

## Psalm 90:1-17

### BHS Text, parsed Meter +Metered English Translation

Download the Hebrew fonts from <http://www.bibleworks.com/fonts.html> . Last edited 7/23/2011.

A comprehensive list of all related webpages, documents, and videos is on pages 5-7 of <http://www.brainout.net/Ephesians1REPARSED.doc> . A link back to this document is there included.

**Overview: this is a dramatic poem about how God Designed Time; its meter sets rhetorical precedence other Bible writers follow, including John in Revelation.** This document is divided into three sections. Pages 1-6 explain import, to make your review more productive. Pages 7-8 display outline and Psalm 90 in Hebrew. Pages 9-12 display English and Hebrew per verse, with the English translation, meter-mapped to the Hebrew. **Pink letters** are hyperlinked **End notes**; just click on the letter, to go to the Note. **[Helpful Word hint:** if you right-click, select 'Customize', then Toolbar tab, then look for the 'Web' on the left, and on the right you DRAG OUT the two blue arrows to your icon line, you can use Word like a browser, going (for example) back and forth between a Note, and the text.]

You can spot other passages in Scripture using this same style, once you know the Psalm's structure. Salient structural features are:

- A.** Moses poetically parses Hebrew syllables into factors of 7. Pronunciation is natural, unlike the stilted, harsh, recorded (i.e., Sephardic) 'Torah portion' chants of today; Moses' clauses break syntactically, never in the middle of a clause or in the middle of a word. Ellision is used to avoid confusion or clumsy speech (i.e., two u-sounds ending and beginning a word 2x in verse 17, concatenate into one syllable each.)
- B.** Each group of syllables, once divisible by 7, constitutes a 'paragraph' (for lack of a better word).
- C.** Each 'paragraph' has a theme. The metered numbers set the 'scene', like a panning camera background or voiceover in a documentary.
- D.** Each 'paragraph' has an actor 'speaking' its theme: for Moses tells the structure and 'play' of History.
- E.** He tells the Play of History on two timetracks: **1)** panoramically, from beginning to end of ALL scheduled history, for Messiah is to 'return' (pregnant verb in Judaism for Millennium) in the 4200th year from Adam: *that's why John writes as he does, just after the 4200 closed, to further explain the new timeline due to Church's insertion.* The prior, pre-Church schedule for the Jews, is displayed in my GGS videos, starting [click here](#). **Warning Israel in advance to keep paying attention to TIME**, Hebrew *l'moed*. For she's on a SCHEDULE. Hence timetrack **2)**, yearly, from Moses' own date of writing. All prophecy is near-future and far-future. Always two tracks. (John's Revelation follows the same style, so you can distinguish between the trends of history from 2) the time he writes, versus 1) the trends applicable during the Tribulation and Millennium proper.)
- F.** 'Off-stage' time is left in ellipsis; you know how much real time is playing 'off-stage', by context. *Analogous to a paragraph on how World War 1 seeded World War II, without stating how much time passed between both events. You are deemed to already know that information.*
- G.** Moses reconciles in absolute terms to Abraham's too-early maturation. Israel is deemed to thus have a 'time bank' which suffers 'withdrawals' when she uses the time badly, but also receives 'deposits' when she uses the time well; in all events, however, her aggregate 'balance' cannot exceed the sum of the 2100 and the 54 (really 53.5) owed from the Gentiles. So the Mosaic, Isaiahic, Daniel and Pauline accounting show the BALANCE SHEET TRANSACTIONS of Israel's Time Bank Account, tying those values to the words in each verse. *Thus you always see the whole picture at the same time a given transaction is reported.* The astonishing importance of this backstory will become obvious as you learn the meter and the verse content, beginning on page 7.

Pages 3-4 of <http://www.brainout.net/Ephesians1REPARSED.doc> summarize the 'backstory'. Many links with full documentation supporting that summary, follow there on its pages 5-7. **Gist: To Save Time From Ending, Abraham got his covenant in year 2046 from Adam, rather than the allotted 2100. So the Gentiles are owed a 54-year credit.** It's this credit which accounts for a) the 40 years Temple remained standing after Christ paid for sins in 30AD; and b) why there are two (not just one) Tribulational sevens, the first playing from 64-70 AD (hence Calvinists are preterists), and the second yet to play in Daniel 9:27 (hence Dispensationalists are futurists).

INITIALLY, however, there was to *be* no Church. So what if Israel accepted Christ when He came? Bible verses on this question are covered most quickly in [brainoutFAQ.htm#6a](#). However, it might be easier to see the math of these familiar events, while reading. So [Click Here For GeneYrs.Xls](#), which is the timeline Excel worksheet from Adam forward. All the numbers which follow will be evident within the worksheet. All dates are based on Bible ONLY.

