Monday, 11/02/26 - BC & DCB Daily Review - Small Size

About this daily review. This daily study review was prepared by Grok Bot, an AI study assistant, under the direction of Dean Brown, founder of Memorize-the-Bible.com, a website currently under construction. It draws on Grok Bot's own research done under Dean's direction, on materials Dean has developed over several years of prior study, and on ongoing research as the website is prepared for its formal launch.
Each review covers the day's chapters from two reading plans, Bible Companion (BC) and Daily Chapter Bible (DCB). The chapter summaries in Section 1 come from prototype "medium-length" summaries. Dean plans to develop shorter and longer versions of these summaries in the near future. Because these prototypes are tied to other related projects Dean is working on, they sometimes use abbreviations, labels, or cross-references (for example, "BC OT1," "DCB 3 of 8," "Dean 30," or "Dean 480") that may not yet make sense to all readers. These will be explained, removed, or revised as the project develops.
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1) Quick Factual Review

2 Chronicles 31 -- BC OT1 -- Hezekiah More Reforms

Dean 480-character summary:

Pillars & high places destroyed throughout Judah, Benjamin, Ephraim, and Manasseh. Hezekiah appointed the divisions of priests and Levites. Also appointed the king's portion for the offerings. Large contributions to Levites heaped up, beginning in 3rd month, ending in 7th month. Rooms prepared in the temple for storing the contributions, tithes, and consecrated things. Various temple officers established.

Grok 120-word summary:

When the passover is finished, all Israel present breaks the images, cuts down the groves, and throws down the high places and altars in Judah, Benjamin, Ephraim, and Manasseh, then returns home. Hezekiah appoints the courses of the priests and Levites and gives the king's portion for the daily, sabbath, new moon, and feast offerings. He commands Jerusalem to give the portion of the priests and Levites. The people bring firstfruits and tithes in abundance, laid in heaps from the third month to the seventh. Azariah the chief priest reports plenty left over. Chambers are prepared in the temple, Cononiah and Shimei oversee the stores, and Kore distributes the freewill offerings. Hezekiah does what is good, and prospers.

Parallel Passages:

- 2 Kgs 18:4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made, the same summary in Kings.
- 2 Kgs 18:7. And the LORD was with him; and he prospered whithersoever he went forth, the Kings summary of his prospering.

Quotations:

- None. The chapter cites the law of the LORD in general (v. 3) but quotes no passage, and no later Scripture quotes it.

Text and Translation Issues for 2 Chron 31:

- v. 1. Images and groves: Hebrew "matstsevot", standing pillars (NASB95, ESV pillars), and "asherim", the Asherah poles (NASB95 Asherim; KJV groves).
- v. 2. The tents of the LORD: Hebrew "machanot YHWH", the camps of the LORD (NASB95, ESV), describing the temple courts in the language of the wilderness camp.
- v. 4. That they might be encouraged in the law: Hebrew "yechezqu", be strengthened or devote themselves (NASB95, ESV devote themselves to the Law).
- v. 6. The tithe of holy things: some versions emend to the tithe of the dedicated things, and the Greek has goats for holy things in part of the verse, textual.
- v. 10. That which is left is this great store: Hebrew "hehamon", the abundance (NASB95 this great quantity is left over).
- v. 12. Cononiah: spelled Conaniah in NASB95 and ESV, the same Hebrew name.
- v. 16. From three years old: some scholars emend to thirty years old to match the age of service, interpretation; the Hebrew reads three.

When are the Events Described in 2 Chron 31:

- Relative Chronology
    - Immediately after Hezekiah's great passover and the fourteen days of feasting in the second month (2 Chron 30:13, 23).
    - Before Sennacherib's invasion of Judah, which comes after these things and this establishment (2 Chron 32:1).
- Absolute Chronology

- Hezekiah's first year is about 715 BC, derived from a Thiele-style count anchored at the 722 BC fall of Samaria (stated) and Sennacherib's invasion of 701 BC in his fourteenth year (2 Kgs 18:13); a co-regency from about 729 BC is also proposed, interpretation.
- On that count the heaps are gathered from the third to the seventh month of about 715 BC, roughly late spring to autumn (derived).

Daniel 11 -- BC OT2 -- Kings of North & South

Dean 480-character summary:

[The one with human appearance said] in 1st yr of Darius the Mede, I arose to help him. 3 more kings will arise in Persia, then a 4th, who will be rich. Mighty king from Greece to arise, broken into 4. King of South and King of North will form alliances, fight one another, etc. "Some of those who have insight will fall, in order to refine, purge, and make them pure until the end time, because it is still to come." At the end time, the kings will fight greatly.

Grok 120-word summary:

The messenger of Dan 10, who strengthened Darius the Mede, shows Daniel the truth. Three more kings arise in Persia, and a fourth, far richer, stirs all against Greece. A mighty king rules with great dominion, but his kingdom is divided toward the four winds. The king of the south and the king of the north contend through marriages, wars, and betrayals. A vile person obtains the kingdom by flatteries, profanes the sanctuary, takes away the daily sacrifice, and places the abomination that maketh desolate. The people that know their God are strong; some of understanding fall, to be tried and purged. At the time of the end the king of the north comes to his end.

Parallel Passages:

- Dan 8:21-25. And the rough goat is the king of Grecia ... four kingdoms shall stand up out of the nation ... a king of fierce countenance, the same sequence of Persia, Greece, the fourfold division, and a persecuting king.
- Dan 7:24-25. And he shall speak great words against the most High, and shall wear out the saints of the most High, the little horn that parallels the king who speaks marvellous things (v. 36).

