Wednesday, 11/04/26 - 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 33 -- BC OT1 -- Manasseh (repent) & Amon

Dean 480-character summary:

Manasseh (12/55/evil), rebuilt high places, altars to Baal, Asherim. Built altars for all the host of heaven in the two courts of the temple. Sons thru fire in valley of Ben-hinnom, all manner divination. Carved image of idol in temple. YHWH spoke, but Manasseh & people paid no attention. Therefore Assyrians took him to Babylon, he repented in his distress, was brought back. Built up Jeru, removed idols. Amon (22/2/evil) killed by servants. People killed the conspirators.

Grok 120-word summary:

Manasseh reigned 55 years in Jerusalem. He rebuilt the high places his father Hezekiah had broken down, reared altars for Baalim, worshipped the host of heaven, and built altars in the two courts of the house of the LORD. He made his children pass through the fire, used witchcraft, and set a carved image in the house of God. When he would not hearken, the captains of the king of Assyria bound him and carried him to Babylon. In affliction he humbled himself and prayed, and God brought him back. He cast out the strange gods and repaired the altar. His son Amon did evil, humbled not himself, and was slain by his servants.

Parallel Passages:

- 2 Kings 21:1-18. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem, the same reign as vv. 1-20, in close wording. Kings does not tell the captivity, prayer, and return of vv. 11-17, and it adds the innocent blood and the coming judgment on Jerusalem.
- 2 Kings 21:19-26. Amon was twenty and two years old when he began to reign,

the same reign and murder of Amon as vv. 21-25.

Quotations:

- 1 Kings 9:3, cited at vv. 4, 7. I have hallowed this house, which thou hast built, to put my name there for ever, the word to Solomon that Manasseh's altars defied. 2 Chron 6:6 and 7:16 give the same promise.
- 2 Sam 7:10, cited at v. 8. I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, the promise behind I will not remove the foot of Israel.

Text and Translation Issues for 2 Chron 33:

- v. 3. Groves translates "asherim," the wooden poles of the goddess Asherah. The ESV reads Asherim; the NIV reads Asherah poles.
- v. 6. Observed times may mean practiced soothsaying or read omens. The ESV reads told fortunes. A familiar spirit is a medium, and wizards are spiritists.
- v. 6. The valley of the son of Hinnom is "ge ben-hinnom," the valley later called Gehenna.
- v. 11. Among the thorns may mean with hooks, as the ESV reads captured Manasseh with hooks. The Hebrew "hochim" can mean thorns or hooks.
- v. 13. He was intreated of him means God was moved by his prayer and answered it.
- v. 18. The book of the kings of Israel is a court record, not the canonical books of Kings.
- v. 19. The sayings of the seers may be a proper name, the sayings of "Hozai," as in the ESV margin and the NASB.

When are the Events Described in 2 Chron 33:

- Relative Chronology
    - Manasseh follows Hezekiah, who had broken down the high places (v. 3).

    - The captivity in Babylon comes after Manasseh would not hearken; the chapter gives no year (vv. 10-11).
    - The rebuilding and the reform come after his return (vv. 14-16).
    - Amon reigns two years after Manasseh, and Josiah follows him (vv. 21, 25).
- Absolute Chronology
    - About 697-642 BC, derived, for Manasseh's 55 years (v. 1): counted back from Josiah's accession in 640 BC (working, 2 Kgs 22) through Amon's 2 years (v. 21).
    - About 642-640 BC, derived, for Amon's reign and death (vv. 21-24).
    - 640 BC (working) for Josiah made king (v. 25).

Hosea 1 -- BC OT2 -- Gomer, Jez, Lo-ruh, Lo-amm

Dean 480-character summary:

Hosea son of Beeri in days of Uzziah, Jotham, Ahaz, Hezekiah of Judah & Jeroboam of Israel. Take a wife of harlotry and have children of harlotry, for the land commits flagrant idolatry, forsaking YHWH. Wife Gomer the daughter of Diblaim. Son Jezreel (because of Jehu's bloodshed in Jezreel). Daughter Lo-ruhamah (no compassion). Son Lo-ammi (not my people). Yet there is promise.

Grok 120-word summary:

The word of the LORD came to Hosea son of Beeri in the days of Uzziah through Hezekiah of Judah and of Jeroboam of Israel. The LORD told Hosea to take a wife of whoredoms. He took Gomer the daughter of Diblaim. Her first son was named Jezreel, for God would avenge the blood of Jezreel on the house of Jehu and break the bow of Israel. A daughter was named Lo-ruhamah, for God would no more have mercy on Israel, though he would save Judah. A second son was named Lo-ammi, for ye are not my people. Yet Israel would be as the sand, called sons of the living God, and gathered under one head.

Parallel Passages:

- None. No other passage tells Hosea's marriage or the naming of these children.