- ◆ **Adam was 130 years 'late' maturing;** none of his kids prior to Seth, matured. Seth means 'appointed', so was a gift to signify Adam's maturation, just as Enoch would be to Jared, born 490 years later (492, but one born late in year and the other born early); as Isaac would be to Abraham, born 490 years after Shem was born to Noah. **So we start with a debit of 130. And Adam's sons, inherit it. Precedence for Abraham's sons through Isaac.**
- ◆ **Enough of Adam's sons matured** well within the same first 490 deadline. **So that debit was repaid.**
- ◆ But after Noah, there's no one until **Abram**, who gets his covenant just when Noah's runs out. That was year 2046 from Adam, so in advance of the year 2100 deadline by 54 years. **So we now have a credit of 54.**
- ◆ **Abraham's descendants through Jacob, are now to justify Time for the human race.** Hence Deut 32:8 reads as it does. Abraham's son Isaac was born 490 years after Noah's son Shem; that's how we know only Noah carried Time until Abram reached maturity and got his covenant from God. That's how we know the timeline promise, shifted.
- ◆ **Jacob**, the promised grandson instead of Esau, returns to marry 490 years after the Flood; analogous to a diaspora -- he will return to his own family, 21 years later, though knowing his yet-to-be-born progeny will thus be enslaved 400 years, Genesis 15 contract. Worse, he first gets Leah, not his Rachel, so there's a 7 year delay. He marries both of them immediately (Gen 29:30), but has to stay with Laban longer, to pay again for Rachel. *Analogous to Christ first coming for Israel, but getting Church, seems like. Paying for both at the same time as He was supposed to only pay for Israel.* I cover this delay in [Mirroring.htm#Seedmaker](#). That section needs rewriting. Its point is to show how the timing of Abraham through Jacob, is also a 'subplot' and precedence. In short, Joseph's appointment in Egypt was timed to produce the 400-year slavery promise and from it, Israel's freedom. *Just as our lives are timed, begin in slavery, and are designed to end in freedom.* So the numbers tell our story, as well as theirs. Hence the syllables convey important DOCTRINE, and are not used to be cute, but to teach.
- ◆ Now we have to skip ahead. **The Tribulation is subdivided as 3.5-year periods**, one of which tells us that this 7-year delay is sourced in Jacob, keyphrase '**the time of Jacob's trouble**' (Jer30:7). First 3.5 reimburses the Gentiles (i.e., Rev 11);
- ◆ **Jubilee represents the remainder, so 50+3.5 = the too-early maturation of Abraham, reimbursing the Gentiles.**
- ◆ **The remaining 3.5 is owed the Jews, net. Gross, it was 7.** That's why there were 57 days from Passover to Pentecost. The whole thing was scheduled to play out the last 57 years before Messiah would Return and inaugurate the Millennium. This initial '7' is due to Israel missing 7 sabbatical years due on 49 sabbatical years, a prophesied shortage; so half of the 7 is reimbursed to pay the Gentiles, and the remaining 3.5 is deducted from her Time Bank, to balance: 2046-4200=2154 years. It will be a running eschatological theme in the Mosaic Law and hence the OT, carried forward by Isaiah 53, and finally by Paul in Eph1:3-14. The other NT writers will play on it, too (i.e., the Lord uses it to explain more about the yet-future Tribulation, in Matt 24).
- ◆ **Noah in the Ark, though, appears to be the first precedence**, shown here in <http://www.brainout.net/FloodChronoREVISED.doc>. I say that, because Paul uses the LXX accounting for Noah, to craft his '91' into four quarters, for the 'year' of Church. That topic is covered in the 'Paul's Chronology Meter' section of <http://www.brainout.net/Ephesians1REPARSED.doc>.
- ◆ **There are other debits and credits which occur post-Jacob, too.** Psalm 90 thus acts as a balance sheet *future* calendar explaining Israel's Time-redeeming job in the future, hence the importance of the sabbatical years.

- ◆ For the 7 years due on the 49 missed, can't play during Israel's Time, due to those *other* debits and credits; hence a net 14-year shortfall. So to recoup it, **Messiah must die no later than the 1000th anniversary of David's death; and after that, the Temple will be destroyed; so that Israel's remaining Time will play WITHIN the Time belonging to the Gentiles. But would she accept Him when He came? If 'no', His Redemption of Time, ends!**
- ◆ **That's what Paul stresses in Galatians 4:4**, via clever Greek wordplay on the god Chronos. For Ephesians is a panoramic explanation of how **Church Bridges Time due to Christ's Election of Church**, Matthew 16:18 and John 17:17-26. **So Eph1:3-14 apes Moses' meter for dramatic opening; Paul will play 'Daniel' in verses 15-19, paralleling Daniel 9's prayer.** Next, Paul patterns Ephesians after Euripides' play *Ion*, about the origin of the Greeks: for 'ion' means 'venom', idea of demon spawn. *Apollo rapes Creusa, then makes her barren; to atone, he orders her son Ion father the Greeks.* Paul thus shows *God's Superior Begetting* by tweaking Euripides' play, with the 'rape' of the 14 years, 'atoned' by making Church. Very witty.

**The accounting can be confusing, as the same numbers represent different accounting adjustments or events.** For example, when Israel misses her sabbatical years, to recoup requires *three* 49's to play: first bad one moved time *forward*, but was of *negative* character. So the 7 missed years on her bad first 49, *cannot* play; so three 7's=21 of forward history, must play to balance; of which 14 (two 7's) reimburse. **These values form the meter key to Psalm 90, Isaiah53, Daniel 9, and Eph1:3-14. And here's the key: 21=Temple Building; 42=Generation Building.** That's why Matthew 1 uses 42, just as Isaiah 52:13-14 had done (in meter). Building sons from The Son of David. Last David, here (first David, Isaiah 52:13-14 in meter, but Last David in that same text). *Pretty sophisticated and meaningful, huh...*

God's Word and His Numbers don't balance when a mistake is made. By contrast, when the answer is right, it clicks in place, balancing from Adam forward. With God's books, all transactions must balance from the beginning, and there are many of them. This balancing-from-the-beginning task makes for a lot of frustration, but also for extreme certainty when you find the right answer.