Quotations:

- Matt 24:15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, Jesus cites the phrase of v. 31 (with Dan 9:27 and 12:11).
- Mark 13:14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, the same citation.

Text and Translation Issues for Dan 11:

- v. 1. To confirm and to strengthen him: Hebrew "lemachaziq ulemaoz", a support and a protection; the him may be Darius or Michael (Dan 10:21), interpretation.
- v. 6. He that begat her: Hebrew "hayyoldah", read by some as her child (ESV her child; NASB95 the one who sired her), textual.
- v. 14. The robbers of thy people: Hebrew "bene paritse", sons of the violent ones (NASB95 the violent ones among your people; ESV the violent among your own people).
- v. 16. The glorious land: Hebrew "erets hatstsevi", the land of beauty or the Beautiful Land (NASB95), the land of Israel (also vv. 41, 45).
- v. 30. Ships of Chittim: Hebrew "tsiyyim kittim", ships of Kittim, coastlands to the west; the Greek renders Romans, interpretation.
- v. 31. The abomination that maketh desolate: Hebrew "hashshiqquts meshomem", the detestable thing that desolates.
- v. 37. The desire of women: Hebrew "chemdat nashim", read as a deity favoured by women (Tammuz/Adonis) or as the desire for women, interpretation.
- v. 45. Between the seas: Hebrew "ben yammim", between the seas (the Mediterranean and the Dead Sea), or toward the sea, interpretation.

When are the Events Described in Dan 11:

- Relative Chronology
    - The speech belongs to the vision of the third year of Cyrus (Dan 10:1), and

looks back to the first year of Darius the Mede (v. 1; Dan 9:1).
    - It runs forward from the Persian kings through Greece to the time of the end, and continues into Dan 12.
- Absolute Chronology
    - Cyrus took Babylon in 539 BC, a general scholarly date; the first year of Darius the Mede is about 539-538 BC and the third year of Cyrus about 536 BC (derived).
    - The prophecy is read by many as reaching Antiochus IV Epiphanes, who profaned the temple in 167 BC (general scholarly date), with vv. 36-45 often applied to the latter days, interpretation.

Acts 11 -- BC NT -- Report; Antioch; Agabus

Dean 480-character summary:

Judeans heard that Gentiles had received the word of God. When Peter to Jerusalem, Judaizers disputed with him. Peter tells of vision and of experience at Caesarea. Scattered to Phoenicia, Cyprus, preach to Jews only. Some from Cyprus & Cyrene went to Antioch, preached to some Greeks also. Barnabas sent from Jerusalem to Antioch. He rejoiced. Went to Tarsus to get Saul. They at Antioch for 1 year. "Christians". Agabus proph famine, Barn & Saul to Jeru with relief.

Grok 120-word summary:

The brethren in Judaea hear that the Gentiles have received the word of God. At Jerusalem they of the circumcision contend with Peter for eating with uncircumcised men. Peter rehearses the matter in order: the sheet from heaven, the voice saying what God hath cleansed call not thou common, the men from Caesarea, and the Holy Ghost falling on the Gentiles as at the beginning. They hold their peace and glorify God, who has granted the Gentiles repentance unto life. Men of Cyprus and Cyrene preach to the Grecians at Antioch, and many believe. Barnabas comes, fetches Saul from Tarsus, and they teach a whole year; the disciples are first called Christians. Agabus foretells dearth, and relief is sent.

Parallel Passages:

- Acts 10:11-12. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, the first account of the vision that Peter retells here.
- Acts 10:44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, the same event retold in vv. 15-17.

Quotations:

- None formally from the Old Testament. Peter recalls the word of the Lord in v. 16, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (Acts 1:5).

Text and Translation Issues for Acts 11:

- v. 12. Nothing doubting: Greek "meden diakrinanta", making no distinction (ESV without hesitation; NIV not to make any distinction); some manuscripts read "diakrinomenon", and a few omit the phrase, textual.
- v. 17. Who believed on the Lord Jesus Christ: the participle can attach to us or to them, when we believed (ESV, NIV), interpretation.
- v. 20. The Grecians: many manuscripts read "Hellenistas", Greek-speaking Jews (KJV Grecians), while others read "Hellenas", Greeks (ESV Hellenists in margin; NIV Greeks), textual; the context of a new step favours Greeks, interpretation.
- v. 26. Were called: Greek "chrematisai", to bear a name or be designated, used of a public name, not necessarily self-chosen.
- v. 28. Throughout all the world: Greek "oikoumene", the inhabited world, the Roman empire.
- v. 28. Some Western manuscripts add, And there was much rejoicing; and when we were gathered together, before Agabus speaks, a "we" reading, textual.

When are the Events Described in Acts 11:

- Relative Chronology
    - Peter's report follows directly on the conversion of Cornelius at Caesarea (Acts 10); the Antioch mission reaches back to the scattering after Stephen's death (Acts 8:1-4).
    - Barnabas and Saul's year at Antioch and the famine visit come before Herod's persecution and death (Acts 12:1, 23, 25) and before the first missionary journey (Acts 13).

- Absolute Chronology
    - Herod Agrippa I died in AD 44 (stated), so the year at Antioch falls about AD 43-44, derived.
    - The famine of Claudius (reigned AD 41-54) is usually dated about AD 45-47, a general scholarly date; the relief visit is placed about AD 44-46, interpretation.

Acts 12 -- BC NT -- James; Peter; Herod

Dean 480-character summary:

Herod had James killed with sword. When he saw that it pleased the Jews, he arrested Peter (during the days of Unleavened Bread). Was put in prison, guarded by 4 squads of soldiers, intending to bring him out after the Passover. Fervent prayer. On the night Herod was to bring him out, angel leads Peter out ("Get up quickly"). He thought he was seeing a vision. Rhoda leaves door shut. Guards executed. Herod eaten by worms. Summary. Barn, Saul, JohnMark return from Jerusalem.