Quotations:

- Rom 9:26, quoting v. 10. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God, Paul applies it to the calling of Gentiles as well as Jews. Rom 9:25 quotes Hos 2:23.
- 1 Pet 2:10, drawing on vv. 6, 9 with Hos 2:23. Which in time past were not a

people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, the names Lo-ruhamah and Lo-ammi reversed.

Text and Translation Issues for Hos 1:

- v. 2. A wife of whoredoms may mean a woman given to harlotry, or one who would later prove unfaithful. The Hebrew "zenunim" is a plural of whoredom, a settled character.
- v. 4. Jezreel means God sows, or God scatters. The name points both to judgment on Jehu's house and to the sowing of v. 11.
- v. 6. Lo-ruhamah means not pitied, or no mercy, from "racham," to have compassion.
- v. 9. Lo-ammi means not my people. The last words may be read I am not your "ehyeh," an echo of I AM in Exod 3:14.
- vv. 10-11. In the Hebrew text these verses begin chapter 2 (2:1-2), so the verse numbers differ there.

When are the Events Described in Hos 1:

- Relative Chronology
    - Hosea's word comes in the days of Uzziah through Hezekiah, and of Jeroboam son of Joash (v. 1).
    - The three children are born one after another, Lo-ruhamah weaned before Lo-ammi (vv. 3, 6, 8).
    - The end of the house of Jehu comes yet a little while after the first son's birth (v. 4).
- Absolute Chronology
    - Undated; the chapter gives no year. The kingdom's end foretold in v. 4 came with the fall of Samaria in 722 BC (stated, 2 Kgs 17).
    - Hezekiah's reign, the last named in v. 1, includes 701 BC (stated, 2 Kgs 18).
    - About 755-750 BC is a general scholarly date for the start, in Jeroboam's

last years.

Acts 14 -- BC NT -- 1st: Ic, Lys (stoned), Der

Dean 480-character summary:

Iconium. Many believed, but disbelieving Jews embittered the Gentiles against the brethren. Fled when plot to stone them became known. Lystra (lame man healed, Barnabas Zeus, Paul Hermes) Paul stoned after Jews from Antioch & Iconium had won over the crowds. Derbe, then return via Lystra, Iconium, Antioch, Perga, Antioch. Report re God opened door of faith to Gentiles.

Grok 120-word summary:

At Iconium Paul and Barnabas spake in the synagogue, and a great multitude of Jews and Greeks believed. The unbelieving Jews stirred up the Gentiles, yet the apostles abode long, speaking boldly, with signs and wonders. When an assault was made to stone them, they fled to Lystra and Derbe. At Lystra Paul healed a lame man, and the people called Barnabas Jupiter and Paul Mercurius. The apostles rent their clothes and urged them to turn to the living God, who gave rain and fruitful seasons. Jews from Antioch and Iconium stoned Paul, but he rose up. They preached at Derbe, returned confirming the disciples, ordained elders, and sailed back to Antioch.

Parallel Passages:

- None. No other passage tells the work at Iconium, Lystra, and Derbe. 2 Tim 3:11 recalls the persecutions and is listed under Related.

Quotations:

- Ps 146:6, quoted at v. 15. Which made heaven, and earth, the sea, and all that therein is, Paul and Barnabas name the living God in the psalm's words.
- Exod 20:11, quoted at v. 15. For in six days the LORD made heaven and earth, the sea, and all that in them is, the same words of creation.

Text and Translation Issues for Acts 14:

- v. 4. The apostles here are Paul and Barnabas (v. 14), using "apostoloi" in the sense of sent missionaries.
- v. 12. Jupiter and Mercurius are the Latin names. The Greek has "Zeus" and "Hermes," as in the ESV and NIV.
- v. 12. The chief speaker is "ho hegoumenos tou logou," the one who led in speech, as Hermes was the messenger of the gods.
- v. 15. Of like passions is "homoiopatheis," of the same nature. The ESV reads of like nature with you.
- v. 23. Ordained is "cheirotonesantes," literally having stretched out the hand, used for appointing.
- v. 26. Recommended to the grace of God means committed or commended to it, as in the ESV.

When are the Events Described in Acts 14:

- Relative Chronology
    - The work at Iconium follows the flight from Pisidian Antioch (vv. 1, 19).
    - They abide a long time at Iconium before the assault (vv. 3, 5).
    - Paul is stoned, and the next day goes to Derbe (vv. 19-20).
    - They return through the same cities and then abide long time at Antioch, before the council of Acts 15 (vv. 21, 28).
- Absolute Chronology
    - AD 46 (working), Paul's first missionary journey (Acts 13-14).
    - The long stay at Antioch runs up to the Jerusalem Council of AD 49 (working, Acts 15).