**So why don't scholars, etc. know all this, and why don't the Jews?** The Jews used to know, for a garbled version of God's order they track Time, survives even today. Jews remain obsessed with times of day and year, now getting all of them wrong. For they reject Messiah, so can't read Bible. We Christians are no better: our scholars and pastors also can't balance God's books. *For material outside Bible is deemed more 'respectable' than Bible itself.* 'Scholars' thus claim Bible's years as lunar, months non-uniform, intercalary months inserted, *all based on Jewish tradition, not Bible.* Bible only accounts years as **solar**, *annually intercalated*, per Exo 12 and 1Chron 24; for Bible only accounts by birthdays!

Witness: instead of reading 1Kings 1-5, 'scholars' prefer Josephus, whose timeline is goofy and self-contradicting; so they ignore 1Kings 6:1, call it a scribal error, and thus claim David dies at age 70 *based on Josephus.* By contrast, 1Kings 1-5 proves David was near age 78 when he died. (Bible goes by last birthday, but always notes if the next birthday is near, i.e. for Adam, Jared, Noah, Shem, Abraham, Jacob, Moses.) As a result, 'scholars' etc. can't balance Bible's dates or eschatological claims for Christ's Birth and Death, etc. In short, inept reading errors result in needless disputes over the validity of Bible dates and prophecies. A fuller list and reconciliation of scholar errors is covered in [Mirroring.htm](#) under each subtopic. The goal is to account for how what's right OR wrong, got that way. No accounting is complete, else. Mistakes are fine. Accounting them is vital. So too, admitting and correcting errors. *So long as the errors are not admitted and corrected, needless disputes continue.* Happily, metered passages like Psalm 90, conclusively resolve disputes.

Ergo both Jewish and Christian 'scholars', miss knowing this Time Reconciliation hub doctrine, around which all Bible dates 'spoke'. So, they don't notice the legal precedence for Rapture, which itself is but an application of the same doctrine: Time is Contingent. For Time is based on Accounting Justice: God promised Time, and will deliver on what He promised; **with respect to Church, God promises that it WILL complete, but does not promise WHEN. So Satan can stop Time, by stopping us. Quite a dramatic play, huh.** So let's now view Psalm 90's Act I, see how Church got this jaw-dropping, scary role -- of which she's been blissfully unaware, since the second century.

## Psalm 90 Outline: Act I, the Play of History

- ◆ First Moses sets up the prologue, verses 1-4. Then 'actors' representing each 70-year believer voting period of history, 'come onstage' and summarize their 'time' in 70-syllable 'speeches', as shown in my Psalm 90 video playlist, starting [click here](#).
- ◆ **The First Actor is God**, for the Prologue (John uses this same technique in Revelation), again **verses 1-4**.
- ◆ The next actor speaks the 'lines' of **verses 5-8**, representing the **Adamic** Voting Period, which ended up so negative, there was a Flood.
- ◆ The **Flood** (Noahic) Period Vote itself is represented by another 'actor', speaking the 'lines' of **verses 9-11**.
- ◆ The **Exodus** Voting Period was Moses' own, so he speaks autobiographically, **verses 12-15**.
- ◆ **Verses 16-17** are prophetic: **Jerusalem Reconstruction** Voting period, 467-397BC. The 'actor' never *completes* his lines: so verses 16-17 plead for God's Vindication. Thus the 'plot' ends with a cliffhanger, *will that last actor actually finish the 'play'?* The 'play', of course, is the Temple, which is predicted to die and with it, Time. However, the last lines are *RESERVED* in the First Actor's Decree, and even the *extra seven* is metered out of Daniel 9:24 at 63 syllables, same as Psalm 90:1-3 (see page 8 here)! God, the Addressee in Ps 90:1-4, the Director and Producer, tells man when to go on and come off the Stage of Life. Since the First Actor has the lines, *deus ex machina*, God will rescue Israel and the play will go on.

**In his other Time Track, Moses ends Act 1 at 1050 BC.** In other words, though the first 'play' runs from Adam's Fall to the yet-future Millennium, the very same 'lines' also serve as a subplay, **a yearly chronology from the date Moses writes** (1400BC, just before he dies). **So Act 1 is a bifurcated timeline:**

- 1) running from **Adam's Fall to 397BC -- and by extension, to the Millennium** which is yet 'reserved' in Psalm 90:1-4; and
- 2) running as **consecutive years ending with Saul's kingship, and hence David**. *So when Israel memorized the syllables, she'd learn their backstory too, having that past and two futures, to savor as lessons.* Hence Book of Judges shows how Moses' timeline here, got fulfilled: <http://www.brainout.net/Judges.pdf>.

