

Mark 13 Meter (prophecy of Byzantine Empire)

Includes CNTTS Greek variants [bracketed]; **Red underlined** text=one syll (diphthong or ellision); **green is keyword**; **orange** #s=7ings; **purple**, Trinity meter. To 'Cum', add 30 to get 'our' AD.

	Syll	Cumul.	Diff/Comment	
Intra-doc links: 1-11 12-25 26-end Notes NotesMatt Blepw/ide v1 v2 v5 v9 v14 v21 v23 v26 v29 v33 Semeion v4 v22 Iesous/Christos v2 v5 v21 Kurios v20 v35 Huios v26 v32 v34				
1	Καὶ ἐκπορευομένου αὐτοῦ ἐκ [ἐπε̅] τοῦ ἱε ροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ. διδάσκαλέ ἰδε ποταποὶ [ο̅ι] λίθοι καὶ ποταπαὶ [α̅] οἰκοδομαὶ [ε̅ου-ε̅ρου]	24 19	24 43	<i>psi</i> ms has <i>apo</i> ; Mark writes 24 years to Mill start ms 565 has <i>hoi</i> and <i>hai</i> ; Beza D05 has <i>tou ierou</i> Mark reverses Matt24's meter order.
2	καὶ ὁ Ἰησοῦς [α̅ποκρι̅θε̅ις] εἶπεν αὐτῷ. [ου̅] βλέπεις ταῦτας τὰς μεγάλας οἰκοδομάς [ἀμὴν λέγω ὑμῖν ὅτι] οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ	8 12	51 63	many mss incl. MT, TR add <i>apokritheis</i> in some way. mss <i>theta</i> +#565, add <i>ou</i> ; Beza adds <i>amen legw humein hoti</i> , which sevensin distance to the next one in Mark. 1st dateline theme, 63 years after Judaea became a province.
3	Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱε ροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν [ὅ] Πέτρος καὶ Ἰά κωβος καὶ Ἰω άννης καὶ Ἀνδρέας.	28 18	91 137	2nd dateline theme, 91 yrs post- 2nd Temple or Herod Rebuilding starts , plays on 91 in Matt, Luke, Paul; note 112 embedded. yrs after Caesar crossed Rubicon (parallel civil war); Beza, 565 and <i>theta</i> add <i>ho</i> fronting <i>Petros</i> . <i>Since it's 69AD and Peter just died, ho shouldn't front ONLY Petros, but all of them.</i>
4	εἰπὸν ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλη ταῦτα συντελεῖσθαι πάντᾶ	28	165	
5	ὁ δὲ Ἰησοῦς [α̅ποκρι̅θε̅ις] ἤρξατο λέγειν αὐτοῖς. βλέπετε μή τις ὑμᾶς πλανήσῃ.	11 10	176 186	many mss incl. MT, TR add <i>apokritheis</i> in some way
6	πολλοὶ [γα̅ρ] ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμί καὶ πολλοὺς πλανήσουσιν	14 16	200 216	many mss incl. MT, TR add <i>gar</i> SATIRE: 753+30+217=1000 which apostates were claiming during this very time.
7	ὅταν δὲ ἀ κούσητε πολέμους καὶ ἀκοὰς πολέμων μὴ θροεῖσθε. δεῖ [γα̅ρ] γενέσθαι ἀλλ' οὐπω τὸ τέλος	20 10	236 246	many mss incl. MT, TR add <i>gar</i>
8	ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν [καὶ] ἔσονται σεισμοὶ κατὰ τόπους [καὶ] ἔσονται λιμοί. [καὶ ταραχαί] Donatists. ἀρχὴ ὠδίνων ταῦτᾶ Nicaea; Mark tags Matt24:9a	10 10 7	278 288 295	many mss incl. MT, TR add <i>kai</i> . Diff is 42. Tags Luke 21:12. mss incl. MT, TR add <i>kai, taraxai</i> Some add <i>de panta arche</i> , move <i>tauta</i> in front of <i>de</i> Value Tags Matt24:9a.
9	βλέπετε δὲ ὑμεῖς ἑαυτοῦς παραδώσουσιν [γα̅ρ] ὑμᾶς εἰς συνέδρ <u>ια</u> καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύρ <u>ιον</u> αὐτοῖς	20 10 27	315 325 352	Diff is 196 many mss incl. MT, TR add <i>gar</i> mss <i>theta</i> , 565, 700 add <i>kai</i> variantly. Tags Matt24:10c.
10	καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλι <u>ον</u>	19	371	Diff=56. Jerome ends Gospel commentary, 398.
11	καὶ ὅταν [ἕ] ἄγωσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε [μη̅δε̅ με̅λε̅τα̅τε] τί λαλήσητέ	19 5	390 395	some mss incl. MT TR use subj.aorist for <i>agw</i> . mss incl. MT TR add these words.

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ἀλλ' ὁ ἐὰν δοθῆ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε.	20	415	
οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες	10	425	Point is, Constantinople wouldn't help.
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον	9	434	Diff is 63, how apt. Tags Eph1:14 & Daniel 9:24.
12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον	15	449	Ouch: start θάνατον, Odovacer takes 'brother' Rome.
καὶ πατὴρ τέκνον	5	454	
καὶ ἐπαναστήσονται τέκνα	9	463	East won't help West, which dies. Sets tone of rest of history.
ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.	12	475	=Ostrogoths take over Italy, nominally vassals ('kids') to Byzantium, who aided them.
13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου	18	493	Byzantine-Persia Wars (peace in 506)
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται	15	508	Jeru Patriarch starts temple to MARY atop Holy of Holies!
14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως	15	523	Cold, famine in 530s. Nika riots in 532, J's Code in 534.
[τὸ ῥῆθὲν ὑπὸ Δαναῖλ τοῦ προφήτου] ἐστηκότα ὅπου οὐ δεῖ	8	531	Justinian makes Church wholly dependent on his will, 553.
ὁ ἀναγινώσκων νοεῖτώ	9	540	famine, empty treasury, Hagia Sophia roof crashes
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη	16	556	Justinian dies at ὁ ἀναγινώσκων then Avars/Slavs invade Balkans
15 ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω	13	569	
μηδὲ εἰσελθάτω ἄραι τι	8	577	mss incl. MT TR use last phrase variantly
ἐκ τῆς οἰκίας αὐτοῦ	7	584	Big Byz-Persian war goes off/on til 629AD.
16 καὶ ὁ εἰς τὸν ἀγρὸν [ἄρα] μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ	26	610	Start alliance twixt Persians & Avars to 'get' Constantinople, besieged end ἐπιστρεψάτω, below.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις	24	634	mss +MT TR add hwn. Arabs take Egypt @ton; Jeru, end himation.
18 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χιμῶνος.	14	648	Muslim civil war starts post-θηλαζούσαις & so do 'themes'.
19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις	13	661	mss incl. MT TR use these words variantly
οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἢν ἔκτισεν ὁ θεὸς	22	683	Arabs invade Spain 711, Constantinople, 717.
ἕως τοῦ νῦν καὶ οὐ μὴ γένηται	10	693	Diff=259. Leo III victor re 717 siege. Iconoclasm starts.
20 καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας [ἐκείνας] οὐκ ἂν ἐσώθη πᾶσα σὰρξ.	23	716	In West, Pepin asks P.Zach re King @end.
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας	23	739	Pope crowns Pepin King @eklektous. (Get the pun?)
21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ.	9	748	Constantine V dies 775. Seems complimentary.
ἴδε ὧδε ὁ χριστός [ἦ] ἴδε ἐκεῖ μὴ πιστεύετε.	16	764	Satire & chiasm: 787, Irene restores icons, monks, hermits.
22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται	16	780	Charlemagne crowned HRE @ γὰρ
καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν [καὶ] τοὺς ἐκλεκτοὺς	25	805	Tags Matt24:26 & Luke 21:27b, same event too.
23 ὑμεῖς δὲ βλέπετε.	14	819	many mss incl. MT, TR add kai. Diff is 112.
24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην	18	837	some mss add idou, but then shouldn't have Blepete.
ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς	22	859	@τὴν, yet-pagan Rus sack Constantinople
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες	15	874	monasteries. 3 years later they convert to Xtianity.