Acts 15 -- BC NT -- Jerusalem Council

Dean 480-character summary:

Some from Judea taught the brethren that they must be circumcised. Paul & Barnabas had a great dissension with them. Some of the Pharisees who had believed said: it is necessary to circumcise them. Jerusalem council. Much debate. Peter: we could not bear the yoke. James: prophets agree, advise them about 3 things. Things contaminated by idols, fornication, strangled & blood. Letter brought to Antioch by Judas & Silas. Paul & Barnabas dispute about John Mark. Paul takes Silas.

Grok 120-word summary:

Men from Judaea taught, Except ye be circumcised, ye cannot be saved. After no small dissension, Paul and Barnabas went up to Jerusalem to the apostles and elders. Believing Pharisees said the Gentiles must keep the law of Moses. Peter rose and said God gave the Gentiles the Holy Ghost, purifying their hearts by faith; why put a yoke on them? We are saved through grace, even as they. James cited the prophets on the tabernacle of David and judged that the Gentiles abstain from idols, fornication, things strangled, and blood. A letter went with Judas and Silas. Later Paul and Barnabas parted over Mark.

Parallel Passages:

- Gal 2:1-10. Then fourteen years after I went up again to Jerusalem with Barnabas, Paul's account of a visit about the circumcision of Gentile believers, with James, Cephas, and John. Many take it as the same council as vv. 1-29. Others place it at the famine visit of Acts 11:30, so it may belong under Related.

Quotations:

- Amos 9:11-12, quoted at vv. 16-17. In that day will I raise up the tabernacle of

David that is fallen, James cites the prophets. His wording, that the residue of men might seek after the Lord, follows the Greek Old Testament. The opening After this I will return may echo Jer 12:15.

Text and Translation Issues for Acts 15:

- v. 2. No small dissension is "staseos," strife or uprising, and disputation is "zeteseos," debate.
- v. 14. Simeon is Simon Peter, using the Hebrew form of his name, as in 2 Pet 1:1.
- vv. 16-17. James follows the Greek of Amos 9:11-12 (LXX), that the residue of men might seek. The Hebrew reads that they may possess the remnant of Edom.
- v. 20. Pollutions of idols means meats offered to idols, as v. 29 shows. Some manuscripts omit things strangled, and a few add the golden rule.
- v. 34. This verse, it pleased Silas to abide there still, is missing from many early manuscripts. The ESV and NIV put it in a footnote.
- v. 39. The contention was so sharp is "paroxysmos," a sharp disagreement.

When are the Events Described in Acts 15:

- Relative Chronology
    - The dispute arises at Antioch after the first journey of Acts 13-14 (vv. 1-2).
    - The council meets, and the letter is carried to Antioch (vv. 6, 30).
    - Paul and Barnabas continue at Antioch, and some days after they part (vv. 35-36, 39).
    - Paul and Silas begin the second journey (vv. 40-41).
- Absolute Chronology
    - AD 49 (working), the Jerusalem Council.
    - The first journey began in AD 46 (working, Acts 13-14).

1 John 5 -- DCB 1 of 8 -- Love of God: Keep His Comm

Dean 480-character summary:

Whoever believes that Jesus is the Christ is born of God. This is the love of God, that we keep His commandments. They are not burdensome. For whatever is born of God overcomes the world. Three that testify: the Spirit, the water, the blood, and these three are one. These things written so that you may know that you have eternal life. If see brother commit a sin not unto death (there are such sins), ask God to give life for him. Little children, guard yourselves from idols.

Grok 120-word summary:

Whosoever believeth that Jesus is the Christ is born of God, and he that loveth the Father loveth his children. This is the love of God, that we keep his commandments, and they are not grievous. Whatsoever is born of God overcometh the world, and the victory is our faith. Jesus came by water and blood. God hath given us eternal life, and this life is in his Son. He that hath the Son hath life. God hears prayer asked according to his will. We know the Son of God is come; he is the true God. Little children, keep yourselves from idols.

Parallel Passages:

- None. No other passage gives this teaching in close wording. John 20:31 states a similar purpose and is listed under Related.

Quotations:

- None. The chapter quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for 1 John 5:

- vv. 7-8. The words in heaven, the Father, the Word, and the Holy Ghost: and these three are one, and in earth, are the "Comma Johanneum." They are absent from nearly all Greek manuscripts before the 1500s. The ESV and NIV omit them.
- v. 6. By water and blood may point to Jesus' baptism and his death, or to the water and blood of John 19:34.
- v. 4. Victory is "nike," and overcometh is "nikao," the conquering word of Rev 2-3.
- v. 16. A sin unto death is not named. Readings include willful apostasy or sin that brings bodily death, as in 1 Cor 11:30.
- v. 18. He that is begotten of God keepeth himself may read keepeth him, Christ keeping the believer, as in the ESV.
- v. 20. This is the true God most likely refers to Jesus Christ, the nearest noun.