**Moses' style is thus a SABBATICAL METERED ACCOUNTING, with ellipses:** verses 5-8, 9-11, 12-15 are each 70-syllable 'paragraphs'; verses 16-17's missing 14 syllables, are esconced within verses 1-4. **So Moses ellides years** between verses 8 and 9, 11 and 12, 15 and 16:

- ◆ **Verse 8 ends at year 560** from Adam's Fall. It is the first 70-year voting period for believers, in history.
- ◆ **Verse 9 begins at year 1540**, the next voting period; **verse 11 ends at year 1610**, the end of the voting period. Noah's vote is highlighted, for he supermatures during this time.
- ◆ **Verse 12 is the next voting period; it begins at year 2590** and ends six years prior to the Exodus: which happened, because the one voting here, is Moses (in the wilderness). **Exodus occurred year 2666 = 230 sevens after Noah's birth** = number of years *backward* as between 2590 and the end of then-scheduled Time, 4200.
- ◆ So witness how evocative, **Moses' prayer for EQUALITY in days, Ps90:15!** Isaiah 53 thus *matches up* paragraphs; so will God, in Daniel 9; so too Paul, in Eph1:3-14.
- ◆ **Verse 16 begins at year 3640;** its end at 4200+1050 for Millennium isn't completed, but left in Omniscience, verses 1-4.

**In other words, the ellided years are 'off-stage'.** **So each 70-syllable 'paragraph' represents the entire 1050 allotment**, paired as 2100 years for Gentiles, and 2100 years for Jews, **plus the final 1050 belonging to Messiah.** (Jews today miscount Psalm 90 syllables as fifties, so claim history runs 7000 years.) **Each Bible writer after Moses also ellides years: you're expected to know which ones.** For example, '50' is ellided between Daniel 9:26 and 9:27. You're expected to know that -- as Daniel does -- for 'Jubilee' means the voting/harvesting period for Gentiles, in premillennial history. Isaiah also ellides years, as does Paul. So when any Bible writer makes a metered statement about Time, look for ellided years. A comparison chart of all four chapters is in <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, which is also in <http://www.brainout.net/Ephesians1REPARSED.doc>.

**The pregnant 56 at Psalm 90's end has another function: to remind Israel there would be 57 years between her last vote and the Millennium.** (Again, this seems first precedented upon Noah's entry and exit from the Ark, in the LXX accounting: which means the LXX text is based on an older Hebrew text than we now have.) Represented by, the proper (not modern Judaism's) count from Passover to Pentecost, of 57 days. Numbers 28:26 says to begin *counting the Omer* piggybacked on the **last** day of Passover week. So Tribulation was always scheduled to run after the Jubilee to HARVEST THE GENTILES. Poignantly, there are 57 days from Pentecost to 9th Av, infamous day Israel loses her Temple, twice. *56 is between each of these countings.* Get the tied meaning?

**That's why, as you'll see beginning on page 8, Moses directly meters the 56 twice.** Twice the Temple will go down, just as there are two 56's measured between Passover's start, and 9th Av. The first 56 is placed in the Flood voting period (verses 9-10, see page 8's meter, ponder verse content). So too, if Israel's Temple goes down, the whole human race is threatened, so verses 16-17 represent what will become the content and issue in Daniel 9:25-6. For in the last 57 years of then-planned history "with a flood" [of troops], the Temple and City will go down; waiting, for Messiah to come back and rescue Israel. It was only supposed to happen twice. So is 'booked' twice. And of course the last time, Titus started the final assault ON Passover, and ended it on 9th Av. *Back to back 57s. Prophecy becomes history. Again.* [The third time Moses metered the 56, is piggybacked and indirect. Isaiah will mimic all three formats, in Isaiah 53.]

**David uses Moses' bifurcation and ellipsis pattern, when he designs the priestly courses** in 1Chronicles 24 (Jeremiah wrote Chronicles retrospectively). Briefly put, this same sevening and the same 14-year shortfall warning you'll see in Psalm 90, is memorialized *by the timing of the priestly courses*. 24 courses, each running 7.5 days, the new priest relieving the old one after the evening sacrifice. David's design is entirely built around the 490-year accounting system and Moses' Psalm 90 'play'. Witness:

Israel kept time via the priestly cycle: 24 courses, 24 hours per day, each course has a meaning per hour; there are 1440(!) minutes in each day, on average.

Each course served one week, six months apart. For the first six months of Israel's calendar is 'mirrored' in the last six months, to show how the first six, justify/pay for, the last six. This astonishing structure is shown at length in [PassPlot.htm#Calendar](#). The courses alone and their prophetic fulfillment in their weeks of Israel's history, is in [HebCal.htm](#). The latter's entries are not finished; search Bible to find more events.

So notice: 262.5 eights are in a 2100. Aha. So notice each course plays twice during a month, so each month is 30 days except Adar; each priest served twice, six months apart. 5.25 days between 24\*15 days' service -- and the solar year. So each priest relieved his predecessor after the evening sacrifice, either at the same time ('12th hour'=6pm, end of Bible's Jewish day) or on a rotating time to intercalate: 5.25 hours becomes the added *fortnightly* increase to intercalate, so each priest can *equally* serve to 'balance' to the solar year.