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καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται	15	889	Diff is 70.
26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης	21	910	Tags Matt24:30 @974, Luke 21:27@770, +21:32.
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ] καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ]	11	921	
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ @γῆς, Vlad of Rus converts (Prim.Chron)	12	933	many mss incl. MT TR add <i>autou</i> here
28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα	12	945	Diff is 35. Many mss incl. MT TR also add <i>autou</i> here
(Basil II, (see Chapters 13,16 Skylitzes), dies childless aka ἐκφύη on Chanukah 1025. Zoe & Theodora are his nieces, daughters of his successor brother Constantine VIII, who dies at φύλλα (Chap 17 & here) . Empire declines from here on.)	18	963	Basil II bragged he was doing that, during these yrs.
[ἐ-αυτη] γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. Contrasting live report on 976-1078AD: click here .	14	977	Both Matt24:32 and Luke 21:36 are at 1050 here; words quote Matt.
29 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενά	21	998	Matt24:31 meter+1, Luke 21 meter -1. In text, Matt24:32/Luke21:36=1071 here; Mark's text quotes Matt.
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις	13	1011	Beza and some mss have <i>en autei</i> Matt24:32 is at 1082 here (w/o estin); Luke 21 ends at 1085.
30 Ἀμὴν [δε] λέγω ὑμῖν ὅτι οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενά	16	1027	Matt24:33; exchanges <i>panta w ginomena</i>
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις	14	1041	Decline from here onward.
31 Ἀμὴν [δε] λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται	9	1050	Diff is 105. Though mostly only Wsupps have <i>de</i> , since Mark uniquely uses same <i>amen.de</i> in 14:9, likely he does here, too. 7s end clause w 13:2
32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ [τῆς] ὥρας οὐδεὶς οἶδεν	21	1071	1050+21, equals Matt 24:32b and Luke 21:36b.
οὐδὲ οἱ ἄγγελοι [θε] ἐν οὐρανῶ οὐδὲ ὁ υἱός εἰ μὴ ὁ πατήρ	24	1095	
33 Βλέπετέ [δε-ου] ἀγρυπνεῖτε [καὶ προσεύχεσθε] οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν	18	1113	Diff=42. Ties to 1050+63 to recon w Matt24:33. Some mss incl. TR omit <i>tes</i> , subst <i>he w/kai</i> .
34 Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δούσ τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν [καὶ] ἐκάστῳ τὸ ἔργον αὐτοῦ	20	1133	BYZ mss incl. MT, TR often add an extra <i>hoi</i>
καὶ τῶ θυρωρῶ ἐνετείλατο ἵνα γρηγορῇ	19	1152	Some mss use the variants, incl. MT, TR.
35 γρηγορεῖτε οὖν. οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται	16	1167	Really biting, look up BYZ history.
ἢ ὄψῃ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί	20	1187	some mss add <i>kai</i> but it's grammatically wrong.
36 μὴ ἐλθῶν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας	15	1203	
37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγῶ γρηγορεῖτε	23	1226	Diff is 133.
Byzantium effectively dies by 1304.	20	1246	
	14	1260	
	14	1274	1050+224, aka God's reply in Dan9:24-26 Shorthand: God decrees new 490, cliffhanger. Reconciles pre- and post-Church 1050s. Sums Datelines in Mark 1, Matt24,Luke 21,Eph1:3-14,1&2Peter

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Notes

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Companion pieces which play on Matt24-25 text are: <http://www.brainout.net/Luke21Meter.pdf> and this <http://www.brainout.net/Mark13Meter.pdf>. They undergo revision also, but those addresses ARE the latest revisions. Discussion threads on them, are in [frankforum](#). This doc and its pdf are in draft form, so check there for the latest revisions.

To quickly assess the time tagged by the words, add 30 to get 'our' AD then look up that year. Find items that tie to the text, to know what the text references. Some times it's 'our' year before or after, so look on both sides of the year tagged. Topic will be related to Bible (God 'appears' through His Word), apostasy, and resulting politics. When you find the right item, the text here will be so biting, you'll be dumbstruck. Example: 13:8b, on *seismoi*, marking the start of the Diocletian persecution. End clause, Carnuntum, which kicked off the 'earthquake' of the battle of the four teterarchies. Three syllables = years later, Eastern Roman emperor Galerius dies: so no longer 'will be', get the pun? *306AD, there was an earthquake in Israel.* But physical earthquakes are not the focus of verse. Remember how Greek lit works: something political must always be euphemised and dramatized with something natural. Handy way to avoid violating *maiestas*.

For Rome prior to Odovacer, I compiled a chrono chart of weblinks to universities, etc. to cross-reference and describe events Paul tags. It first has links to the contemporary/university authors, plus then a set of bracketed AD-year links to click on ([here](#)) for more specific info.

Mark seems to use classical Greek pronunciation, except for Hebrew names. He also writes in haste, so variants with extra *kai's*, *gar*, etc. in Matt24 or Luke 21, Mark likely omits. *He counts their syllables, then changes the text to derive his own complementary counts.* Sometimes omitting small words or changing tenses, is enough.