Grok 120-word summary:

Herod the king kills James the brother of John with the sword. Seeing it pleases the Jews, he takes Peter in the days of unleavened bread under four quaternions of soldiers, meaning to bring him out after the passover. The church prays without ceasing. The night before, an angel wakes Peter, his chains fall off, and he passes the wards and the iron gate, which opens of its own accord. Peter goes to the house of Mary, mother of John Mark, where Rhoda, for gladness, leaves him knocking. Herod executes the keepers. At Caesarea the people hail his voice as a god's; the angel smites him, and he is eaten of worms. The word of God grows.

Parallel Passages:

- Acts 5:19. But the angel of the Lord by night opened the prison doors, and brought them forth, an earlier deliverance of the apostles from prison.
- Acts 16:26. And immediately all the doors were opened, and every one's bands were loosed, a later prison deliverance of Paul and Silas.

Quotations:

- None. The chapter quotes no earlier Scripture, and no later Scripture quotes it.

Text and Translation Issues for Acts 12:

- v. 4. Easter: Greek "pascha", the passover (NASB95, ESV, NIV Passover); KJV's Easter follows earlier English versions.
- v. 4. Four quaternions: Greek "tetradia", squads of four soldiers, sixteen in all, taking turns by watch.
- v. 5. Without ceasing: Greek "ektenes", earnestly or fervently (NASB95, ESV earnestly); some manuscripts read "ekteneia", textual.
- v. 15. It is his angel: Greek "angelos", messenger; that the disciples thought of a guardian angel is interpretation; the text does not teach a disembodied spirit of Peter.
- v. 20. Highly displeased: Greek "thumomachon", fighting mad or very angry (NASB95 very angry; ESV angry).
- v. 25. Returned from Jerusalem: the best manuscripts are divided between "ex", from, "apo", from, and "eis", to, Jerusalem; NASB95 and ESV read from, with a note, textual.

When are the Events Described in Acts 12:

- Relative Chronology
    - About that time, while Barnabas and Saul were bringing the famine relief to Judaea (Acts 11:29-30; 12:1, 25).
    - Peter is taken in the days of unleavened bread and freed the night before his intended trial after the passover (vv. 3-6); Herod's death at Caesarea follows (vv. 19-23).
- Absolute Chronology
    - AD 44, stated: the death of James and the death of Herod Agrippa I.
    - Peter's arrest falls at the passover season, spring of AD 44 (derived), before Herod's death later that year.

Job 35 -- DCB 1 of 8 -- Elihu: Wait for God

Dean 480-character summary:

Elihu continued: Do you say "My righteousness is more than God's?" I will answer you & your friends. Look at the heavens & see, the clouds are higher than you. No one says: where is God my Maker, who makes us wiser than all the beasts & birds? Surely God will not listen to an empty cry, how much less when you say you do not behold Him. The case is before Him, and you must wait for Him. Job multiplies words without knowledge.

Grok 120-word summary:

In his third speech Elihu takes up Job's claim that his righteousness is more than God's, and his complaint that it profits nothing to be free from sin. Elihu answers Job and his friends: look up at the heavens and clouds high above you. If Job sins, what does he do to God? If he is righteous, what does God receive? Man's wickedness or righteousness affects only other men. People cry out under oppression, yet no one asks, "Where is God my Maker, who gives songs in the night," who teaches us more than the beasts and birds? God does not hear an empty cry. Though Job says he cannot see Him, his case is before God; he must wait for Him. Job multiplies words without knowledge.

Parallel Passages:

- None identified. Job 35 has no same-incident, close-wording, or duplicated poetic parallel elsewhere in Scripture.

Quotations:

- None identified. Job 35 does not formally quote earlier Scripture, and no later passage clearly quotes Job 35 as such. (Elihu paraphrases Job's own earlier words in vv. 2–3 and 14 – see Reuse / reapplication below.)

Text and Translation Issues:

- No textual variants that change the overall sense across KJV, NKJV, NASB95, ESV, NIV, RSV, NRSV, CSB; the differences below are translation difficulties in the Hebrew.
- v. 2 – KJV/NKJV/NASB95 “My righteousness is more than God’s” vs ESV/RSV “It is my right before God,” NIV “I am in the right, not God.” The Hebrew may mean “I am righteous before God” or “more righteous than God.”
- v. 3 – KJV “What profit shall I have, if I be cleansed from my sin?” vs NKJV/ESV/NIV “What profit… more than if I had sinned?”
- v. 11 – “teaches us more than the beasts” (most versions) vs a possible reading “teaches us by the beasts” (the Hebrew preposition "min" can mean “more than” or “from”); compare Job 12:7.
- v. 14 – KJV “trust thou in him” vs NKJV/ESV/NIV “you must wait for Him.”
- v. 15 – the Hebrew word "pash" occurs only here; KJV “yet he knoweth it not in great extremity,” NKJV “nor taken much notice of folly,” NASB95 “nor does He acknowledge transgression well,” ESV “he does not take much note of transgression,” NIV “he does not take the least notice of wickedness.”

When:

- Relative Chronology
    - After Job’s afflictions (Job 1–2) and the long debate with his three friends (Job 3–31).
    - After Elihu’s introduction and first two speeches (Job 32–34); before his final speech (Job 36–37) and before the LORD answers from the whirlwind (Job 38–41).
    - The book’s setting is often placed in the patriarchal era (Job offers sacrifice himself as head of the family; he lives 140 years after his restoration, Job 42:16), but Scripture gives no date.

