai phronesei / gnwrisas humin / to musterion</i>. John's text (and cadence) here doesn't directly thread in; though it's easily argued as the <i>MOTIVE</i> and <i>raison d'etre</i> for their text.)</p>
for even by His Age	<b>203</b>	<p>, <i>He remains</i> καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. (Now tracking <a href="#">Caracalla and aftermath</a>, still on how Christians decline. This is the period when Peter is first put on a 'bishop list' for Rome, by Demetrius trying to sideline Origen's influence. Origen was there to court the Severan mothers into believing. Eventually the factions pro- and con- the Severans, maybe in attempt to counteract this influence, resulted in a purge of Christians from Rome, q.v. So the text is really apt to Paul's <i>for the period</i>, but more like an affirmation to the last <i>eudokian</i> anaphora, <i>SOVEREIGN WILL TRIUMPHS</i>. Clause here ends just at Peter's <i>perasmois</i>, so has a tangential and even a 'talkback' relevance of encouragement; but again both meter and text, don't dovetail as at '150'.)</p>
for even by His Age	<b>214</b>	

# Revelation's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

*So even in the new Adamic* **227** , Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς (Verse 6 should have begun, here: it's a doxology. '227' is short for '4227'. So Christ would be age 224, and the equiv Roman AUC AD would be end 220, next week would be 221. The following year, Sun-baby is murdered at the connivance of his own aunt and grandmother, in favor of the mixed-up but mildly pro-Christian, Severus Alexander. Hence resurgence of Severans abets Christian apostacy, which leads to persecution in Rome and much inter-Christian rivalry. So yeah, you get freed, if you're learning and living on Bible; versus, the apostates of this period trying to cultivate politics and win power from Caesar. All they 'win' for themselves, is persecution, which begins at the next clause. Again, the idea in the clause 'explains' the basis for Eph 1:9b-c and 1Peter 1:7a, even matching syllables with the latter; but cadence is very different, text doesn't thread or dovetail.)

**ToC. Preface Gospel Advertise Body Chronology Deadlines 4096 4103 4133 4136 4143 4146 4150 4153 4156 4160 4163 4166 4170 4173 4176 4180 4183 4186 4190 4193 4196 4200 4203 4207 Elision TimelineShifts 1John Revelation**

*-- even still, when He's age* **242** -- ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, (Crisis of the Third Century begins. Paul benchmarks this at 231-238 AD as a 'Trib' type period, and it was; 1Peter 1:6 tagged the '231', as well. After that, the attempts to capture Christians and Bibles, continues. So John lumps them all together, and you can well argue that '227' is not a separate clause, though grammatically it could stand alone; whereas this clause, cannot; so because this one can't stand alone, maybe disregard the '227', and just use the '242'. For there is a brief respite from persecution under Philip the Arab, and maybe even a bit before, since a teenager Gordianus III, was on the throne. So maybe that's why John benchmarks Christ age 242, which would be Roman AUC equivalent of 238-9 AD, where Paul's clause ends. Again, there's a talkback value in the Johannine text; but neither cadence nor actual text 'fit' like puzzle pieces; though John's ending clause, again matches 'count' to 1 Peter 1:7b.)

*(v.6)* **252** καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ βασιλείαι, (Focus on Decian persecution and Valerian, see also prior link. Actually, the 252 only applies if you think βασιλείαι is the right text. By contrast, John would lump the persecutions together through 262 AD instead, if as I'm contending, βασιλεῖς καὶ is the right text. In that scenario, the καὶ begins the next clause instead; so just ignore the 252 here, as it would really be 251, insignificant except that it's still the Decian persecution, so tags Paul's Eph 1:10. Here John's text can be said to have antiphonal response value to the 'puros' clause in 1Peter 1:7c, that the outcome of the fiery test of faith, will be crowning; but it doesn't thread or dovetail; it's obviously related, though. note how Peter's text fits Paul's like a glove, whether you put it fore or aft, of Paul's:

Ephesians 1:10: *eis oikonomian tou pleromatos tw n kairwn*  
1Peter 1:7c: *dia puras de dokimazomenou*

Even so: as the next clause in John is inseparable grammatically, skip to 262.)