5.25\*60/15=21 minutes. So every day they served, they were reminded of Psalm 90's 21s (verses 4, 8-9, 16), 42s (verses 8-9,11-13,14-15), 84s (verses 1-4, 11-15). Just as Isaiah, David, Daniel, Matthew and Luke, Paul also plays on this in Eph 1:3-14 (see <http://www.brainout.net/Ephesians1REPARSED.doc> for the meter).

**So each priest could have equal service time, if he relieved his predecessor successively 2.625 hours later than the last relief; and so by the next vernal equinox, all 24 courses had equal time, down to the very minute.** Example: if week 1 of the year started at 6am, then the current priest would be relieved that week's end, at 6pm+157.5 minutes, aka 8:37 pm plus 30 seconds (local time). So each *course* would naturally 'wander', but *not* the calendar; also, the year would always end with Ma'azYah (last course). So: end week 12, relieving priest comes 84 days +31 hours, 30 minutes later than the *first* priest started, relieving him at 1:30 am. *So Moses' use of 84 and 63, means something.* Yeah, 5.25/7.5=.70, aka 70. **So each day, the priests were reminded to vote for God, as their time 'funded' the week.**

By Josephus' day, Israel had messed up her calendar. Bible enables her to correct errors, even in Diaspora; for the vernal equinox is used, worldwide. So Israel could correct her calendar, even now. *The 14th day after the vernal equinox is always Her Birthday, at sundown.* Priestly courses are sequential. *So correct the courses, simply by renewing the Bible's calendar, at the next vernal equinox.* Simple.

Simple but frightening. Jews were constantly reminded of WHAT TIME IT WAS, how Time itself depended on them, Deut 32:8. So if they have a temperamental attitude today coupled with a superiority complex (well hidden, by now) -- you can easily appreciate why. Were you in their place, you'd be the same. For how would you like to have a 3,000-year history of being the people on which Time itself, hangs? That's still true. Church as Body is indeed higher, its covenant upgraded by Christ to 'royal law' (James 2:8); Time indeed 'now' depends on us -- yet for all that, one of our roles is to **Bridge Time back to the Jews** on behalf of Her Rejected Husband, Christ (Hebrews 11:39-40) -- Who is Risen, forever David's Greater Son! That's Paul's theme for Ephesians, metered in Eph 1:3-14; writer of Hebrews (not Paul, who had just died, Heb13:23) furthers that theme.



Revelation thus shows the Bridge finished: 42 months in Rev 11 occur only because Rapture (Rev4:1) happens, just as Hebrews 11:39-40 claims. Pity humans living during the Trib, who will then have millennia-old misinformation from us beguiled Church. It will indeed take a miracle to save them, just as Christ warns in Matthew 24, showing how Daniel 12 should be read (counting BACKWARDS, from the END of the Tribulation). Pray for them!

**Isaiah uses Moses' bifurcation and ellipsis pattern**, when he resumes the 'play' in **Isaiah 53**. It is quickly shown in two videos: [click here for the panoramic portrayal](#). For the annual portrayal, either [click here to download the 17-minute version from bliptv](#), or [click here to view the full Youtube video](#). For Isaiah 53 resumes the 'play' with **Act II, the advent of David**.

- ◆ Isaiah starts at **David's birth** in 1040 BC (beginning-of-year); his Act II is themed, 'first beloved to THE Beloved', so ends with Messiah's prophesied successful Death at the end of Isaiah 53:12;
- ◆ as here in Psalm 90 (and Daniel 9:26), that **Death was then scheduled for 'our' 37AD** (end-of-year, same as the 1000th anniversary of David's death),
- ◆ **57 years before the 490 was due to end at 4200 from Adam**.
- ◆ **Two sets of 'sevens' are in ellipsis: 252 years** from 963BC (Isa52:15) to 712BC when Isaiah begins his report (53:1),
- ◆ and **364 years** between 397BC and 33BC (end of the Triumvirate, when Octavian would end up Emperor).
- ◆ **Total is 154 sevens**, including Isaiah's own 462 syllables: **doubled 77's, see**.
- ◆ Yeah, two 490 time-grants remained when Isaiah wrote in 712BC, *counting the one he lived in!*
- ◆ An added 8 sevens = 56! would end up tallying to the 4200th year from Adam.
- ◆ **So like Moses, Isaiah stresses two 56s**, the first symbolizing Israel's negative vote and the time of Manasseh (53:1-2);
- ◆ the second symbolizes the missed 49+7 years she's got no Temple and the period from Temple Destruction to Cyrus' death (53:5-6).
- ◆ Text is about Christ, how He is revealed but we (represented by the Jews) reject Him (53:1-2), and How He will be stabbed for our sins (53:5-6) as a consequence. *So note the parallel: Manasseh represents the rejection attitude; Temple DOWN represents the stabbing.*