When are the Events Described in 1 John 5:

- Relative Chronology
    - The Son of God is come, a past event (vv. 6, 20).
    - The life is given now: ye have eternal life (vv. 11-13).
- Absolute Chronology
    - Undated. The letter gives no year, and the chapter has no working year.
    - About AD 85-95 is a general scholarly date for the letter.

Deuteronomy 5 -- DCB 2 of 8 -- Ten Commndmnts Repeat

Dean 480-character summary:

Hear the statutes and ordinances, that you may learn and observe them carefully. YHWH made a covenant with us at Horeb. 10 commandments repeated (No other gods. No idols. No take name of YHWH in vain. Observe sabbath day. Honor father & mother. No murder. No adultery. No steal. No bear false witness. No covet). Given on 2 tablets of stone. Israel had requested that Moses go to hear all that YHWH has to say, then to repeat it to Israel.

Grok 120-word summary:

Moses called all Israel: Hear, O Israel. The LORD made a covenant with us in Horeb, not with our fathers only but with us who are alive this day. Then Moses repeats the ten words: no other gods, no graven image, not taking the LORD's name in vain, keeping the sabbath in memory of the bondage in Egypt, honouring father and mother, and not killing, committing adultery, stealing, bearing false witness, or desiring a neighbour's goods. The LORD wrote them in two tables of stone. The people, afraid of the great fire, asked Moses to go near and hear, and God said, O that there were such an heart in them.

Parallel Passages:

- Exod 20:1-17. God spake all these words, the ten words at Sinai in nearly the same wording as vv. 6-21. Here Moses repeats them. The sabbath reason differs (the bondage in Egypt in v. 15, the six days of creation in Exod 20:11), and v. 21 puts the wife before the house.
- Exod 20:18-21. Speak thou with us, and we will hear: but let not God speak with us, lest we die, the same request of the people at the mount as vv. 23-27.
- Exod 31:18. Two tables of testimony, tables of stone, written with the finger of

God, the same giving of the tables as v. 22.

Quotations:

- Matt 19:18-19, quoting vv. 16-20 (the same words stand in Exod 20:12-16). Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, Jesus answers the rich young man. Mark 10:19 and Luke 18:20 give the same list.
- Matt 15:4, quoting v. 16. For God commanded, saying, Honour thy father and mother, Jesus sets the commandment against the tradition of the elders (also Mark 7:10).
- Eph 6:2-3, quoting v. 16. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. The words that it may go well with thee are in v. 16, not in Exod 20:12.
- Matt 5:21, 27, quoting vv. 17-18. Thou shalt not kill and Thou shalt not commit adultery, Jesus takes both commandments to the heart.
- Rom 13:9, quoting vv. 17-21. Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, all briefly comprehended in love of the neighbour.
- Rom 7:7, quoting v. 21. Thou shalt not covet, the commandment by which Paul knew sin.
- Jas 2:11, quoting vv. 17-18. For he that said, Do not commit adultery, said also, Do not kill, the law kept as a whole.

Text and Translation Issues for Deut 5:

- v. 2. Horeb is the name Deuteronomy uses for Mount Sinai.
- v. 12. Keep the sabbath is "shamor," while Exod 20:8 reads remember, "zakor."
- v. 15. The sabbath reason here is the bondage in Egypt, while Exod 20:11 gives the six days of creation.

- v. 21. Desire, "chamad," is used for the wife, and covet, "avah," for the house. Exod 20:17 puts the house first.
- v. 22. He added no more means the ten words were complete, spoken once to all.
- v. 9. Jealous is "qanna," a zeal for exclusive covenant love.

When are the Events Described in Deut 5:

- Relative Chronology
    - Moses speaks this day, in the 40th year (Deut 1:3), recalling Horeb (vv. 1-2).
    - The covenant at Horeb came after the LORD brought them out of Egypt (vv. 2, 6).
    - The people's fear and request follow the speaking of the ten words (vv. 22-27).
- Absolute Chronology
    - About 1406 BC, derived, for Moses' words: the 40th year after the exodus of 1446 BC (stated).
    - 1446 BC, derived, for the Horeb covenant recalled in vv. 2-22, in the third month after the exodus (Exod 19:1).

Colossians 3 -- DCB 3 of 8 -- New Self; Family

Dean 480-character summary:

Set mind on things above, not on the things on earth. Consider the members of your earthly body as dead to immorality, etc. Because of these things the wrath of God will come upon the sons of disobedience. Old behaviors vs new. Put aside anger, etc. Put on a heart of compassion, etc. Forgive as Lord forgave. Put on love. Let word of Christ dwell richly, teaching with psalms, etc. Wives: be subject. Husbands: love. Children: obedient. Fathers: no exasperate. Slaves: obey.

Grok 120-word summary:

If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Your life is hid with Christ in God, and when he shall appear, ye shall appear with him in glory. Mortify therefore fornication and covetousness, which is idolatry, and put off anger, malice, and lying. Put on the new man, renewed after the image of him that created him, where Christ is all, and in all. Put on mercy, kindness, meekness, and forgiveness, and above all charity. Let the peace of God rule and the word of Christ dwell in you richly. Wives, husbands, children, fathers, and servants are each told how to live as to the Lord.