- Absolute Chronology
    - Undated – Scripture gives no year for Job 35, so no absolute year is assigned.

Daniel 8 -- DCB 2 of 8 -- Ram & He-Goat

Dean 480-character summary:

Vision of Daniel in Belshazzar's 3rd year. In the citadel of Susa, in province of Elam, in the vision beside the Ulai Canal. Ram: two horns, one larger. Butting west, north, south, as he pleased. He-goat: notable horn. From the west, trampled the ram. As soon as he was mighty, large horn broken, 4 come up, a small horn from these. How long? 2300 evenings and mornings. Gabriel interprets. Ram: kings of Media & Persia. Goat: kingdom of Greece. Daniel was tired, sick for days.

Grok 120-word summary:

In the third year of Belshazzar, Daniel sees himself at Shushan in the province of Elam, by the river of Ulai. A ram with two horns, one higher than the other, pushes westward, northward, and southward, and none can stand before him. A he goat from the west, with a notable horn between his eyes, smites the ram and breaks his two horns. The great horn is broken, four come up, and out of one a little horn waxes great, takes away the daily sacrifice, and casts down the sanctuary. The answer is 2,300 days. Gabriel explains: the ram is Media and Persia, the goat Grecia. Daniel faints and is sick certain days.

Parallel Passages:

- None. Dan 7 and Dan 11 cover the same kingdoms in other visions, listed under Related.

Quotations:

- None. This chapter quotes no earlier passage, and no later passage quotes it directly.

Text and Translation Issues for Dan 8:

- v. 1. The language changes back from Aramaic (2:4-7:28) to Hebrew at this verse and stays Hebrew to the end.
- v. 2. Shushan: Hebrew "Shushan", Greek Susa (ESV, NIV Susa); the palace is the citadel (ESV, NIV citadel).
- v. 2. River of Ulai: Hebrew "ubal", a canal or watercourse (ESV, NIV Ulai canal).
- v. 9. The pleasant land: Hebrew "hatstsebi", the glory or beauty, the Beautiful Land (ESV, NIV the glorious or Beautiful Land).
- v. 14. Two thousand and three hundred days: Hebrew "erev boqer", evenings and mornings (ESV, NIV 2,300 evenings and mornings), read either as 2,300 days or as 1,150 days of two offerings each.
- v. 21. Grecia: Hebrew "Yavan", Javan, Greece (ESV, NIV Greece).
- v. 25. Through his policy: by his cunning (ESV, NIV); by peace shall destroy many: without warning, when they feel secure (ESV, NIV).

When are the Events Described in Dan 8:

- Relative Chronology
    - After the vision of Dan 7 in the first year of Belshazzar (Dan 7:1), and after that which appeared unto me at the first (v. 1).
    - Before the fall of Babylon in Dan 5 and the first year of Darius in Dan 9:1.
    - Daniel rises after certain days to do the king's business (v. 27).
- Absolute Chronology
    - Daniel was taken in the first deportation, 605 BC, stated.
    - Belshazzar's first year is usually reckoned about 553 BC, so his third year is about 551-550 BC, derived.
    - Babylon fell to the Medes and Persians in 539 BC, derived from Dan 5:30-31 and Persian records.

Ecclesiastes 2 -- DCB 3 of 8 -- Luxuries; All Vanity

Dean 480-character summary:

I said to myself: come, I will test you with pleasure. Behold, it too was futility. I explored wine, built houses, planted vineyards, made gardens & parks, planted all kinds of fruit trees, ..., and the pleasures of men: many concubines. I did not refuse my eyes, I did not withhold my heart. All was vanity & striving after wind. I saw wisdom exceeds folly. As fate of a fool, so me. Thus I hated all my labor. Nothing better than eat drink & tell oneself that his labor is good.

Grok 120-word summary:

The Preacher proves his heart with mirth, and finds it also vanity. He gives himself to wine while guiding his heart with wisdom. He builds houses, plants vineyards, makes gardens, orchards, and pools, gets servants, herds, silver, gold, singers, and every delight, and withholds not his heart from any joy. Looking on all his works, he finds all vanity and vexation of spirit, and no profit under the sun. Wisdom excels folly as light excels darkness, yet one event happens to the wise and the fool, and both are forgotten. He hates his labour, which he must leave to another. Eating, drinking, and enjoying good in labour are from the hand of God.

Parallel Passages:

- 1 Kgs 10:21-23. And all king Solomon's drinking vessels were of gold ... So king Solomon exceeded all the kings of the earth for riches and for wisdom, the historical record of the wealth described in vv. 4-9.
- Eccl 1:16-18. I communed with mine own heart ... For in much wisdom is much grief, the companion experiment with wisdom that opens this test of pleasure.

Quotations:

- None. The chapter quotes no earlier Scripture, and no later Scripture quotes it.

Text and Translation Issues for Eccl 2:

- v. 1. Vanity: Hebrew "hevel", vapour or breath (NASB95 futility; ESV vanity), the key word of the book.
- v. 3. To give myself unto wine: Hebrew "limshokh", to draw or stimulate my body with wine (NASB95 to stimulate my body with wine; ESV to cheer my body with wine).
- v. 5. Orchards: Hebrew "pardesim", parks, a Persian loanword (NASB95 parks), the root of English paradise.
- v. 8. Musical instruments, and that of all sorts: Hebrew "shiddah veshiddot", uncertain; NASB95 and ESV many concubines, the delights of the sons of men, interpretation.
- v. 11. Vexation of spirit: Hebrew "reut ruach", striving after wind (NASB95, ESV).
- v. 12. What can the man do that cometh after the king? Hebrew uncertain; NASB95 What will the man do who will come after the king except what has already been done?, interpretation.
- v. 25. Who can hasten hereunto: Hebrew "yachush", hasten or enjoy (NASB95, ESV who can eat and who can have enjoyment); apart from him follows the Greek and Syriac, textual (Hebrew more than I).