*and Father may still be doing that to us for Him, even at His Age* **262** , καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, (Gallienus relaxes policy toward Christians, so they can preserve Bible, by this point. This would be equivalent to Roman auc 258-259 AD, when the persecuting Valerian, leaves his son in control and instead goes to fight the Persians; who, end up using him as a footstool. Gallienus doesn't have enough of a war machine or political backing, to even come to his defeated father's, aid. 1Peter 1:7 benchmarks 259; as did Isaiah, who used it for the demise of Cyrus, which was 530BC. Cute: difference is 789 years, which is 263 threes.

Again, John's *being priests to Gorgeous God*, clearly 'talks to' Eph 1:10b-c's *anakephalaiwsasthai ta panta*; and easily talks to 1Peter1:7d's use of Paul's refrain, *heurethei eis epainon kai doxan*; but John's text, again doesn't 'thread'.)

**271** , αὐτῷ ἡ δόξα καὶ τὸ κράτος (Rise of Aurelian and the Sun Cult Resumed. Technically, though this clause can stand on its own, the next one cannot, so maybe just ignore the '271' and go to '282'.)

*and even after Rome's post-Birth age* **282** εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. (Here John benchmarks the end of the Crisis of the Third Century, just as Paul and modern Roman Historians do. Rise of Diocletian. Massive Christian apostacy and inter-Christian fighting. Christ would be age 285, which in Roman AUC AD-dating, would be 282, the year Diocletian rises to power; for Probus dies in 282, murdered by Carus, under whom Diocletian served in a high position; he will be implicated in Carus' death the following year; for Diocletian *personally* dated his own reign to 283. Only God would foreknow that, and sarcastically 'bite' it with the meter. For Paul's and now John's wording here in Rev 1:6 is VERY biting, in view of the Book's content and how real history played during 242-285 AD -- so please read that prior link's many external links, on the history.

Parallel text in Paul's Eph 1:10c-e, is *en toi Christoi ta epi tois ouranois kai ta epi tes ges en autoi*, which takes you right to Diocletian's ascension. Parallel in 1Peter1:7d-1Peter1:8a, is *kai timen en apokalypsei Iesou Christou hon ouk idontes agapate*. So here, you could finally close with John's *autoi he doxa kai to kratos en tous aiwnas tw n aiwnwn. amen* - and it would fit well. Noah was in the boat 283 days before he sent the dove; 283 days is the normal human gestation period. Get the pun on *giving birth to eternity?* 'As Paul quipped using *sunwdinei*, 'birth pangs', in Romans 8:22ff?)

*(v.7) So maybe, even by* **293** , Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, (Still on Diocletian, who young Constantine will completely emulate, including the persecution of Christians, from this point forward. In 293 AD, Diocletian appointed co-Caesars Constantius 'Paleface', Constantine's father and Galerius. Very remarkable, that the former's but not the latter's son, was a soon thereafter a hostage or at least, a groomed disciple, living with Diocletian; Constantine was born in 271-273, so would yet be very impressionable. John's benchmark Continues until 303, since the persecution is part of the larger 'tribulation' of the entire Roman world that Diocletian began, in 301; that year, he began state-regulated economy, so John separates it from the persecution, which began in 303. Paul lumped the entire 301-308 period together, as you'll see in the next link.

Corresponding text in Eph1:11a, is *en 'oi kai eklerwthemen*; in 1 Peter 1:8b, *eis hon arti me horwntes pisteuontes*. Peter's text syncopates with Paul's. It's poetic, for John to climactically add the day we see Him (Rapture and by extension, 2<sup>nd</sup> Advent) - *Idou, erchetai meta tw n nephelwn*. Cadence is somewhat off; but John's text, fits rather well.)