Parallel Passages:

- Eph 4:22-24. That ye put off concerning the former conversation the old man and that ye put on the new man, the same teaching in close wording as vv. 9-10.
- Eph 5:3-6. No whoremonger, nor unclean person, nor covetous man, who is an idolater and cometh the wrath of God upon the children of disobedience, the same list and warning as vv. 5-6.
- Eph 5:19-20. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, the same words as vv.

16-17.

- Eph 5:22-6:9. Wives, submit yourselves unto your own husbands, as unto the Lord, the same household order of wives, husbands, children, fathers, servants, and masters as vv. 18-25 (and Col 4:1), in close wording.

Quotations:

- None. The chapter quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for Col 3:

- v. 4. Christ, who is our life, some manuscripts read your life, as in the ESV.
- v. 5. Inordinate affection is "pathos," passion, and evil concupiscence is evil desire, as in the ESV.
- v. 6. On the children of disobedience is missing from some early manuscripts. The ESV puts it in a footnote.
- v. 11. A Scythian was a people from north of the Black Sea, the most despised of the Barbarian peoples.
- v. 12. Bowels of mercies is "splanchna oiktirmou," a heart of compassion.
- v. 14. Charity is "agape," love. The bond of perfectness means the bond that binds all in perfect unity.
- v. 16. The word of Christ, some manuscripts read the word of God or of the Lord.

When are the Events Described in Col 3:

- Relative Chronology
    - Christ is already risen and seated; the believer is risen with him (v. 1).
    - When Christ shall appear, the believer shall appear with him in glory (v. 4).
    - Ye walked in these things some time; now put them off (vv. 7-8).
- Absolute Chronology
    - About AD 60-62, derived: written while Paul was a prisoner (Col 4:3, 18),

counted from his arrest in AD 57 (working, Acts 21) and two years at Rome (Acts 28:30).

1 Chronicles 4 -- DCB 4 of 8 -- Genlgy of Judah & Simeon

Dean 480-character summary:

Genealogy of Judah. Notable Hur father of Ephrathah father of Bethlehem. Notable Jabez (named by mother because she bore him in pain) who prayed for enlarged border. Notable: Othniel of Kenaz and Caleb of Jephunneh. Genealogy of Simeon, including those who destroyed Meunites in Hezekiah's day. Also 500 of Simeon who went up to Mt Seir, destroyed the remnant of the Amalekites who escaped, and have lived there to this day.

Grok 120-word summary:

This chapter lists more families of Judah and then of Simeon. Judah's line runs through Pharez, Hezron, and Hur the father of Beth-lehem. In the midst stands Jabez, more honourable than his brethren, whose mother named him in sorrow. He called on the God of Israel to bless him, enlarge his coast, and keep him from evil, and God granted his request. The list goes on to Caleb's family, Bithiah the daughter of Pharaoh, and the king's potters. Simeon's sons dwelt at Beer-sheba and nearby cities until David. In Hezekiah's days they took pasture at Gedor, and 500 smote the Amalekites at mount Seir.

Parallel Passages:

- Josh 19:1-9. They had in their inheritance Beer-sheba, or Sheba, and Moladah, the same towns of Simeon as vv. 28-33, in nearly the same order.
- Num 26:12-13. The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites, the same sons of Simeon as v. 24. Gen 46:10 gives a close list with Jemuel for Nemuel and Zohar for Zerah, and adds Ohad.

Quotations:

- None. The chapter quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for 1 Chron 4:

- v. 9. Jabez sounds like "ozev," sorrow or pain, with the letters reversed, a wordplay on his name.
- v. 10. Enlarge my coast means enlarge my border or territory, as in the ESV.
- v. 10. That it may not grieve me is another play on "ozev," that it might not bring me pain.
- v. 14. The valley of Charashim is "ge harashim," the valley of craftsmen, as Neh 11:35 calls it.
- vv. 17-18. The order is unclear. The ESV moves the end of v. 18, these are the sons of Bithiah, into v. 17.
- v. 41. The habitations may be read the Meunim, a people, as the ESV and NIV read.
- v. 22. These are ancient things means the records are old.

When are the Events Described in 1 Chron 4:

- Relative Chronology
    - The families descend from Judah and Simeon, sons of Jacob (vv. 1, 24).
    - Simeon held its cities unto the reign of David (v. 31).
    - The move to Gedor and to mount Seir came in the days of Hezekiah (vv. 41-43).
    - The writer adds unto this day, after these events (vv. 41, 43).
- Absolute Chronology
    - Undated for the lists; the chapter gives no year for Jabez or the clans.
    - About 715-686 BC, derived, for Hezekiah's days (v. 41): 701 BC (stated, 2 Kgs 18) was his 14th year (2 Kgs 18:13), and he reigned 29 years (2 Kgs

18:2).