When are the Events Described in Eccl 2:

- Relative Chronology
    - Following the Preacher's search by wisdom in Eccl 1:12-18; the experiments recall Solomon's building and wealth of 1 Kgs 7 and 10.
    - Written looking back over a completed life of labour, before the heir who would come after the king (vv. 18-19); Rehoboam followed Solomon (1 Kgs 11:43).
- Absolute Chronology

- No year is stated. Solomon's reign is usually dated about 970-931 BC, a general scholarly date; the reflection fits his later years, interpretation.

Psalms 132 -- DCB 4 of 8 -- Ascents: Remember Dvd

Dean 480-character summary:

Song of Ascents. Remember, O YHWH, on David's behalf, all his affliction, how he swore to not rest until he found a dwelling place for the Mighty One of Jacob. Let us go into His dwelling place, let us worship at His footstool. Arise, O YHWH, to Your resting place. [Reminder of promise to David]. YHWH has chosen Zion. This is My resting place forever.

Grok 120-word summary:

A Song of degrees asks the LORD to remember David and his afflictions: how he vowed to the mighty God of Jacob not to rest until he found a place for the LORD. The worshippers recall hearing of the ark at Ephratah and finding it in the fields of the wood, and resolve to worship at his footstool. Arise, O LORD, into thy rest, thou and the ark of thy strength; let thy priests be clothed with righteousness. For David's sake turn not away the face of thine anointed. The LORD has sworn in truth to set David's fruit upon his throne, and has chosen Zion as his rest for ever, where the horn of David shall bud.

Parallel Passages:

- 2 Chron 6:41-42. Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength ... O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant, Solomon's prayer at the dedication, closely matching vv. 8-10.
- 2 Sam 7:12-16. I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, the covenant that vv. 11-12 recall.

Quotations:

- Acts 2:30. Therefore being a prophet, and knowing that God had sworn with an

oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, Peter alludes to v. 11.

- Luke 1:69. And hath raised up an horn of salvation for us in the house of his servant David, Zacharias echoes v. 17.

Text and Translation Issues for Psa 132:

- Title. A Song of degrees: Hebrew "shir hammaalot", a Song of Ascents (NASB95, ESV), sung going up to Jerusalem.
- v. 1. His afflictions: Hebrew "unnoto", his hardships or troubles (NASB95 all his affliction; ESV all the hardships he endured).
- v. 2. The mighty God of Jacob: Hebrew "avir yaaqov", the Mighty One of Jacob (NASB95, ESV), as in Gen 49:24.
- v. 6. Ephratah: Hebrew "ephratah", likely Bethlehem's district (Mic 5:2) or the region of Kirjathjearim, interpretation; the fields of the wood, Hebrew "sede yaar", the fields of Jaar (NASB95, ESV), probably Kirjathjearim.
- v. 6. We heard of it: the it is feminine, probably the ark (often masculine) or the habitation of v. 5, interpretation.
- v. 17. To bud: Hebrew "atsmiach", to make sprout, linked with "tsemach", Branch (Jer 23:5; Zech 3:8), interpretation.
- v. 17. A lamp: Hebrew "ner", a lamp, the continuing light of David's line (1 Kgs 11:36).

When are the Events Described in Psa 132:

- Relative Chronology
    - Recalls David's bringing of the ark to Jerusalem after its long stay at Kirjathjearim (2 Sam 6; 1 Chron 13, 15-16) and the covenant of 2 Sam 7.
    - Its words are used in Solomon's prayer at the temple dedication (2 Chron 6:41-42); the psalm may have been sung then or later as a Song of degrees, interpretation.

- Absolute Chronology
    - No year is stated. David's reign is usually dated about 1010-970 BC, and the ark came to Jerusalem early in his Jerusalem reign, about 1000 BC, a general scholarly date.
    - The temple dedication under Solomon is about 959 BC, derived from the temple's completion in his eleventh year (1 Kgs 6:38) counting his reign from about 970 BC.

Leviticus 14 -- DCB 5 of 8 -- Cleansed Leper; Mildew

Dean 480-character summary:

Cleansed leper brought to the priest, who shall inspect outside the camp. If cleansed, take two live clean birds, cedar wood, a scarlet string, and hyssop. Slay one bird in earthenware vessel over running water. The live bird with cedarwood cord & hyssop shall be dipped in blood of the dead bird, then released into an open field. Various washings, shaving, offerings (based on wealth), sprinklings. Laws for mildewed house.

Grok 120-word summary:

The LORD gives the law of the leper in the day of his cleansing. The priest goes out of the camp and, if the plague is healed, takes two living clean birds, cedar wood, scarlet, and hyssop. One bird is killed over running water; the living bird, dipped in its blood, is let loose into the open field after the leper is sprinkled seven times. The man washes and shaves, and on the eighth day brings offerings, with blood and oil put on his right ear, thumb, and great toe. The poor may bring less. In Canaan a plagued house is inspected, its stones removed, or the house broken down; a cleansed house is atoned for with two birds.

Parallel Passages:

- None. The cleansing rite for a healed leper and the law of the leprous house appear only here in the Law.

Quotations:

- Matt 8:4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Jesus refers to the offering of this chapter (also Mark 1:44; Luke 5:14).