**God will thus bifurcate and ellide Time to remind Daniel** of both Psalm 90 and Isaiah 53, via Gabriel in Daniel 9. Daniel asks no questions. He knows both Acts, well. So Daniel 9 is **Act III**, furthering the prophecy of Act II. **Twenty sevens are ellided between Dan 9:24 and 9:25; Jubilee years** (50 years for harvesting the Gentiles) **are ellided between Dan 9:26 and Dan 9:27**. So Bible's exilic books act as subplots for how God's (not a human king's!) Decree for Daniel 9:25-26, got done. Esther shows how the 2nd-70 Time Bridge *between* Temple's reconstruction and Jerusalem's rebuilding, almost went out. Nehemiah shows how by the time he returns, the City was *already* restored, but its walls were again down. Clearly the City was restored by 516BC, else Temple couldn't have operated. Yet the attempt to kill the City to kill the Temple, was often repeated. The non-Biblical books 1 and 2 Maccabees, contain some accurate information about the last and most famous attempt to destroy the Temple pre-Christ, which resulted in Chanukah. Those books mean to track both Daniel 7 and Haggai 2's promise of Christ being born ON Chanukah. So when the Lord talks at Temple on His Own Birthday in John 10:19, recall that 'backstory'. **For HE is the Temple the Temple depicts**, John 2:19-21, Hebrews Chapters 5-10.

**Paul will introduce Act IV in this same bifurcated style, in Ephesians 1:3-14**. (See <http://www.brainout.net/Ephesians1REPARSED.doc>.) He begins just as did Moses, Isaiah, and Daniel, aping their meter, dateline function, chronological time-track style, even tagging them at key spots in his meter; he also ends with a '56' cliffhanger -- *434 syllables rather than 490, the 62 weeks of Daniel 9:25-26*. Via Greek drama quadrilogy; John completes that Act IV's 56 in Revelation, see <http://www.brainout.net/RevPlay.htm>. (John's Revelation elaborates on how Eph1:3-14 get done, also weaving back from Psalm 90 forward, same drama style.)

So now you are hopefully armed with enough backstory. Time to begin The Play of History, Act 1, Psalm 90. Its Meter Table of Contents:

Verse	#Syllables =years	Psalm 90 Meter Significance
1-4	<b>84</b>	God's Eternity Past Vote as Director and Producer
5-8	<b>70</b>	Adamic Voting Period 'script' testimony, years 490-560 (from Adam, post-Fall)
9-11	<b>70</b>	Noahic (Flood) Voting Period 'script' testimony, 1540-1610
12-15	<b>70</b>	Moses' Voting Period 'script' testimony, 2590-2660
16-17	<b>56</b>	Purim Voting Period 'script' testimony, incomplete 3640-3710
Total	<b>350</b>	= 'the Play', Eternity Past to Mill, 5 Planned Voting Periods (signifying 1050 years each) had Israel Accepted Christ when He came (hence the insertion of Church TO SAVE TIME). Also, the sub-play: consecutive years from 1400 BC when Moses writes, to the Judges and Saul -- setting up for David.

## Psalm 90:1 - 17, Hebrew Only

24	24 (3x 8)	12	תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי 12
24	48 (6 x 8)	10	מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדָר וָדָר: 12
	15	8	בְּטָרָם הָרִים יָלְדוּ וַתְּחַלְּלֵם אֶרֶץ וַתִּבֶּל 14
	63 (9 x 7)	7	וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל: 10
	15	8	תָּשָׁב אָנוּשׁ עַד־דָּפָא 7 וְתֹאמֶר שׁוּבוּ בְנֵי־אָדָם: 8
21	84 (12 x 7)	9	כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כַּיּוֹם אֶתְמוּל 12
	17	10	כִּי יַעֲבֹר וְאַשְׁמוּרָה בְּלִילָה: 9
	101	7	וְרַמְתָּם שָׁנָה יִהְיוּ 7 בְּבִקְרָךְ כַּחֲצִיר יַחֲלֶף: 10
	17	6	בְּבִקְרָךְ יִצְיִן 5 וַחֲלֶף לְעָרֵב 6 יְמוּלֵל וַיִּבֹּשׁ: 6
	15	8	כִּי־כָלִינוּ בְּאַפְּךָ 7 וּבַחֲמַתְךָ נִבְהַלְנוּ: 8
21	154 (22 x 7)	9	שָׁתָה [שָׁתָה] עֹנֹתֵינוּ לְנִגְדֶךָ 12
	175 (25 x 7)	9	עַל־מְנוּ לְמֵאוֹר פְּנִיךָ: 9
21	175 (25 x 7)	9	כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ 12
	210 (30x7)	7	כָּלִינוּ שְׁנֵינוּ כְּמוֹ־הֶהָהָה: 9
35	210 (30x7)	7	יְמֵי־שָׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה 12
	224 (32 x 7)	7	וְאִם בְּגִבּוֹרֹתַי שְׁמוֹנִים שָׁנָה 10
	238 (34 x 7)	6	וְרַהֲבָם עָמַל וְאוֹן 6 כִּי־גֹז הָיִשׁ וַנַּעֲפָה: 7
	252 (36x 7)	7	מִי־יֹדַע עִז אֶפֶד 7 וְכִירָאתְךָ עִבְרַתְךָ: 7
	276 (138 x 2)	5	לְמַנּוֹת יְמֵינוּ כֵּן הוֹדַע 8 וְנִבָּא לְבַב חֲכָמָה: 6
	294 (42 x 7)	6	שׁוֹבָה יִהְיֶה עַד־מָתַי 7 וְהִנָּחֵם עַל־עִבְדֶּיךָ: 7
24	276 (138 x 2)	5	שִׁבְעֵנוּ בְּבִקְרָךְ חֲסִדֶךָ 10
	18	6	וְנִרְנְנָה וְנִשְׁמַחָה 9
	315 (35x9 or 63x5 or 45x7)	9	בְּכָל־יְמֵינוּ: 5
	21	6	שְׁמַחְנוּ כִּימּוֹת 6 עֲנִיתָנוּ שְׁנוֹת 6
	35	9	רָאִינוּ רַעְיָה: 6
	315 (35x9 or 63x5 or 45x7)	9	יִרְאֶה אֶל־עִבְדֶּיךָ פְּעֻלָּךְ 12
	350 (50 x 7)	9	וְהַדְרִיךְ עַל־בְּנֵיהֶם: 9
35	350 (50 x 7)	9	וַיְהִי גַעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ 15
		5	וּמַעֲשֵׂה יָדֵינוּ 5
		6	כּוֹנֵנָה עָלֵינוּ 6
		9	וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ: 9