Mark plays on his own dateline of 24 years to Millennium (first clause), also at its end, which is 1050+224, which is the number of syllables in God's Reply to Daniel (9:24-27), 231, minus that last 7 years of Tribulation. Clever way to prove *yes pre-Trib Rapture is valid*. It would matter a bunch *after the 1050 elapsed* to know that, as folks from Rome to Kiev misread Daniel 12 to think that 1260 AD would be 'the end'. Matt24 is written 63 years-to-Mill; Luke 21 was written 35 years 'til the Mill. All Bible writers dateline their text via formulas of *years from a past event* and/or *years to a future event* (both well-known, to set tone of the new writing). So Mark follows convention. Still 30 AD for the speech itself (so add 30 to all meter numbers to convert to 'our' AD). So Mark too employs the 63 with dual-entendre: *he writes 63 years after Judaea is a province*. Equidistance number punning is common to all starts and endings of Bible books and as here, even chapters. Makes them witty, profound, easy to remember for folks who memorized large bunches of text so they wouldn't have to schlep around, heavy scrolls or codices.

Second dateline of 91 is even more provocative, being as Jerusalem is surrounded by armies when Mark writes, Pesach 69 AD. Otho will soon kill himself, (April 16, 69, so Pesach was 12 days prior). Herod's kingship officially began 40 BC, per the Roman Senate. However he had to fight for it once in Jerusalem, so the clever use of 91 dating back to when Herod HAD consolidated thus started to build his own palace and married Mariamne daughter of the high priest = the 18th year, if you count from 40BC not 37. Sarcasm is bald: *human, all you build up will not have one stone left on another..* just as the text of the story, opens. **Datelines always set text themes.**

Third dateline (unusual) is **119**, tags *when Caesar crossed the Rubicon* as Otho had just done (the latter went north). Civil war was in Rome equally at both times, as Mark writes in the *Year of the Four Emperors*; Vespasian just started his own bid. Exactly one year after Mark writes, Titus begins final Temple takedown; his dad Vespasian, would become Emperor 8 months after Mark writes. Perhaps Mark wrote Hebrews (dated to Chanukah, a few days after Vespasian's accession)?

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In the Matt and Luke texts, syllable-count distances *between* anaphora (*amen legw humin* and *parousia* clauses), and keywords are each *divisible by seven*. So too, the highlights here. The first *amen legw humin* here is only in the Beza (D05) text, but it sevens and uses *hoti* in both places, which looks deliberate since the first *amen legw humin* in Matthew 24 didn't use *hoti* (on purpose, so the distance are always divisible by 3 or 7). The very end of the first Matt24 *amen legw humin* is where Mark (I submit) deliberately adds his first, adding *hoti* to cause syllables to seven at his second dateline, of 91. As a result, a clean sevens between both occurrences at 63, 91 and 1050 occurs: the 1050 thus balances to both Luke 21 and Matt24's, as well as to Gen1 (which also ends at 1050). So the first *amen legw humin* is not dittography. It has provably anaphora/choral meaning, given the text. Look how both 'bookends' concatenate:

Believe Me when I tell you that not one stone will be left upon another; this generation will not end until all this has come to pass.

Next, playing on Paul's meter in Ephesians 1:3-14, Mark uses anaphora keywords. Paul played on Matt24 and Luke 21 to craft his, but the satire linking to an Emperor's *death* was unique to Paul, who uses Emperor deaths to trace the death of Bible interest, which led to Western Rome's downfall. Mark thus does the same for the East, and he uses 'see' (which requires you be ALIVE) to mark their deaths. Bitingly.

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

Synonymally, ***ide*** (from *horaw*) is used, and also sevens. Those references will be interspersed here as **ιδε**. So the reader can track the emperors while he reads, as Daniel did during his meter for his Chapter 9 prayer. 'To prove YES GOD KNOWS WHAT TIME IT IS for Eastern believers keen on relics, magic, 'signs'. I rarely see (heh) Bible-related events. Maybe you will.

Semeion is an *object* of sight, so it's a synonym and sevens, as well.

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

v.2 Iesous @syll 45-47 and Blepw, syll 52-53, so covers 82-83 AD. Could tag **Titus'** end (rounding) and/or **Domitian** start (the good years), like Matt24 text does at its first *Blep*. Get the pun? Titus isn't seeing anything anymore, but it was under him that the Temple fell, and when he dies no stone is atop another on Pompeii, either; nor will he see the beautiful buildings Domitian will build to deify him and the dad. Everyone else sees Domitian in his early piety period (to make himself look good, deifies his family), before he goes wacko as a martinet. BTW, Mark follows **Daniel 9's structure**, as Matthew 24-25 did, except Daniel covered the *past* kings one syllable per year, through his verse 13. So Mark like Paul, starts with the past, but quickly goes future. Nero/Titus/Domitian is current, with few years past, when Mark writes: everyone knows who they are. To list *some* past, helps readers 'get' your style of wit; then, they read each year's 'news'. For the test of God, is that what He says, comes true: Deut 18:22. So now you follow annually, to see that the Word of God is true. Yet it's not boring. Everyone loves satire. Ergo, these anaphora.

Mark 13 Meter (prophecy of Byzantine Empire)

Includes CNTTS Greek variants [bracketed]; **Red underlined** text=one syll (diphthong or ellision); **green is keyword**; **orange** #s=7ings; **purple**, Trinity meter. To 'Cum', add 30 to get 'our' AD.
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v.4 **to semeion @syll 150-4, covers 180-83 AD.** **Aurelius** died 180, and his natural son **Commodus**, made Caesar since age 5, now rules alone. Matt24:4 benchmarks it with the *apokritheis* keyword. (Not sure what to say of Luke 21 yet.) Paul satirized Commodus' 177/78 AD promotion to co-emperor then accession, in Eph1:7 *αὐτὸν κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ*, given that our boy would become famous for his greed by 183 (end of his good years). Since Mark's Gospel is all about SIGNS OF CHRIST WHICH PEOPLE IGNORE, to link up future Commodus with the deathbed discourse of Christ here as a sign, is wryly apt for a trend of history: 'sign' that *all these things* are always 'about to be' (μέλλη). Donald Trump is the current iteration of the Commodus 'sign' of *greedy Christians politicking, so the Empire goes down*. For this is the rise of Ireneus, then Tertullian, and Origen as their most famous greedy proponent of false doctrine. This is when the pope myth is born, a device used to combat pagan claims Christianity was new and thus false. Bible goes right out the window, via these people.

v.5 **Iesous @syll 166-69** and **Blepw, syll 177-179. Sevens at 179-53. Runs 207-209 AD**, when **Septimius Severus** became ill, upon arrival in Britain with his quarrelling sons. So first he sees death of any reconciliation, then they see *his* death in 211. Ouch. *Sic transit gloria mundi*. Severus, very deceived, convinces himself that **Caracalla** won't kill **Geta** when Daddy's gout ends; **his own wife and her sisters** will *claim incest in his name*, to raise **unrelated kids** to the purple, 7+ years after Daddy dies.