- Luke 17:14. And when he saw them, he said unto them, Go shew yourselves unto the priests, the ten lepers sent under this law.

Text and Translation Issues for Lev 14:

- v. 3. Leprosy: Hebrew "tsaraat", a range of skin diseases (NASB95 leprosy; ESV leprous disease), not limited to Hansen's disease.
- v. 4. Scarlet: Hebrew "sheni tolaat", scarlet of the worm, a crimson thread or yarn (NASB95 a scarlet string).
- v. 5. Running water: Hebrew "mayim chayyim", living water (NASB95 running water).
- v. 10. Three tenth deals: Hebrew "sheloshah esronim", three tenths of an ephah; a log, Hebrew "log", a small liquid measure, about a third of a quart.
- v. 12. Trespass offering: Hebrew "asham", guilt offering (NASB95, ESV), unusual here for a leper; why a guilt offering is required is interpretation.
- v. 37. Hollow strakes, greenish or reddish: Hebrew "sheqaarurot", depressions (NASB95 greenish or reddish depressions), probably mould or mildew, interpretation.
- v. 44. A fretting leprosy: Hebrew "tsaraat mamereth", a malignant mark (NASB95 malignant mark; ESV persistent leprous disease).

When are the Events Described in Lev 14:

- Relative Chronology
    - Given at Sinai after the tabernacle was reared and the priests consecrated (Exod 40:17; Lev 8-9), following the diagnosis laws of Lev 13.
    - The house law looks ahead to when ye be come into the land of Canaan (v. 34), after the forty years.
- Absolute Chronology
    - 1445 BC, derived from the exodus in 1446 BC, stated, and the tabernacle raised in the first month of the second year (Exod 40:17).

Matthew 20 -- DCB 6 of 8 -- Laborers; Mom; 2 Blind

Dean 480-character summary:

Parable of Laborers in Vineyard (all day,3,6,9,11th hours), 1 denarius for the day. Paid in reverse order of hiring. Last shall be first, and first last. Death foretold 3rd time. Mother of sons of Zebedee request. Ten become indignant when hear of request. Jesus: whoever wishes to become great among you shall be your slave. Two blind men healed as they were leaving Jericho.

Grok 120-word summary:

Jesus likens the kingdom of heaven to a householder who hires labourers early for a penny a day, then others at the third, sixth, ninth, and eleventh hours. At evening all receive a penny, beginning from the last. Those hired first murmur, but he does them no wrong and may do what he will with his own; so the last shall be first. Going up to Jerusalem, Jesus foretells his betrayal, crucifixion, and rising the third day. The mother of Zebedee's children asks thrones for her sons; he asks if they can drink his cup. Greatness is service, for the Son of man came to give his life a ransom for many. Leaving Jericho, he opens two blind men's eyes.

Parallel Passages:

- Mark 10:32-52. And they were in the way going up to Jerusalem ... James and John, the sons of Zebedee, come unto him ... blind Bartimaeus, the parallel to vv. 17-34 (the labourers parable is in Matthew only).
- Luke 18:31-43. Then he took unto him the twelve ... a certain blind man sat by the way side begging, the parallel to vv. 17-19 and 29-34.

Quotations:

- None formally. The ransom saying of v. 28 echoes Isa 53:10-12 (he hath poured

out his soul unto death ... he bare the sin of many), an allusion rather than a citation.

Text and Translation Issues for Matt 20:

- v. 2. A penny: Greek "denarion", a denarius (NASB95, ESV), a labourer's day wage.
- v. 15. Is thine eye evil: Greek "ophthalmos ponēros", an evil eye, an idiom for envy or stinginess (NASB95 is your eye envious; ESV do you begrudge my generosity).
- v. 16. For many be called, but few chosen: present in many manuscripts but absent from several early ones; NASB95 and ESV omit it here (it stands in Matt 22:14), textual.
- vv. 22-23. And to be baptized with the baptism that I am baptized with: added in many manuscripts from Mark 10:38-39; NASB95 and ESV omit it in Matthew, textual.
- v. 26. Minister: Greek "diakonos", servant (NASB95 servant); servant in v. 27 is "doulos", slave (NASB95 slave).
- v. 28. Ransom: Greek "lutron", the price of release, given "anti pollon", in place of many.
- v. 30. Two blind men: Mark and Luke name or mention one, Bartimaeus; Matthew reports two, and harmonizations are interpretation.

When are the Events Described in Matt 20:

- Relative Chronology
    - Following the rich young ruler and Peter's question in Matt 19, on the last journey from beyond Jordan to Jerusalem (Matt 19:1; 20:17).
    - The third prediction of the passion; the Jericho healing comes just before the entry into Jerusalem (Matt 21:1).
- Absolute Chronology
    - AD 33, derived on the working AD 33 passion year (AD 30 is the alternative): the journey falls in the weeks before that passover.

Ezekiel 17 -- DCB 7 of 8 -- Two Eagles & Vine

Dean 480-character summary:

A great eagle came to Lebanon and took topmost twigs of a cedar, planted it in fertile soil. It became a spreading vine. Another great eagle, the vine bent toward him. It will wither when the east wind blows. The meaning of this parable: Babylon took king of Judah, but the new king rebelled by sending envoys to Egypt. In Babylon he shall die. YHWH: I will pluck a young twig, plant it on a high mountain in Israel. All the trees of the field will know that I am YHWH.