English Translation, Mapped to Heb Meter <sup>a</sup>	Verse, Agg'd Syllab	Syllab in Verse	Hebrew (BHS) Text (pasted from BibleWorks 5)
The Prayer of Moses, Man of THE God, The Lord. Our Dwelling You are, for every generation!	90:1 24	24	תַּפְּלָהּ לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֶרְצִי <sup>12</sup> מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדָר וּדָר: <sup>12</sup>
Before mountains were born Or You birthed Land and occupants, <sup>b</sup> From forever to forever: You, God!	90:2 48	24	בְּטָרָם הָרִים יֵלְדוּ וּתְחַלֵּל אֶרֶץ וּתְבַל <sup>14</sup> וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל: <sup>10</sup>
You turn man back into dust And say, "Return, sons of Adam."	90:3 63	15	תֵּשֵׁב אָנוֹשׁ עַד־דָּכָא <sup>7</sup> וְתֹאמֶר שׁוּבוּ בְנֵי־אָדָם: <sup>8</sup>
1000 years to YOUR eyes, are like yesterday, past; like a passing over the night watch.	90:4 84	21	כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כַּיּוֹם אֶתְמוּל <sup>12</sup> כִּי יַעֲבֹר וְאַשְׁמֹרֶה בְּלִילָה: <sup>9</sup>
You flood them; they will [soon] sleep ; In the morning, like grass, <sup>c</sup> they will pass on.	90:5 101	17	וְרִמָּתָם שָׁנָה יִהְיוּ <sup>7</sup> בְּבֹקֶר פְּחָצִיר וַחֲלָף: <sup>10</sup>
By morning he (man) sprouts, but passes, by evening: he's circumcised, dried up. <sup>d</sup>	90:6 118	17	בְּבֹקֶר יִצְיִן <sup>5</sup> וַחֲלָף לְעֶרֶב <sup>6</sup> יִמּוּלֵל וַיִּבֶשׁ: <sup>6</sup>
So we end [life] with Your rage ; In Your hot wrath, consternated! <sup>c</sup>	90:7 133	15	כִּי־כָלִינוּ בְּאַפֶּךָ <sup>7</sup> וּבְחַמְתֶּךָ נִבְהַלְנוּ: <sup>8</sup>
You Set(h) our twisting sins on display before You, Our secrets alight in Your Presence!	90:8 154	21	[שֶׁתָּ] [שֶׁתָּ] עֹנֵתֵינוּ לְנִגְדֶךָ <sup>12</sup> עַל־מִנּוּ לְמֵאֹר פְּנִיךָ: <sup>9</sup>

English Translation, Mapped to Heb Meter <sup>a</sup>	Verse, Agg'd Syllab	Syllab in Verse	Hebrew (BHS) Text (pasted from BibleWorks 5)
For our days all <b>turn</b> in Your <b>fury's overflow</b> ; We end our years with growling, moaning. <sup>c</sup>	90:9 <b>175</b>	<b>21</b>	כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ <sup>12</sup> כְּלֵינוּ שְׁנֵינוּ כְּמוֹ־הֶגָה: <sup>9</sup>
The days of our [allotted] years, [are] <b>70</b> ; Or maybe if in great health, 80 years. <b>Strutting</b> , <b>writhing</b> , <b>trouble</b> : <b>Suddenly</b> gone, up we fly .	90:10 <b>210</b>	<b>35</b>	יְמֵי־שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה <sup>12</sup> וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה <sup>10</sup> וְרַהֲבִם עֲמַל וְאֵן <sup>6</sup> כִּי־נָז חִישׁ וְנִעְפָּה: <sup>7</sup>
Who knows Your <b>Rage's</b> <b>Power</b> ? From <b>RESPECT</b> , Your <b>Fury</b> [comes]! <sup>e</sup>	90:11 <b>224</b>	<b>14</b>	מִי־יֹדַע עֵז אַפְךָ <sup>7</sup> וְכִירַאתְךָ <sup>7</sup> עִבְרַתְךָ: <sup>7</sup>
Cause us to <b>rightly count</b> our days, our hearts to <b>get</b> wisdom.	90:12 <b>238</b>	<b>14</b>	לְמִנּוֹת יְמֵינוּ כִּן הוֹדַע <sup>8</sup> וְנָבֵא לְבַב חֲכָמָה: <sup>6</sup>
Do <b>return</b> , O LORD! How long (must we wait)? <b>Bring comfort</b> to Your servants!	90:13 <b>252</b>	<b>14</b>	שׁוּבָה יְהוָה עַד־מָתַי <sup>7</sup> וְהִנָּחֵם עַל־עֲבָרֶיךָ: <sup>7</sup>