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

So of course Mark's repackaging of Christ's wording keys off Ephesians 1:11-12, re *bringing together under one head*, making a *first fruits offering*, in Mark 13:9-10; *cuz first the Gospel must be preached!* So Constantine's *own* death must be satirized -- Paul reserved middle of *proelpikotas* in Eph1:12 for it, so Mark tags the same death in middle of *παράδωσούσιν* here -- C's **firstfruit kiddies** then kill many of *their* relatives within 91 days after Dad died; then began warring over *whether God was One or Three*, coupled with Christian prelates cannibalizing each other; resulted in everyone betraying his brother for a witness: *flaying, extra*.

v.14, ἰδε syll 511-13, covers 541-43 AD. **Justinian I** (wife Theodora). Two Ostragothic kings, **Ildibad** and **Eraric** war with Byzantium, die in 541. Next, 542-3 AD, bubonic plague hits; J himself nearly dies from it. Plotters for his alleged successor, die. Wonder if Justinian *noeito*'d he built an Abomination TEMPLE TO MARY atop the Holy of Holies 527 AD et seq. 3rd year of Justinian bid to revive Rome Empire, seek alignment with Pope, beats Goths, rejects THREE CHAPTERS. In 551, Beirut earthquake takes thousands.

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

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

v.22 semeia kai terata @syll 785-91, covers 815-21 AD. Sevens at syll 785-757 in v.21. *Terata* gets included, as it is the type of 'sign' which makes people marvel and polarize, resulting in controversy between those who believed the wonder, and those who do not. Since our gal Irene died in 803 AD, it's a result of her. This one, is **Leo V** (covered in **v.20** and hostile contemporary account in Chapters 1-2, [here](#)), who assumed power via coup in 813 over **Michael I Rangabe** (also covered in **v.20**). Leo of course dies violently at the end, on Christmas Day, 820, *murdered while in church*. Sign of the times. All greedy for power like Commodus was, *but in the name of God!*

Mark 13 Meter (prophecy of Byzantine Empire)

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Syll Cumul. Diff/Comment

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v.23, *Blepw* syll 809-811. Sevens *blepw-blepw*, at 809 (*blepw* inside the nest, here v. 23) **-298** (center *blepw* outside the nest, **v.9**) **=511, same length as *kurios 'nest'*. Ends first internal *nexus*. Spans 839-841 AD.** Covers **Theophilos**, son of **Michael II** (820-829, v.22's **τα** πρὸς τὸ ἀποπλανᾶν εἰ δυν, hostile contemporary account in Chapter 3-4 [here](#) and [v20](#), largely marked by a 'deceiver' Thomas, who claimed to be a still-alive Constantine VI), a rabidly-iconoclast ruler. So that's pro-Bible (as pro- as the Byzantines ever got). Focus is on Anatolia and especially how Arabs lost in 839+ *due to internal plots*; caliph al-Mu'tasim dies (from illness) in 841. So *All-Seeing God Who Told You In Advance, has Mark keep on marking deaths of rulers and reversals.. but not always Roman Emperors, huh*. Theo himself dies JANUARY 842. The following year is considered by historians to be the end of the 'reconstruction' period for Byz, and its 'golden age' then starts, ending in 1071. Text here seems to say the opposite.

Michael III's his kid (contemporary account in Chapter 5 [here](#)), rules to the end of v.24a (murdered in 867 by his best friend, **Basil**; covered in [Chap 6](#)). *Resurgence of Irene-like mother-son fighting & icon worship* starting 842 due to his dad's death. So the bookend parallel is made to Constantine I killing his own mother, son, and his own sons fighting with each other over 'God' (verse 8). That *kind* of reversal, here. Told here in advance by Christ then history. So we're not surprised that language similar to v.24b, corresponding to Leo VI's reign, heads [Chapter 7, Sections 8,28 & 34, footnote 103](#) of the life of Leo VI (p200 & 211 of pdf), penned by Scylitzes.

v.26, *ιδε* syll 893-5, covers 923-5 AD. Since it's hooked up with *huiois*, [click here](#) for the details. **This is the END of a second internal nexus**, as it both sevens to, and hooks up with, both *kurios* in [v.20](#), and *blepw/ide* in [v.21](#). On its own, it also starts the *huiois* anaphora nest within *kurios*. This endpoint is made bald by sevens the cumulative totals (here, at 910). V24-26 end in a sevensing, and v20-23 end in a sevensing. Somehow [v.23](#) and this v.26 are turning points in history.

v.29, *ιδε* syll 1019-20, covers 1049-50 AD. Purple-born **Zoe** (daughter of **Constantine VIII**) dies 1050; her third husband **Constantine IX** survives her as the Emperor not a mere consort; he lives another five years. Zoe's purple-born co-empress sister **Theodora**, also survives another six years (end of Mark 13:29a), end of Macedonian line; Empire declines (so yeah door is *engus*=1083; of fighting noble families, Komnenoi finally win; **Alexios I Komnenos** consolidates his power; to defeat the Seljuks, he invokes Western support, becomes Emperor of 1st Crusade (v.30b here), himself dying at *mou* in v.31). How ironic: Bible gets out, away from political domination; her mistakes make her territory look ripe for plucking. 21 years later, an Arab nearly does -- then his son decides on fig-tree Jeru, instead.

v.33, *Blepw* syll 1134-1136. Sevens at 1134-812, so runs 1164-1166 AD. **Manuel I**, son of **John II Comnenus** (who dies end v.32), so born to the purple (literally). Big reformer, high on the arts and learning, good negotiator, solves problems without violence as a preference, kinda like the eastern equiv of Charlemagne. Iconoclast, but apparently not rabid. His big problem was no heir. His first wife dies and he marries another. He was big on letting the monasteries be autonomous and tax-free; but in so doing, he depletes the full treasury his dad left him. Worse, he has a son **Alexius II** born 1171, gone by puberty (1183), run by his mom; so usurper **Andronikos I** (nasty cousin of Manuel who escapes prison for treason against Manuel, in 1165) took over, killed the boy. Massive palace intrigue and wars still continue, so will bring on the sack of Constantinople. For **Manuel I** had died 1180 @start of **ἔστιν**, get the pun? Under him, the alleged 'golden age' of Byzantium, *quickly unraveled when he died, an hour no one expected*.