Grok 120-word summary:

Ezekiel puts forth a riddle to the house of Israel. A great eagle comes to Lebanon, crops the top of the cedar's young twigs, carries it to a land of traffick, and plants the seed of the land as a spreading vine of low stature. Another great eagle appears, and the vine bends its roots toward him. It shall wither when the east wind touches it. The meaning: the king of Babylon took Jerusalem's king and princes, and made a covenant with one of the king's seed, who rebelled by sending to Egypt. He shall die in Babylon, for he despised the oath. Then the Lord GOD will plant a tender twig on Israel's high mountain, a goodly cedar.

Parallel Passages:

- 2 Kgs 24:10-20. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem ... And the king of Babylon made Mattaniah his father's brother king ... and Zedekiah rebelled against the king of Babylon, the history behind vv. 12-15.
- 2 Chron 36:13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God, the broken oath of vv. 13-19.

Quotations:

- None directly. The birds lodging under the cedar of v. 23 are echoed in Jesus' mustard seed parable (Matt 13:32), an allusion rather than a citation.

Text and Translation Issues for Ezek 17:

- v. 2. A riddle: Hebrew "chidah", an enigma; a parable, Hebrew "mashal", a comparison or allegory.
- v. 3. Which had divers colours: Hebrew "riqmah", embroidered or variegated plumage (NASB95 full of plumage of many colors).
- v. 4. A land of traffick ... a city of merchants: Hebrew "erets kenaan", literally a land of Canaan, used of trade; here Babylonia (NASB95 a land of merchants; ESV a land of trade).
- v. 5. As a willow tree: Hebrew "tsaphtsaphah", a rare word, perhaps a willow (NASB95 like a willow).
- v. 13. Made a covenant with him, and hath taken an oath of him: Hebrew "alah", an oath with a curse, sworn by God (2 Chron 36:13).
- v. 22. A tender one: Hebrew "rakh", tender or young; the tender twig is read messianically by many, interpretation.

When are the Events Described in Ezek 17:

- Relative Chronology
    - Between the visions dated in the sixth year (Ezek 8:1) and the seventh year (Ezek 20:1) of Jehoiachin's captivity.
    - Spoken after Zedekiah's appointment and approach to Egypt, but before Jerusalem's fall and Zedekiah's capture (2 Kgs 25:1-7).
- Absolute Chronology
    - Jehoiachin was taken in 597 BC, a general scholarly date, so the sixth to seventh year of the captivity is about 592-591 BC (derived).
    - Zedekiah's rebellion led to the siege from 588 BC and the fall of Jerusalem

in 586 BC, a general scholarly date.

Nehemiah 7 -- DCB 8 of 8 -- Leaders; Returnees; Donations

Dean 480-character summary:

Once wall & doors rebuilt, singers & Levites appointed, Nehemiah appointed Hanani his brother & Hananiah the [faithful] commander of the fortress, in charge of Jerusalem. City spacious but had few houses. Found list of those who had returned with Zerubbabel & Joshua. List [from Ezra2], total 42,360 with 7,337 servants. Gold drachmas, basins, silver minas, and 530+67=617 priests' garments donated. In the 7th month, sons of Israel lived in their cities.

Grok 120-word summary:

With the wall built and the doors set up, the porters, singers, and Levites are appointed. Nehemiah gives his brother Hanani and Hananiah, ruler of the palace, a faithful man who feared God above many, charge over Jerusalem, with the gates kept shut until the sun is hot. The city is large, but the people few and the houses not built. God puts it in Nehemiah's heart to reckon the people by genealogy, and he finds the register of those who came up first with Zerubbabel and Jeshua. The list numbers families, priests, Levites, singers, porters, and Nethinims. The congregation totals 42,360, and gifts are given to the work. In the seventh month Israel dwells in their cities.

Parallel Passages:

- Ezra 2:1-70. Now these are the children of the province that went up out of the captivity ... So the priests, and the Levites ... dwelt in their cities, the same register with small differences in names and numbers.
- Ezra 3:1. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem, the same closing line as v. 73.

Quotations:

- None. The chapter reproduces the register of Ezra 2 but quotes no other Scripture, and no later Scripture quotes it.

Text and Translation Issues for Neh 7:

- v. 2. The ruler of the palace: Hebrew "sar habbirah", commander of the fortress or citadel (NASB95 the commander of the fortress; ESV the governor of the castle).
- v. 3. Until the sun be hot: the Hebrew can mean not opened until the heat of the day, or not left open during the heat of the day (NASB95), interpretation.
- v. 7. Azariah, Raamiah, Nahamani: Ezra 2:2 reads Seraiah and Reelaiah and omits Nahamani; spellings and some numbers differ between the two lists, textual and copying variations.
- v. 65. The Tirshatha: Hebrew "hattirshata", the governor (NASB95, ESV the governor), a Persian title.
- v. 65. Urim and Thummim: Hebrew "urim vetummim", the priestly lots for discerning God's will.
- v. 70. Drams: Hebrew "darkemonim", drachmas or darics (NASB95 drachmas); pounds, Hebrew "manim", minas (NASB95 minas).

When are the Events Described in Neh 7:

- Relative Chronology
    - After the wall was finished on the twenty-fifth of Elul in fifty-two days (Neh 6:15), and before the reading of the law in the seventh month (Neh 8:1-2).
    - The register itself dates from the first return under Zerubbabel and Jeshua (Ezra 2), almost a century earlier.
- Absolute Chronology
    - About 445 BC, derived: the 20th year of Artaxerxes (Neh 2:1), counting his reign from about 465 BC, derived.
    - The first return recorded in the register is about 538-537 BC, a general

scholarly date (Ezra 1:1).