English Translation, Mapped to Heb Meter <sup>a</sup>	Verse, Agg'd Syllab	Syllab in Verse	Hebrew (BHS) Text (pasted from BibleWorks 5)
<p>Fill us by morning with Your gracing-love; May we shout in triumph and be glad! Even all our days.</p>	<p>90:14 276</p>	<p>24</p>	<p>שְׁבַעֵנוּ בַּבֶּקֶר חֶסֶדְךָ וְנִרְנְנָה וְנִשְׂמְחָה בְּכָל־יְמֵינוּ:</p>
<p>Gladden us per the days you burdened us; per the same years we've seen evil.</p>	<p>90:15 294</p>	<p>18</p>	<p>שְׂמַחְנוּ כִּי־מִזֹּת עֲנִיתָנוּ שְׁנוֹת רָאִינוּ רָעָה: שְׂמַחְנוּ כִּי־מִזֹּת עֲנִיתָנוּ שְׁנוֹת רָאִינוּ רָעָה:</p>
<p>May your servants be caused to see Your Righteous Work; And Your Majesty , to their children.</p>	<p>90:16 315</p>	<p>21</p>	<p>יִרְאֶה אֶל־עַבְדֶּיךָ פְּעֻלָּךְ וְהִדְרֶךְ עַל־בְּנֵיהֶם:</p>
<p>May the kind-and-sweet-favor of Our Lord God be upon us; the work of our hands , affirmed and established ; Yes, establish the work of our hands .</p>	<p>90:17 350</p>	<p>35</p>	<p>וַיְהִי לָנוּ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כֹּונְנָה וְיִמְעַשֶׂה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כֹּונְנָה:</p>

## End Notes

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**a** I used the NASB translation, then corrected or rephrased it to make the English fit the Hebrew meter. It's obvious the translators attempted to match the meter, so I'm baffled why no one noticed the KIND of meter used! Wavy-bordered text indicates pregnant wordplay in Hebrew which is played on in other Bible verses, and is key to the backstory about God's Drama of Time. [Bracketed text] count as syllables to read, but are not actual words in the text; they are in the meaning, though, via what words are in the text. By contrast, (parenthetical words) are also meant by the text, but don't say the words.

**b** Literal Hebrew means 'streams', and is a multiple-entendre Hebrew word for streams of PEOPLE, CIVILIZATIONS, TIME. Translated in Greek with the pregnant word *oikoumene* which Paul will play on in Eph1:10 with *oikonomia*, which is the 'administration' of a 'house' (estate, state, principality). Idea of governance. So comes to mean 'dispensation', a unit of time applicable to a specific spiritual CONTRACT for a specific GROUP. So I want to translate it 'streams of times' to bring out all that meaning, but the foremost meaning here is 'inhabitants', the *streams of generations* (verse 1) which will exist on earth.

**c** Hebrew usage is akin to our impersonal or dramatic 'he' for a member of a group; but in parallelism, often the second clause has its own distinct gender and number. Idea is to identify 'us' with 'him' or 'them', so the second clause often changes person or number, to stress the parallel. This stress gets masked in English, which must match clauses by matching number; so translation here follows the English convention of *translating the second clause with the same NUMBER as in the first clause, so the English reader will know it's a parallelism*. Hebrew poetic 'nu' is deliberate multiple-entendre for 'us', 'him'. It references PEOPLE, never things. This 'nu' declines, which means it must match the prior referent in gender and number. There is no feminine plural, **so the 'nu' is never used to match feminine plurals**. See Gesenius Section 58. So frequently in English Bibles, 'nu' = 'him' is rendered 'them', sometimes causing confusion. You can only resolve this confusion by looking at the Hebrew (i.e., in Psalm 12:6-7, 'them' in v.7 refers only to the PEOPLE in verses 1 and 5).

**d** Numbers 11:6 uses the same word, 'yabesh', which Moses references here. The people complained against the Divine Provision of ma-nah (lit., what IS this???) -- so Moses is evoking a parallel that man dies dried up with bitterness, like the complainers during the wilderness wandering. Of course, 'mole' is very graphic, too: after the foreskin is cut in circumcision, it dries up. Pregnant way of saying man is tired out and bitter like an old foreskin, at the end of his life. Now you know why the translators euphemize translation!

**e** Idiom in last clause is an exclamation showing the reason for God's 'anger'. God respects His own Character, so must respond in judgment called anthropopathically 'anger', when His Rules are violated. **Since this is the last verse of the Noahic voting period, it references the Flood** (Hebrew 'anger' and 'fury' all have the breathing connotation of flooding, overflowing, whence derives 'Heber', 'passover', 'flood', 'overflow'. So verse 11 explains why the Flood happened.)