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

The other keywords are nested in pairs, and seven to each other. They 'contain' the last two *Blepw* verses. This is just like Paul's style. *Kurios* forms the outer 'shell' at v.20 and v.35. In between, are verses 26 and 32, which contain the *huiois* references. The two v.23 and v.33 *Blepw* verses in turn, 'sandwich' the *huiois* referenes, making for a third 'nest'. Amazing. From this structure it should become obvious how God interrelates the events depicted by the keywords' order of occurrence: **God Sees the Son**. Clever PREGNANT way to remember the outline of the text! Since Mark was around Paul so much, he would have been familiar with Paul's constantly using pregnancy as a style in all his letters (i.e., Romans 8:22 is theme of that chapter). *So think: now you know EXACTLY how Christ's nature works, no need to FIGHT or hold councils to argue!* Clear proof that the folks who had the original mss, whose tongue was a version of the same language.. couldn't even count syllables. *But you can.*

Mark 13 Meter (prophecy of Byzantine Empire)

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

v.20, sylls 702-4, 1st kurios creates the 'center' nexus for all three 'nests' starts 732-734 AD. (See also [verses 35, 21, 26](#); [verse 23](#) ends first internal nexus.) We can call this 'center' for two big reasons. First, it's synonymal to **Ἰησοῦς** (and sevens to its [v.5](#) occurrence, 701-169 or 705=166+539=77 sevens, age of David @ death, Christ 77th Son in Luke3, and 490, lol), which was used twice before ([verses 2](#) and [5](#)), so this *kurios* is third instance; its companion *ho christos* in v.21 makes this a pair. Since there are 8 total occurrences of *Iesous* or synonyms of Him, only a pair works to *get* center (so that both sides are equal). So that center, must be verses 20-21.

Add now, fact ὁ υἱός is used thrice, first as τὸν υἱὸν τοῦ ἀνθρώπου in [verse 26](#), then simple nominative ὁ υἱός in [v.32](#); finally, ἄνθρωπος in [v.34](#). So [v.26](#) starts *huios* anaphora -- which is **wholly nested** inside *kurios*. HE'S THE CENTER OF HISTORY, get the pun? So Mark uses the same roping anaphora style as Paul's *epainon*, linking from the center (which incidentally is yet another proof Mark's Gospel, is third). That was Ephesians 1:12, focusing on Constantine, 320-334 sylls=AD. So Mark does that too, shooting over this v.20, to hook Constantinian meter in [v.9](#), to [v.23](#).

So note how the distance from the end of the *kurios* keyword here in v.20, to just before the [start of v.35's kurios](#), is 511. So the distance between, sevens. Thus our next task is to find where is the overlap. To do that, we need *find the center of* the only other keyword left, *blepw* (*ide* being synonymal). The internal center of *blepw* alone, is [verse 9](#) (3rd of 5 occurrences). The internal center of *blepw+ide*, is a *pair* within [verse 21](#) (6th of 11 occurrences). Note also that *ho christos* is sandwiched in between, creating another sevened roping from *kurios* (distance is 49, between).

So why this period? [Battle of Tours/Poitiers](#) was 732/3. In the East, [Leo III](#) (deemed the restorer of Empire, a major cultural goal among folks living in the East), was a big reformer, instituting helpful reduction in tax burdens and serf suffering; he was also against **icon veneration** (little dolls like ancient *lares*, but supposedly of Christ and saints, also relics and paintings of same), so he waged war against the clerics; so in 732 the Pope anathematized him and his fellow iconoclasts; so Leo took Papal territory in Italy. In 740 he stopped the Arabs, *cutting their days in his land.. short*. But he maybe was pro-forced conversion of Jews? His son will be famous reformer-successor in 741, [Constantine V](#), who was crowned at age 2, in 720 (690 in meter, *haha*). **So Bible frees up during this time.**

Constantine V, like his dad **Leo III**, was an avid reformer. He wanted BACK TO THE BIBLE and most of Constantinople did too, rather than icons and rituals, summoning a (Hiereia) council to reason out why icons should be banned, in 754. In short, he wanted to rid Byzantium of falsehood built up over the centuries, resulting in monasteries and monks who invented a host of heaven to worship, not the real Word. So yeah, Bible frees up a lot during this time, as the council was attended by like-minded prelates. These three years were their strongest period. After C dies in 775 AD, they will be reversed by his power-mad daughter-in-law crowned **Irene**, a **Pulcheria**-type schemer, when her husband (CV's son) **Leo IV**, dies 780 AD (see [v.21](#)). At that point she takes over as regent for their son **Constantine VI**. All his short life (he dies in 797), they fought; she dies five years later. So again, this shows the closest thing to a 'reformation' happening in the East, the back-and-forth of icon veneration. So Bible is freed up during the no-icon ascendancy periods.

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

Mark 13 Meter (prophecy of Byzantine Empire)

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But the Empire was in financial straits. So flipside, Nike instituted massive, mainly tax-related reforms to get money, called 'vexations' by his critics. But his foreign policy essentially protected Anatolia (where Paul spent much of his missionary time) from the Arabs, **starting in 809 when the Arab ruler died. Exit window. During that same time he bested Charlemagne re territories in Italy and Dalmatia, getting peace in 810.** He dies the following year, after a nearly successful campaign against the Bulgars; but after winning, he gets trapped by their retreating army, and dies. This too needs to be a movie. Why it matters: after Nikephorous' son dies, there is an interregnum followed by a tug-of-war with pro-icon and anti-Rome religiosity, which threatens to close the Bible door. Makes sense, as Nikephorous' son-in-law **Michael I Rhangabe** ruled next, ending spring 813. Replacing him (by *coup d'etat*) is a former general, **Leo V**, representing a victory for the iconclasts, 813-820. Then on Christmas Day, he's murdered brutally in a church by his former friend who Leo jailed, **Michael II** (hostile contemporary account in Chapter 3, [here](#), note icondules/iconphiles were very anti-semitic); so now a new dark period, ensues.

Next, v.35, starts at 1216 thru 1219 (incl. article), **sevens from kurios to kurios, @1215-704=511 again** (see also [v.23](#)), **=1246-1249 AD.** This covers Latin **Baldwin II** in the East, the last Latin Emperor, who kept selling priceless religious artefacts to avoid takeover. So he probably sold Bible manuscripts. The 'empire' was little more than the city of Constantinople at this point. **The period focuses on his time in France** (which I can't research), trying to raise money to defend against the Mongols, Arabs/Turks (Crusades in last phase), the Bulgars, etc. Above all, to defend against the Palaiologoi, who aimed to retake Constantinople and restore the Byzantine Empire in his stead. *This also happens to be the heyday of Bible collection, translation, publication, as little Bibles were wildly popular; Paris was one of the centers for making those Bibles, along with Milan.* Baldwin II has a bunch of them to sell. Irony here is that the popularity of Bibles was too often due to people drooling over the Rapture/2nd Advent based on a misreading of Daniel 12's 1260, thinking it signified the AD year 1260. So when it came and went, they lost interest in Bible. *So the Lord suddenly came home to them via the Word, but oh well...*

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

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

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

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

v.26, **ἰδε** and **huios**, starts syll 896-8. The **huios** sevens to prior **kurios** as 898-702=196; period spans 926-8 AD; it's coupled with **ἰδε** anaphora, so period runs 923-8. This period covers **Constantine VII** and his regent, **Romanos I Lekapenos** (who started rule in 920; Chapter 10 [here](#), but start in Chapter 9 for context; CVII himself ruling alone, is in Chapter 11). These years 'saw' Bulgarian independence (who won added territory). **Simeon I** the Great of Bulgaria, was consecrated as *Basileus* by **Nicholas Mystikos** in 913, but the regents wouldn't recognize Simeon; so the latter renewed war against Byzantium; Romanos, after becoming Emperor, in 924 negotiates a peace with Simeon, who then dies in 927. Mystikos himself, dies in 925. Contemporary account, is in Chapters 9ff, [here](#).