2) People Connections

1. Kings who exalt themselves: Herod was smitten “because he gave not God the glory” (Acts 12:23); the king of Dan 11 “shall exalt himself, and magnify himself above every god” (Dan 11:36); the little horn “magnified himself even to the prince of the host” (Dan 8:11).
2. James and John: their mother asked that they might sit on his right hand and left, and Jesus answered, “Ye shall drink indeed of my cup” (Matt 20:23); Herod “killed James the brother of John with the sword” (Acts 12:2).
3. The house of David: Hezekiah “wrought that which was good and right and truth before the LORD his God” (2 Chron 31:20); the psalmist prays, “For thy servant David’s sake turn not away the face of thine anointed” (Psa 132:10); Zedekiah “despised the oath by breaking the covenant” (Ezek 17:18); the blind men cried, “Have mercy on us, O Lord, thou Son of David” (Matt 20:30).
4. Priests and Levites in their places: Hezekiah “appointed the courses of the priests and the Levites” (2 Chron 31:2); after the wall, “the porters and the singers and the Levites were appointed” (Neh 7:1); “Let thy priests be clothed with righteousness” (Psa 132:9); the healed leper “shall be brought unto the priest” (Lev 14:2).

3) Chronology Connections

1. From Sinai to Solomon: the cleansing law of Leviticus 14 is 1445 BC (derived); Psalms 132 recalls the ark brought to Jerusalem about 1000 BC (a general date); Ecclesiastes 2 reflects Solomon's reign, about 970-931 BC (a general date).
2. Judah's kings and the exile: Hezekiah's reforms in 2 Chronicles 31 fall about 715 BC (derived); the riddle of the eagles in Ezekiel 17 is about 592-591 BC (derived), a few years before Jerusalem fell in 586 BC (a general date).
3. Persian era: Daniel 8 is in Belshazzar's third year, about 551-550 BC (derived); Daniel 11 looks back to Darius the Mede, about 539-538 BC, within the vision of about 536 BC (derived); Nehemiah 7 is about 445 BC (derived), reusing the register of the return of about 538-537 BC (a general date).
4. Christ and the early church: Matthew 20 is AD 33 (working); Acts 11 runs to about AD 43-44 (derived); Acts 12 is AD 44 (stated), the year Herod Agrippa I died.

4) Geography Connections

1. Jerusalem and Zion: “the LORD hath chosen Zion” (Psa 132:13); Hezekiah “commanded to prepare chambers in the house of the LORD” (2 Chron 31:11); “the city was large and great: but the people were few therein” (Neh 7:4); “the king of Babylon is come to Jerusalem” (Ezek 17:12); “when Peter was come up to Jerusalem” (Acts 11:2).
2. Babylon, Persia, and Grecia: Nebuchadnezzar “the king of Babylon had carried away” the captives (Neh 7:6); the king of Babylon “led them with him to Babylon” (Ezek 17:12); the ram’s horns “are the kings of Media and Persia” (Dan 8:20); the fourth king shall “stir up all against the realm of Grecia” (Dan 11:2).
3. Egypt, the broken reed: Zedekiah rebelled “in sending his ambassadors into Egypt, that they might give him horses and much people” (Ezek 17:15); in the latter conflict “the land of Egypt shall not escape” (Dan 11:42).

5) Other Connections

1. Giving from willing hearts: “the children of Israel brought in abundance the firstfruits” (2 Chron 31:5); “some of the chief of the fathers gave unto the work” (Neh 7:70); the disciples, “every man according to his ability, determined to send relief” (Acts 11:29); the poor leper brings “such as he is able to get” (Lev 14:22).
2. Grace, not wages: “Is it not lawful for me to do what I will with mine own?” (Matt 20:15); “Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18); “If thou be righteous, what givest thou him?” (Job 35:7).
3. The high brought low: “I the LORD have brought down the high tree, have exalted the low tree” (Ezek 17:24); “whosoever will be great among you, let him be your minister” (Matt 20:26); Herod “was eaten of worms, and gave up the ghost” (Acts 12:23).
4. Vanity and what lasts: “all was vanity and vexation of spirit” (Eccl 2:11); “This is my rest for ever: here will I dwell” (Psa 132:14); “But the word of God grew and multiplied” (Acts 12:24).
5. Waiting and being purified: “judgment is before him; therefore trust thou in him” (Job 35:14); “prayer was made without ceasing of the church unto God for him” (Acts 12:5); some fall “to try them, and to purge, and to make them white” (Dan 11:35).
6. Clean and unclean: “What God hath cleansed, that call not thou common” (Acts 11:9); the priest “shall pronounce him clean” (Lev 14:7); priests without a register were “as polluted, put from the priesthood” (Neh 7:64).

6) Exhortation to the Reader

Dear reader, today's chapters set two kinds of greatness side by side. Herod sat "arrayed in royal apparel" and accepted the shout, "It is the voice of a god" (Acts 12:21-22); the Preacher "withheld not my heart from any joy" and found "all was vanity" (Eccl 2:10-11). Against them stands the One who "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt 20:28).

Choose his kind of greatness this week. Give as Hezekiah's people gave, "in abundance" (2 Chron 31:5), and as the disciples at Antioch gave, "every man according to his ability" (Acts 11:29). Do not grudge God's generosity to others: "Is thine eye evil, because I am good?" (Matt 20:15).

And when the answer seems slow, keep praying. Peter's chains fell off while "prayer was made without ceasing" (Acts 12:5), and Elihu's word still stands: "judgment is before him; therefore trust thou in him" (Job 35:14). The LORD who "hath chosen Zion" (Psa 132:13) will plant his tender twig on the high mountain, and "all the trees of the field shall know that I the LORD have brought down the high tree" (Ezek 17:24).