## Revelation's Dateline Meter

Note: **red underline** denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς ([Diocletian persecution begins](#). Most Bibles get destroyed during this period. After it ends and Constantine finally bests Licinius, Constantine's *own* sons will be busy destroying each other and Bibles and Christians, all over the argument about whether God is 'one' or 'three'! Why anyone can even *think* to praise Constantine and his sons, is quite beyond my understanding! Bible sure doesn't praise them.

so remember that  
maybe in 303

So notice how deft: all those dying will be seeing Him with their own eyes. The persecution will make Him abnormally 'visible', as well. Every aspect of this persecution, and of Diocletian's own policies, [will be aped by Constantine](#) and his sons, especially against Christians and Jews.. for the [next 1000 years](#). So that makes Him 'more visible' too, and enables those Christians who instead want just Him.. to leave any areas under Constantine's and his successors', control.

Eph 1:11b's text is *prooristhentes kata prothesin*; 1Peter1:8c's text is *de agalliasthe*. So John's text here, *kai opsetai auton pas ophthalmos*, is again apt, and the stately cadence fits better. You could put the Peter text first, followed by Paul, then finish with John's. These three clauses will be important to remember, *when persecuted by Diocletian*. From this time onward, persecution will continue; worsening, under Constantine & Co.

**ToC. Preface Gospel Advertise Body Chronology Deadlines 4096 4103 4133 4136 4143 4146 4150 4153 4156 4160 4163 4166 4170 4173 4176 4180 4183 4186 4190 4193 4196 4200 4203 4207 Elision TimelineShifts 1John Revelation**

, καὶ οἴτινες αὐτὸν ἐξεκέντησαν, ([Rise of Constantine](#), from 308 forward; Paul in that link, had bracketed Constantine's reign into pre-Nicaea, versus Nicaea. 1Peter 1:8, seems to tag by the synods. John here tags 1Peter1:8. Very clever bracketing: for Constantine pretended to see a sign from Apollo telling him he'd conquer, in 310 ([page 35 of TD Barnes' book](#), which I have); then to get allies for Milvan Bridge battle, makes up the same lie [again in 312](#) (Barnes again, p.43) -- changing the 'god' to Christ, and the 'sign' to His First Two Letters. And no one caught on among Christians, even until now, that this guy was an opportunist, sticking in any 'god' name he could use, to get adherents? And Eusebius shamefully lies for Constantine, or even invented that lie? Eusebius is the worst of the 'church father' liars, [read him for yourself!](#) Of course, the [Edict of Milan](#), was 313 AD; but Galerius [beat them both to the punch](#) just before he died in 311, the year the Lord had already been, age 314. So now you know the impetus for the 'sign' at Milvan Bridge.

or after the Lord's Age 314

So notice how clever: John's talking about the 2<sup>nd</sup> Advent here, paralleling it with the year Constantine would be making up a lie about a sign in the sky, from God! So we're piercing Him then, too! For the Word is certainly not, piercing through our pea brains!)

, καὶ κόψονται ἐπ' αὐτὸν (Again, since the next clause cannot stand on its own, maybe skip this '321' and go straight to '331'. Yet since this clause can stand on its own, could mean either His Age or the Roman AUC year, I'm not sure. For in 318-321 AD, the busy God-hating [prelates begin](#) to influence Constantine, [to promulgate political laws favoring their faction](#). [Nicaea](#) would of course follow. Weekly battles in the Circus Maximus a decade later, in [Constantine's 'New Rome'](#), will be divided into the Blues and Greens, one claiming Trinity, the other Arianism. Much murder and bloodshed follows each game. So John marks this watershed year, to presage Revelation 17. So yeah, we should be beating our breasts. In shame. Paul stresses this shame with sarcastic wit, syllable by year in his anaphora timeline, first [at 308-320](#), then [at 320-434](#).

or even by 321

So Eph 1:11c through 1:12b, syllables=years 301 through 320, reads *tou ta panta energountos kata ten boulen tou thelematos autou* : at the [eta](#), Diocletian dies. 1Peter1:8b through 1:9a's parallel is *chara neklaletoi kai dedoxazmenoi komizomenoi to telos* : and John's? *kai kopsonti ep' auton!* John's text here, matches Paul's *tou thelematos autou* and Peter's *komizomenoi to telos* in cadence. You could well argue, since John's text doesn't stop there, it shouldn't be appended. Then again, who of us won't beat our breasts, when we DO see Him -- even though we're also thrilled?)

, πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν. (Still on [Constantine's New Rome](#), see also prior link; he finishes and dedicates it in mid-330, [including those famous seven hills](#); so Rev 17 directly addresses it. Constantine will die just after its seventh anniversary. Ouch. Couldn't be more pointed, since the 'tribes' moved there too: see [this link](#) and then [this link](#), then [click here](#) and on the next link, for details.

or by 331

Eph1:12a is parallel, 2<sup>nd</sup> epainon anaphora. Text has a cantering cadence: *eis to einai hemas eis epainon*. 1Peter1:9a is parallel, cleverly in genitive, same cadence, *tes pistews humwn soterian psuchwn*. So John's text is again apt, *pasai hai phulai tes ges. Nai, amen*. John's text slows the canter, adds some syncopation at the end. The interleaving among Paul, Peter and John, ends here. They tie *conceptually* afterwards. 1Peter1:10, then talks about the prophets, explaining how the 'proelpikotas' ending Eph1:12 gets done. by elaborating on Eph 1:13-14. John's text will end with the Lord's signature authorization of Revelation. Because, from 331 onward, Church hits bottom and stays there. Hence Paul stops his sevened (orange) submeters. So if Church isn't raptured by 343 AD, it's unlikely. But of course, it will yet happen.)

, Ἐγὼ εἶμι τὸ **A** ἄλφα καὶ τὸ **Ω** ᾠ, ἀρχὴ καὶ τέλος λέγει κύριος ὁ θεός, (This is the Lord's signature, a similar but longer preambular version of 'thus says the Lord', in the OT. Thus, John [wryly parallels years of Constantine and his sons' deaths](#). No wonder: [Constantine designed his own mausoleum, with the apostles all ringed around him!](#) Then, fake 'relics' (bones) *allegedly from those apostles*, are put into their ringed sarcophagi (ibid)! Eph1:12, by contrast, reserves his death for [syllable = 337 AD, 'proel'](#); for he died then *on* Pentecost, how awkward.. *not* finished *proelpikotas*. So nothing rings him, but shame.

(v.8) So even after 348

Constantine had executed his son Crispus in 326, so [now only three](#) sons are left: [Constantine II](#) dies in 340, warring against his brother [Constans](#), who dies in 350; last is [Constantius II](#), who dies in 361. But all three had conspired *within three months of their dad's death*, to kill all other close relatives. No surprise, then, that the sons all die without male issue, and the females are sterile. There is no *fourth* generation.

From now on [prelates control the rulers](#), bidding them slaughter each other over whether God is 'one' or 'three': and deem themselves holy, for doing it. This becomes the Catholic Church, and the Trend of History John will highlight, an apostate trend that infects the world, Revelation 17-18; so culminates in the Tribulation. Hence the King speaks to meter highlighting a king's death; and the willful disease of the King's Kingdom, remains as sick as the *proel* who died.

## Revelation's Dateline Meter

Note: red underline denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

Thus Paul's meter after 331, to 343, says *eis to einai hemas eis epainon doxzes autou, tous proelpikotas en toi Christoi...* Text warns there will be but few (*proelpikotas*, lit. firstfruit handfuls waved before God the day after Passover week ends, kicking off 'Weeks') – only a few will mature in Christ. So Eph1:13-14, addresses those few: they will be listening, *en 'oi kai humeis akousantes..* while the world, especially Christians, hustle in Laodicean or Rev 17 politics and works.)

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#) [4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

, ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. (The Lord's Authorization Signature now ends, [since the Constantine line is ended](#), and history of the Winter Discontent of Church, will long continue. Setup for Rev 17. Just keep reading that link's text and its own links on the historical aftermath past 364 AD, see for yourself.