Mark's 2nd Advent language here is baffling, especially as it sevens in 26a, dysyntactically. However, when you read Chapter 9 Section 2 [here](#), you see Mark's prophetic satire on their thinking (starts at p.222 of the pdf linked). 'Savior' musical chairs, all in the name of a 'son' in his minority. SEE THE SON BE MOCKED.

Puppet Patriarch of Constantinople, **Stephen II Amasea**, died 928, replaced by **Tryphon**, appointed by Romanos I until the latter's son **Theophylaktos** -- castrated to help his career in the church?! -- to be of age (16!) for the post, three years later. So Mark mocks the blatant manipulation of STATE VS. CHURCH.

Backstory: **Leo VI** married his mistress **Zoe** in 901 and then-patriarch **Nicholas Mystikos**, *refused to consecrate the marriage*. So **VII** was indeed born four years later in the purple chamber, but shouldn't have been allowed there. So Leo ousted Mystikos, installed someone else, but then died; so Mystikos returns as one of the regents for VII. War with Bulgaria ending 913 included a deal of VII marrying a Bulgarian princess; 'the people' got upset with that; so Mystikos was ousted again, and the marriage didn't happen. Zoe then plays games, so Bulgarian war restarts, has setbacks, so enter our admiral **Romanos** to save Byzantium; so he becomes the head regent in 919 (competing powers, *shaken!*), ensuite emperor; VII's married off to Romanos' daughter, *right where Mark 13:26's 'ton huion' begins*. Aha. So Romanos is the *Savior arriving with the clouds*, FOUR CORNERS depicting the four co-emperors by 926, his own sons plus *oh yeah that's right, we almost forgot..* Constantine VII. Yikes. So what goes around comes around, lo! *By 940 AD a son is born to CVII; now the bros must oust daddy, who regrets how he treated CVII?!* Worse, a year prior Otto I wanted to make a marriage alliance with VII (and did, see **Otto II**), just as CHARLEMAGNE tried in 780s et seq. Off again on again, Daniel 11-type behavior. *Cuz Satan's trying to CREATE Rev 17 conditions, get it?* (**Romanos II** is covered in [Skylitzes Chapter 12](#).)

Epilogue: by the end of μετὰ δυνάμεως in Mark 13:26b (Romanos I tonsured mid-δυνάμεως), start 946 AD, everyone's gone but Constantine VII; by 949, the arranged marriage Romanos made for CVII's son back in 945 (to illegit daughter of Hugh King of the Franks), also ended (the girl died at *kai*, when she was 9-10 years old). Kinda like the Elizabeth I story. So *with power*, alright. *God doesn't like it when duly-constituted authority is usurped, even if that authority is bad*. Over the next 13 years VII's cordial with Cordoba (where Jews who copied OT lived), and with Kievan Rus. So maybe some Bible mss got out and taught? I can't tell. VII dies in 959, at v.27's λει. His son **Romanos II** dies at the end of the verse, and the 'angel' who replaces him, is **Nikephoros II** ([Chapter 14, Skylitzes](#)). Ha: at end of v.27's ἐπισυνάξει, he dies.

Now for the punchline: Nikephorus II takes over next, marries the widow of Romanos II (stories contradict, **Psellos'** vs **Skylitzes** Chapters 12-16). Her name was Theophanu or Theophano. Romanos had picked her as his second wife, his first dying when he was age 10-12 and she about 9-12, supposedly illegitimate child of Hugh, the king of the Franks. His second marriage was about 956, so he was about 16-18, and Theophano (*nee* Anastaso) was about two years younger. When RII dies in 963, she had three kids by him, one newly born; she either solicited Nikephorus' hand or he insisted on it to legitimate his usurpation, that same year. So now Nikephorus II reigns, his taxation and alleged cruelty being so onerous, a relative **John Tzimiskes**, alleged new lover of Theophanu, hacks NII to death in his sleep. Whereupon John takes over; but the monks intervene and disallow him marrying Theophanu; so he sends her to a monastery, marries someone else, but since her boys were already crowned, he rears them as his successors: **Basil**, **Constantine**, Anna. John defeats the Bulgars and Russians; then sends his *niece* to marry **Otto II**; her name is also.. Theophanu. Thus he solidified his own legitimacy and kept Byz *Italian* territory, with better peace.

Revelation 17's meter often tags Mark 13, and ends on the punchline, the RII-Theophanu marriage in 956. It can't be coincidental; from Constantine VII onward, the imperial deaths, births, marriages of both East and West 'Rome', converge repeatedly.

Mark 13 Meter (prophecy of Byzantine Empire)

Includes CNTTS Greek variants [bracketed]; **Red underlined** text=one syll (diphthong or ellision); **green is keyword**; **orange** #s=7ings; **purple**, Trinity meter. To 'Cum', add 30 to get 'our' AD.
Syll Cumul. Diff/Comment

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

You can't make this stuff up.

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

v.32, syll 1126-1128, which corresponds to 1156-1158 AD. Earlier part of [Manuel I](#) (see also [v.33](#)), centers on him avenging the Cyprus invasion; frankly there was a lot going on during these years. Afterwards, he contracted marital and political alliances with Hungary, then the Russians, as he had no son (haha); so it was more important than usual, to keep Fredrick Barbarossa of Italy, at bay. I don't see any missionary data other than Christianization of Estonia. However, Roman church was undergoing schism, so too the always-contentious prelates in Constantinople; with Manuel, successfully mediating.

The huios refs seven to each other at 1127-896=231. That's the same meter as God's Reply in [Daniel 9:24-27](#). Here it seems unusual, maybe syllable count is one *off* within the section. Common theme might be *Emperor as Reformer* (the 'mission'). Sadly, I can't find anything special in Bible translations or mss. In the East, Greek mss were common. It wasn't so much that the texts were kidnapped, as in the West; but rather, people cared more for the emotional ritual and icon junk. Or so it seems. If East also kidnapped Bible, Mark 13's telling yet another dark story but right now, I don't see it (pun intended).