- 1010-970 BC (working, a general scholarly date) for the reign of David (v. 31).

Isaiah 37 -- DCB 5 of 8 -- Assyrians Destroyed

Dean 480-character summary:

Hezekiah sent request (by Eliakim, who was over the household, with Shebna the scribe, and elders of the priests, in sackcloth) to Isaiah to pray. Isaiah says king of Assyria will hear a rumor and flee home. Rabshakeh sends messengers to taunt further when word comes of Tirhakah king of Cush coming to fight the Assyrians. Hezekiah prays at temple. God sends word through Isaiah. Angel strikes 185,000. Sennacherib slain at Nineveh by his sons while worshiping Nisroch his god.

Grok 120-word summary:

When Hezekiah heard Rabshakeh's words, he rent his clothes, put on sackcloth, and went into the house of the LORD. He sent to Isaiah to pray for the remnant. Isaiah answered, Be not afraid; the LORD would send a blast upon Sennacherib, and he would fall by the sword in his own land. Sennacherib sent a letter mocking Hezekiah's trust. Hezekiah spread it before the LORD and prayed: save us, that all kingdoms may know thou art the LORD. Isaiah sent the LORD's answer: the daughter of Zion despised the proud king, and God would put his hook in his nose. That night the angel smote 185,000 Assyrians, and Sennacherib's sons slew him.

Parallel Passages:

- 2 Kings 19:1-37. And it came to pass, when king Hezekiah heard it, that he rent his clothes, the same account as vv. 1-38 in nearly the same wording.
- 2 Chron 32:20-22. For this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven, the same prayer and deliverance as vv. 14-38, told briefly.

Quotations:

- None. The chapter quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for Isa 37:

- v. 3. The children are come to the birth, and there is not strength to bring forth, a proverb of a crisis with no power to finish.
- v. 7. A blast is "ruach," a spirit or wind. The ESV reads I will put a spirit in him.
- v. 9. Tirhakah king of Ethiopia is the Cushite king of Egypt, "Taharqa."
- v. 18. Laid waste all the nations, and their countries, 2 Kgs 19:17 reads the nations and their lands.
- v. 25. Digged, and drunk water: 2 Kgs 19:24 adds strange waters. The Dead Sea Isaiah scroll also adds it.
- v. 36. A hundred and fourscore and five thousand is 185,000.
- v. 38. Armenia is "Ararat," as in the ESV, the land of Urartu.

When are the Events Described in Isa 37:

- Relative Chronology
    - Hezekiah's mourning follows Rabshakeh's speech of Isa 36 (v. 1).
    - The letter comes after Rabshakeh finds the king at Libnah (vv. 8-9, 14).
    - The sign spans this year, the second year, and the third year (v. 30).
    - Sennacherib's death comes later, after his return to Nineveh (vv. 37-38).
- Absolute Chronology
    - 701 BC (stated), Sennacherib's campaign and the deliverance of Jerusalem (2 Kgs 18-19; Isa 36-37).
    - About 681 BC, a general scholarly date, for Sennacherib's death (v. 38), some 20 years later.

Psalms 128 -- DCB 6 of 8 -- Ascents: Family Blessings

Dean 480-character summary:

Song of Ascents. How blessed is everyone who fears YHWH, who walks in His ways. Your wife will be like a fruitful vine, your children like olive plants. YHWH bless you from Zion, may you see the prosperity of Jerusalem all the days of your life. May you see your children's children. Peace be upon Israel.

Grok 120-word summary:

This Song of degrees blesses every one that feareth the LORD and walketh in his ways. Such a man shall eat the labour of his hands, and it shall be well with him. His wife shall be as a fruitful vine by the sides of his house, and his children like olive plants round about his table. Thus shall the man be blessed that feareth the LORD. Then the LORD shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life. It closes with a long life and a wider hope: thou shalt see thy children's children, and peace upon Israel.

Parallel Passages:

- None. No other passage gives this psalm or the same blessing in close wording. Ps 127 is a companion song on house and children and is listed under Related.

Quotations:

- None. The psalm quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for Psa 128:

- Title. A Song of degrees is "shir hammaalot," a song of ascents, sung by pilgrims going up to Jerusalem.

- v. 1. Blessed is "ashrei," happy or fortunate, the same word as Ps 1:1, not the word for a spoken blessing in v. 5.
- v. 3. By the sides of thine house means in the inner parts of the house. The ESV reads within your house.
- v. 6. Peace upon Israel is "shalom al-yisrael," the same closing as Ps 125:5.

When are the Events Described in Psa 128:

- Relative Chronology
    - The blessing reaches all the days of thy life, to the third generation (vv. 5-6).
- Absolute Chronology
    - Undated. The psalm gives no year, and the title gives no historical setting.