So now, the Eph1:13-14 epilogue stresses *ton logon tes aletheias to euangelion*. In parallel, 1Peter1:10-12, elaborates on that *Logos*; for the OT prophets sought out what KIND of Time (*he poion kairon*) would follow Christ's sufferings and later glorification. They knew the dates. They knew what He would do. But they also knew, there was an ambiguity in Daniel 9:26. For at the end of it, 2<sup>nd</sup> Temple is destroyed; yet in Daniel 9:27, sacrifices are going on? The 50 year 'Harvesting the Gentiles' was known, too. But *what would be the NATURE* of the dispensation, Christ would occupy? Or, what dispensation, following His Death.. for it mighn't be, Jewish Time. So God sent Gabriel to elaborate, Daniel 10-12.

For this 'dead spot' of ambiguity, depended on whether Israel would accept Him; whether Time itself, would even continue. That would depend on His Own Decisions.. namely, His Unilateral Vote in Matthew 16:18, to pay for *yet unborn future souls* at Father's Discretion, Voted in John 17 just before He went to the Cross – it would depend on all that, to say *what sort of Time* it would be.

So as Peter says, they were given to know their writing was for 'us', to show how Ephesians 1:13-14, gets done. Meaning, Church Age: a Time so fantastic, even angels are 'craning their necks' (my pastor's translation of *parakupsai*). That's the Age we live in, as Paul had explained in Ephesians 3. Hebrews 2:5 elaborates: 'for He did not subject to angels, the world to come...' Think about that. All this time, they've had to wait and serve and wait. and who will be waiting on, serving them? We will. As co-rulers with and under.. Him. *THE RULER IS THE MOST RULED*, conceptual palindrome *huparchein*, in 2 Peter 3:11. Heh. King is Chief Servant. How's that for turning everything on its head.

Paul's postscript at this point, explains how that next generation after his, and the next, and the next will have the Downpayment Deposit (Greek *arrabon*), the Holy Spirit: what my pastor liked to call the 'Two Power Options', *Word and Spirit enabling that Word to be a living part of you* – they (we) have It and Him. *Resulting in, Praise for His Glory*. Thus Paul ends verse 14, syllable equals AD year 434, when Odovacer newly becomes a man and is told he will rule; and when Churchinanity aka the Roman Empire, is completely in the tank. *Where it stays, until the Rapture*.

and even long after **364**

In English, *Resulting in, Praise for His Glory*, sounds lame. We've heard the phrase so many times, we are dead to its churchified sound. **But in Greek, the phrase means we are EQUAL. For to BE praise, not merely mouth praise, we must BE of like worthiness. 1John 2:26-3:2 reiterated that we shall see Him as He is, for we shall be LIKE HIM. Same nature, homoios.** Shocking statement. Here you are, born little higher than an animal; yet instantly, you're transformed like the God-man?! Most Christians won't believe this. It seems too far-fetched. But God deserves EQUALS for company; and being Omnipotent, He can MAKE them. We have the Righteousness of God, 2Cor5:21. He MADE us have it, since Christ PAID for us to get it. God can GIVE His Righteousness.

So think: what nature must go with that? EQUAL TO GOD. By Divine Decree. Else, it would be wrong for God to have any converse with us. We would be *too low*. But unlike angels, we are made EQUAL TO GOD via Christ, and that's why the Holy Spirit is that Downpayment Deposit, *arrabon*. Else, it would be wrong for Him to Indwell us. He never indwelt any angel, let alone anyone in the OT. Christ wasn't kidding when He said 'ye are gods' in John 10:34! Do you begin to see, our spiritual life is far higher than you've heard in pulpits? GOD-LEVEL.

So the Lord speaks, closes the point here in Revelation, with His Signature on the whole thing. *Year of Church Completes*. Just like Noah in the Boat, our corporate job was to grow up, and 'deliver' Time back to the Jews, since Their King is Our King, and He inherits them too, Isaiah 53:12.

So all that's left IS a postscript, the Trib; which starts in Rev4:1 (actual Rapture event, bracketed by two *meta tauta* clauses), followed by a parenthesis of three chapters which introduce the themes of, the first 3.5 years of the Trib. Then the live story resumes on that same first day of the Trib, after the 144,000 evangelists are sealed: JEWS NAMED BY TRIBE, in Revelation 7. (Apparently no evangelists will be from Dan. Joseph's sons' lines, are listed instead.)