There's another *huios* reference in [v.34](#), *which is anarthrous*, so Bibles translate it as *Son of Man*; so let's count it, too.

v.34, anthrwpos, syll 1154-1156, which corresponds to 1184-1186 AD. [Click here](#) for the details that precede. The ruler in question during this v34 time is the guy whose rule is the cause of Byzantium's sacking 20 years later, [Andronikos I](#). Technically, Andy consulted some diviner who said he'd be succeeded by *someone named Isaac*, so Andy tried to get [Isaac Angelos](#) killed. At the time, the latter was no threat at all, but the publicity made him popular with the people who hated Andy, so now they wanted to make Isaac emperor.. and did, killing Andy in Sept 1185 *in the middle of anthrwpos*. Cute play on his name: *andros* means *noble man*, whereas *anthrwpos* can mean any man. Here, the term is *anarthrous*, stressing quality. But Andy's quality was violent, so that's how he dies, too.. *going away* one hopes still to heaven, where he's a spiritual baby for eons. Note the pic in that wiki article: *women are cutting him; one has cut off his FOOT (pous means foot)*.

Ten years later, civil war and pretenders in his family put **Isaac** back in prison, then bring him out 8 years later, fight some more by enlisting the Latins, and then renege on the promise to *pay* the Latins for their help; so the Latins sack Constantinople; they installed their own rulers from 1204 to 1261. So yeah, it's like *a man going away entrusting his servants to keep alert, especially to guard the door.. and they didn't*. Yikes, can the satire be more biting? The sack starts at the middle of the first *autou* in v.34b. *Ouch. Guess they're not HIS servants anymore, huh.*

Next big question: how might consistency of pronunciation be an issue? What if the writer *intends* to slur or ellide, as in movies? Accent identifies important information about the speaker (dialect of a hillbilly versus a foreign accent, etc). Right now only partial consistency is reflected within in the metering: the author's own style. This is especially true of ellision and Hebraisms. Matthew seems to prefer Hebraic diphthongs, so *kurios* is always two syllables versus the usual three found in Paul, here in Mark, etc. So far, am allowing the meter to demonstrate a pattern and then deciding the pronunciation, based on that. So it's subjective.

Mark 13 Meter (prophecy of Byzantine Empire)

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Notes from the Matt24-25 pdf, to which Mark 13 'plays'

Remember, add 30 to the cum Totals, to convert to 'our' AD

There is a doctrine pan-Bible, unknown to scholars, *that God grants specific amounts time for spiritual growth*. Jews used to know this, it's reflected in Talmud Sanhedrin 97-99; alas no one consulted them, lo these many millennia. Not to worry, Bible validates and elaborates on that doctrine, to wit: *Messiah's Coming was TIMED to the very day, long in advance, and Israel was charged with tracking the Time to His Arrival*. This tracking is explicit in the verse text, and explicit in the meter -- syllable counting of *one solar year per syllable*, since the Jews were commanded to memorize Scripture. The counts interact with the text to make the text easier to understand, even vivid. **490+70+490=1050 civilization unit** benchmarks in the meter, starting in Genesis 1, were soon learned.

In the process, she overspent her 2100-year Time Allotment, such that 14 years remained to be paid -- 7 of which were allotted to Messiah's time assuming He'd live the 40 years allotted to Him. But He was crucified *7 years early*, so that 14 at the time of His Death, is still owed. The Millennium at that time was scheduled to start 63 years later, forecast ever since Moses with some adjustments as Israel made up for or incurred more lost time -- but now that she rejected Him, *a new 1050 must go to the Gentiles*, a kind of bridge, with Church as the Bride Israel refused to be. So that 14-7 years owed Israel, get spent in Church. Leaving the Tribulation, if Church too doesn't become so apostate she must Rapture *at the wrong time*.

If instead she completes at the right time, the Tribulation will resume and the remaining time debt will be paid off, then 1050 of the Millennium will begin. But now, when? No one knows. So if the Rapture does *not* happen, how will believers continue to know WHAT TIME IT IS? Answer: this prophecy for the world, how Church will go salty or saltless, and Bible freed up (hence prosperity) or kidnapped due to low interest (hence adversity).. year by year through 3243 AD. After that, all bets are off.

If the Rapture happens, whatever Time remains in this prophecy might well apply to the Millennium and beyond, or it gets truncated. Point is, you'll know what time it is, for YOUR time.

Anaphora worksheet to test efficacy of *Amen* anaphora distancing (totals should seven or three, if syllable counts are likely right): <http://www.brainout.net/AmenAnaphoraR.xls>
This doc (editable): <http://www.brainout.net/Matt24-25ParsedR6.doc> (Blue highlights show R5 updates. Bibleworks fonts for Greek, download: <http://www.bibleworks.com/fonts.html>). Greek is pasted from Bibleworks 9's BGT, *including relevant CNTTS variants*. **PDF:** <http://www.brainout.net/Matt24-25ParsedR6.pdf> (pdf is a version; it will *not* be updated.) When Luke21 and/or Mark 13 also 'tag' Matthew 24-25 at the same syllable clause, the number will be boxed.

The following meters which are sevened, have doctrinal values derived from the Old Testament which interact with the text (as cross-reference, elucidator, dateline, or verifier of syllable counts), and reflect Bible's doctrine on [how God orchestrates Time](#). (Master Meter list is [LukeDatelineMeters.pdf](#).) Meters are usually combined from the list below:

7 means *promise* and *Tribulation-quality* (much suffering to grow).

14 means *double trouble*.

21 means *number of years Jacob indentured himself with Laban*, so comes to mean *growth under often unfair authority*.

28 means 21+7.

35 means *God's Vote*, waiting for man's vote (total equals 70, so it's something of a pun). [Isaiah 53](#) used the meter this way, to 'package' his matching paragraphs to [Psalm 90](#).

42 means *double growth*, 21x2.

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49 means *Diaspora, missed sabbatical years*; Daniel prays at the start of 49th year 1st Temple Down ([per his meter](#)), for its restoration. So comes to mean severe apostasy.
56 means the 49 + extra 7 years *due on* that added 49 which also got missed. Comes to mean *Danger of Vote Short*. Thus Tribulation is a hanging chad, 69 sevens in Daniel 9:26; the missed time *couldn't be made up until Messiah came*, and He was scheduled to die age 40, 1000 years after David died. But He died 7 years early, which this Matthew 24-25 meter, stresses. **The Chapter(s) is a type of dying blessing, much like Genesis 49 was from Jacob** (where the blessor foretells the future). Like Isaac had done (when he thought he was dying, but didn't) to Jacob and Esau (Gen27:19ff).