2 Samuel 12 -- DCB 7 of 8 -- Nathan; Child Dies

Dean 480-character summary:

Nathan tells David story about rich man, poor man, and visitor. David proclaims death sentence & fourfold restitution. "Thou art the man." "Sword shall not depart from your house." David acknowledges sin, Nathan says God has taken sin away but child to die. Child sick, dies on 7th day, servants afraid to tell David. Solomon born later, through Nathan named Jedidiah. Joab about to capture Rabbah, arranges for David to be present at actual victory.

Grok 120-word summary:

Nathan told David of a rich man who took a poor man's one little ewe lamb. David's anger was kindled: the man shall surely die and restore the lamb fourfold. Nathan said, Thou art the man. He had killed Uriah and taken his wife; so the sword would never depart from his house. David said, I have sinned against the LORD. Nathan said the LORD had put away his sin, but the child would die. David fasted and lay on the earth seven days, then the child died. He worshipped and ate: I shall go to him. Solomon was born, called Jedidiah, and David took Rabbah.

Parallel Passages:

- 1 Chron 20:1-3. Joab smote Rabbah, and destroyed it, the same capture of Rabbah, the crown set on David's head, and the people under saws as vv. 26-31. Chronicles does not tell the Nathan account of vv. 1-25.

Quotations:

- None. The chapter quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for 2 Sam 12:

- v. 6. Fourfold follows the law of Exod 22:1. The Greek reads sevenfold.
- v. 14. The enemies of the LORD may be a scribal softening of despised the LORD himself, as many scholars read it.
- v. 25. Jedidiah means beloved of the LORD, from "yedid," beloved, and "Yah."
- v. 27. The city of waters is the lower city or the water supply of Rabbah, the royal city of v. 26.
- v. 30. Their king's crown may be the crown of Milcom, their god, "malkam," as in the ESV margin.
- v. 31. Put them under saws may mean set them to labour with saws and harrows, as the ESV reads, not to torture.

When are the Events Described in 2 Sam 12:

- Relative Chronology
    - Nathan comes after the child is born to Uriah's wife (2 Sam 11:27; v. 1).
    - The child dies on the seventh day of his sickness (v. 18).
    - Solomon is born after David comforts Bath-sheba (v. 24).
    - Joab's siege of Rabbah, begun in 2 Sam 11:1, ends when David takes the city (vv. 26-29).
- Absolute Chronology
    - 992 BC (working), the siege of Rabbah begins.
    - 991 BC (working), Nathan's rebuke and the child's death (vv. 1-23).
    - 990 BC (working), Solomon is born (v. 24).

Zechariah 5 -- DCB 8 of 8 -- Flying Scroll; Ephah

Dean 480-character summary:

He sees a flying scroll, 20x10 cubits. This is the curse going over the land. Everyone who steals will be purged according to the writing on one side. Everyone who swears will be purged according to the writing on the other side. He also sees the ephah going forth. Woman sitting inside ephah (name Wickedness). 2 women with wings like a stork, they take the ephah to Shinar, where she will be set on a pedestal.

Grok 120-word summary:

Zechariah saw a flying roll, 20 cubits by 10. The angel said it is the curse that goeth forth over the face of the whole earth. Every one that stealeth and every one that sweareth falsely shall be cut off according to it. It shall consume the house of the thief and of the false swearer. Then the angel showed him an ephah going forth, with a talent of lead lifted up, and a woman sitting in the ephah. This is wickedness, he said, and cast the lead upon its mouth. Two women with wings like a stork lifted the ephah away to build it a house in Shinar.

Parallel Passages:

- None. No other passage tells the vision of the flying roll or of the woman in the ephah.

Quotations:

- None. The chapter quotes no earlier passage, and no later passage quotes its words.

Text and Translation Issues for Zech 5:

- v. 1. A flying roll is "megillah," a scroll, as in the ESV. Its 20 by 10 cubits match the

porch of Solomon's temple (1 Kings 6:3).

- v. 3. As on this side and as on that side may mean the scroll was written on both sides, one curse on each, like the two tables of Exod 32:15.
- v. 6. An ephah is a measuring basket, about 22 litres, too small for a woman, so it is a vision symbol.
- v. 6. Their resemblance is "eynam," their eye. The Greek reads "adikia," their iniquity, followed by the ESV.
- v. 9. The stork is "chasidah," an unclean bird (Lev 11:19) with wide, strong wings.
- v. 11. Shinar is Babylonia, the plain of Babel (Gen 11:2).

When are the Events Described in Zech 5:

- Relative Chronology
    - The sixth vision follows the lampstand vision of Zech 4 (v. 1).
    - The seventh vision, the ephah, follows the flying roll (vv. 5-6).
- Absolute Chronology
    - The night visions are dated to the 24th day of the 11th month, Sebat, in Darius' second year (Zech 1:7).
    - About February 519 BC, a general scholarly date for that night.