Rev7-11, covers the first half of the Trib, followed by a dramatic intermission to set up the themes of the last half, which overlaps Chapters 10-13. Then Rev 14-19, last half; then *meta tauta* again, Mill begins; then *meta tauta* again, after that final Gog/Megog revolution in the last 50 of the 1050-year 'Millennium', Satan & Co., along with their human adherents, are given their own Home Alone, a Lake of Fire made from fission or fusion of Earth. Then God 'begets' a new universe of eternity for the saved, Rev 20-22.



## Revelation's Dateline Meter

Note: red underline denotes elision (two syllables pronounced as if one). **Orange** numbers are divisible by seven; **purple**, by three.

---

[ToC](#) [Preface](#) [Gospel](#) [Advertise](#) [Body](#) [Chronology](#) [Deadlines](#) [4096](#) [4103](#) [4133](#) [4136](#) [4143](#) [4146](#) [4150](#) [4153](#) [4156](#) [4160](#) [4163](#)  
[4166](#) [4170](#) [4173](#) [4176](#) [4180](#) [4183](#) [4186](#) [4190](#) [4193](#) [4196](#) [4200](#) [4203](#) [4207](#) [Elision](#) [TimelineShifts](#) [1John](#) [Revelation](#)

---

Now you've seen something of how this meter is patterned after all the other Bible meters from Moses forward, deliberately. You've also seen how the meter is used to create a past and prophetic timeline you can vet in Bible and history; how meter is used as a concordance, to cross-reference other Scripture, as folks memorized by syllable counts – a very common practice *for the sake of convenience*, in the ancient world. Moreover, meters are doctrinally-significant, such as '9', for Trinity. Text thus forms identifiable patterns which provably exhibit doctrinal meaning central to the writer's theme.

Same patterns are in Psalm 90 and Isaiah 53, which set precedent for meter in other Bible books. John, for example, tags them via Eph1:3-14, which in turn is based on Zecharias' and Mary's speech, in Luke. Of course, that material was long known prior to Luke's writing. Each Gospel writer plays on Magnificat and Zecharias. Mary played on Daniel, took *Time Forward* 40 years *prior to* scheduled Millennium, balanced the 'credit' owed Gentiles, but REVERSED its order (54 versus 40), as if expecting rejection – thus we see the very investigation function Peter described later, in 1Peter 1:10-12. Zecharias built on her meter, added 80 years, ended his soliloquy at 40 years *after* the scheduled Millennium. Paul then carried that forecast to year 434 after Christ's birth, updated for Church, using its own new 490 (fronting and backing '56', the latter in ellipsis). Paul thus crafted 'four quarters' of the 'Year' of Church, playing on Daniel's 62 weeks, since back then the 62<sup>nd</sup> week hadn't yet played; additionally, Church as Body of the Ark of the Covenant, Christ – now has a role like Noah's Year on the Boat. So Paul's meters subdivide into four 91's, obviously punning the first '91': Christ Age 91, the *pre-Church* outer limit for Tribulation commencement.

1John plays on both Zecharias and Paul, tagging Paul's meter through syllable = year 231, to poignantly remind folks they should stop drooling over Rapture date-setting; even though, *yes it can happen at any time*; for Church like Israel, wasn't maturing. In short, John affirms what Paul wrote, which elaborated on what Zecharias said when filled with the Spirit also, to elaborate on what Mary said in her Magnificat.

Then, in Revelation, he also talks back to Mary's '42', which took you back to the year when Antiochus IV Epiphanes, desecrated the Temple. For John's Revelation, completes Chanukah II, a reprise of that desecration, but now of course it's due to Christ's Birthday being the same Day. So now the 'last act' of that 'play' of Time: how Daniel 9:27, gets done. Total meter is 364.

This is how Bible meter is supposed to work: perfectly-fitting puzzle pieces to make His Word 'stick' in your brain, enable you to see the Big Picture. Bible is self-auditing. Here, we see its value to textual criticism, even to the extent of an extra prefix (*ap*), and *kai*. God preserves not only His Word, but a meter mechanism *whereby we can audit* to prove what Words are His, and even see the Divine Cleverness in expressing, *when* those Words were first written.