63 means *Vote Short*, the missing 7 wasn't/won't be made up. Pointed here in Matt24; His due-7 *will be spent taking down the Temple*, 33-40 years after He dies.

70 means *Voting Period*, 490+70+490=1000+50 to HARVEST THE GENTILES, with the 70 'paying' for the 50 (hence the severe requirement for sabbatical years). Jacob spent 70 years after returning to the Land, before entering Egypt. The math of the 70 'paying' for the 50, is in <http://www.brainout.net/TenWaysThisTimelineDiffers.doc> page 15.

77 means *David's Age at Death* (idea of completing God's purpose for one's life). 1Kings 6:1 in context from 2:39 and 1Chron22 tells you that, but scholars use Josephus. [Isaiah 53 uses the 77](#) in his meter, since its theme is *First David to Last David*.

84 means *God's Decree* given but not yet completed, first used by Moses in [Psalm 90:4](#). Isaiah splits the 84 into 42's to begin and end his Chapter 53.

91 means Lord's 91st year, when the *Tribulation was supposed to start*, pre-Church.

98 means Lord's 98th year, when the *Tribulation was supposed to end and the Mill begin*, pre-Church. Shorthand for Millennium.

105 means 98+7, balance to Jacob's birth 2106 from Adam's Fall (Lord was initially supposed to be born 2000 years later), so it's a *balance to Jacob*.

126 means 70+56, *Doom Time*, which Isaiah 53 used equidistantly: he wrote 126 years before 1st Temple would go down, and it would go down with 126 yrs left on its 490-yr time grant, hence Daniel 9:26 re-credits that lost time (49+70+reimburse the 364 Temple Standing Years = the 69 weeks in Daniel 9:26, with 7 left on the 126 for Dan 9:27).

308 means *Noah's time in Ark from entry to his 601st birthday*. Details are at <http://www.vimeo.com/channels/noahicfloodprecedence>.

364 means *Noah's time in Ark* and **1st Temple standing time**.

430 means *time Israel was in Egypt*, Exodus 12:40-41 (390 in slavery +10 slavery years for Joseph, so first 40 years in Egypt were nice).

434 means 364+70.

490 means *Time Grant to someone supermaturing within a historical 490* (else Time ends for the world), starting with Adam's Fall.

560 means 490+70: not only did someone supermature, but at least one person voted to learn God *during the 70* (Noah, Moses, see <http://www.brainout.net/GeneYrs.xls>).

1050 means 490+70+490, the *basic civilization unit*, which is also 1000+50. Two each were promised, first to non-Jews (Adam until Abram), then Jews (Abraham in 2046 supermatured, through the death of Christ, originally scheduled for 4146, but truncated to 4143, the earlier rule of 1000 years after David's death; He actually dies two months after speaking here, in 4136 from Adam's fall, rounded to 4137 in the meter counts using the civil year, which began just over 6 months prior). Talmud Sanhedrin 97-99 is a garbled version of this provision (or shorthand, excluding the extra 50's). Here, Matthew 24-25 is likely the source of the *Messiah 2000*, since the OT scheduled Mill to begin at 4200 (Psalm 90's meter). Here, Christ extends the timeline longer than the OT did. (So Book of Enoch is likely also a garbled version of Matt24-25, so is not by the 'Enoch' in the OT.)

[Luke 21 dateline meter](#) plays on **28** (writing 28 years after Christ died, 35 years till pre-Church Mill) and **63** (=28+35), since Christ spoke Matt24/25 and Luke21 **63** years before the pre-Church Mill (excluding the year He spoke). Luke and Paul play on **70**, here as **63+7**. Luke ends his **1085** meter (**1050+35**) with a differential of **70 then 77**, *reversing the differential* here at the end of Matt25. So it's intentional.

Matt24-25 anaphora parse as separate clauses; seems like *hoti*, when present, ends the clause; *hoti* introduces content, bullet point to be made, as in legal English 'that:'

- First occurrence of [ἀμὴν λέγω ὑμῖν](#) is not counted. The anaphora count begins after it ends. Its 'map' is the <http://www.brainout.net/AmenAnaphora.xls>.
- 2nd or 'middle' anaphora is 'roped', the count beginning at its own beginning, and ending at the end of the 'end' of the last anaphora.
- Here, the 'middle' is at 1540=1570AD, *the beginning of the English Reformation*. The 'roping' is an overlap of 430 syllables=years starting at 1110, and corresponds to the years Israel was in Egypt, Exodus 12:40-41. So an 'exodus' (of Bible, faith, freedom) seems depicted at the 1570 AD mark, which is the end of the third 490 after Christ's death, and is the *second* 70-year voting period (joining the two 490's in a 1050). You can see this in <http://www.brainout.net/GeneYrs.xls>. The 'map' overlap at 2006 (2036 AD), implies that *Bible Freedom* will be soon ending. Or something else spiritually bad.

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This seems to be the chapter from which Paul draws his own anaphoric structure for Ephesians 1:3-14, which is also on the FREEING OF THE BIBLE, the *epainon* anaphora from syllables = AD years 133-434, explained on pages 128ff of <http://www.brainout.net/Eph1DecreeSyllablesREPARSED.pdf>, OR (if you have Bibleworks fonts, available at <http://www.bibleworks.com/fonts.html>), <http://www.brainout.net/Ephesians1REPARSED.htm#epainonTBSum>. Paul uses the same roping style as here in Matthew, though Paul's *epainon* anaphora only occurs three times. Paul's middle is 320-334 (syll=AD year), centering on Constantine, precursor of the Rev17 harlot POLITICAL CHURCHINANITY.

Here in Matthew, the phrase **ἀμὴν λέγω ὑμῖν** anaphora occurs three times per chapter. Syllable/year counts *between* these phrases, are in Trinity or sevening meter. Seven means *promise*, and three stresses the *AGREEMENT* of Trinity on whatever is tri-metered (idea of Them watching it, protecting, etc).

If you subtract 63 (ending first use of **ἀμὴν λέγω ὑμῖν** in Matt24:2) from the 1540 count in Matt24:47, result is you get 1477=211 sevens. Notice therefore the **overlap** 'in the middle', from **1110 to 1540 (1140-1570AD)**. That period of then-future history is stressed as a *turning point*, so you know *what* the Lord is mapping in this timeline: BIBLE INTEREST causing history for the better (orange differentials under 105), OR WORSE (no orange or only rare orange, so only few individuals are growing). It serves to explain why the Rapture *doesn't* happen; with the text serving, as well as the 'normal' meaning, *to satirically comment on the history of Church apostasy worldwide, that year*. **For example, our '2016' = 1986** (convert to AD by adding 30 to the syllable count). What's that syllable? Matt 25:11, foolish virgins clamor *Lord **Lord** let us in!*