2) People Connections

1. Kings humbled before God: Manasseh “humbled himself greatly before the God of his fathers” (2 Chron 33:12); Hezekiah “rent his clothes, and covered himself with sackcloth” (Isa 37:1); David said, “I have sinned against the LORD” (2 Sam 12:13); but Amon “humbled not himself before the LORD” (2 Chron 33:23).
2. Prophets who brought God’s word to kings: “the LORD sent Nathan unto David” (2 Sam 12:1); Hezekiah sent “unto Isaiah the prophet the son of Amoz” (Isa 37:2); “the LORD spake to Manasseh, and to his people: but they would not hearken” (2 Chron 33:10); and the word came to Hosea “in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” (Hos 1:1).
3. Hezekiah’s generation: Hosea’s ministry reached into his reign (Hos 1:1); the Simeonites “came in the days of Hezekiah king of Judah, and smote their tents” (1 Chron 4:41); he prayed against Sennacherib (Isa 37:15); and his son Manasseh “built again the high places which Hezekiah his father had broken down” (2 Chron 33:3).
4. Paul and Barnabas: at Lystra “they called Barnabas, Jupiter; and Paul, Mercurius” (Acts 14:12); at Jerusalem the multitude “gave audience to Barnabas and Paul” (Acts 15:12); then “the contention was so sharp between them, that they departed asunder” (Acts 15:39).
5. Moses and the law given at Horeb: “The LORD our God made a covenant with us in Horeb” (Deut 5:2); at the council some said the Gentiles must “keep the law of Moses” (Acts 15:5), and James answered that “Moses of old time hath in every city them that preach him” (Acts 15:21).
6. Fathers, children, and households: “Honour thy father and thy mother” (Deut 5:16); “Children, obey your parents in all things” (Col 3:20); “thy children like olive plants round about thy table” (Psa 128:3); Jabez “was more honourable than his brethren” (1 Chron 4:9); and David’s child died on “the seventh day” (2 Sam 12:18).

3) Chronology Connections

1. David and the law: the ten commandments of Deuteronomy 5 are repeated about 1406 BC (derived), 40 years after Horeb; Nathan rebukes David in 2 Samuel 12 in 991 BC (working); David's reign frames the Judah lists of 1 Chronicles 4.
2. The Assyrian age: Hosea 1 opens about 755–750 BC (a general scholarly date) and runs into Hezekiah's reign; the Simeonite raid of 1 Chronicles 4 is in Hezekiah's days; Isaiah 37 is 701 BC (stated); Manasseh in 2 Chronicles 33 reigns about 697–642 BC (derived).
3. After the exile: Zechariah 5 is dated about February 519 BC (a general scholarly date), the second year of Darius, when the house of God was rising again; Psalms 128 is undated.
4. The early church: Acts 14 ends Paul's first journey about AD 46 (working); the council of Acts 15 is AD 49 (working); Colossians 3 is about AD 60–62 (derived); 1 John 5 is about AD 85–95 (a general scholarly date).

4) Geography Connections

1. Jerusalem and the house of God: Manasseh “built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever” (2 Chron 33:4); Hezekiah “went up unto the house of the LORD” (Isa 37:14); Paul and Barnabas “should go up to Jerusalem unto the apostles and elders” (Acts 15:2).
2. Assyria and Babylon: “the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns” and carried him “to Babylon” (2 Chron 33:11); Sennacherib “departed, and went and returned, and dwelt at Nineveh” (Isa 37:37); the ephah was carried “to build it an house in the land of Shinar” (Zech 5:11).
3. Antioch and the churches of the Gentiles: “thence sailed to Antioch, from whence they had been recommended to the grace of God” (Acts 14:26); the letter went “unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia” (Acts 15:23).
4. The land of Judah and Israel: Hur was “the father of Bethlehem” (1 Chron 4:4); Simeon’s cities were “unto the reign of David” (1 Chron 4:31); “Then shall the children of Judah and the children of Israel be gathered together” (Hos 1:11); and Isaiah promised “the remnant that is escaped of the house of Judah shall again take root downward” (Isa 37:31).

5) Other Connections

1. Idolatry and the commandment: “Thou shalt not make thee any graven image” (Deut 5:8); yet Manasseh “set a carved image, the idol which he had made, in the house of God” (2 Chron 33:7); the council said, “abstain from pollutions of idols” (Acts 15:20); “Little children, keep yourselves from idols” (1 John 5:21); and covetousness “is idolatry” (Col 3:5).
2. Turning from vanities to the living God: “ye should turn from these vanities unto the living God” (Acts 14:15); Hezekiah prayed against him who had sent “to reproach the living God” (Isa 37:17); Israel shall be called “the sons of the living God” (Hos 1:10).
3. The true God alone: “thou art the God, even thou alone, of all the kingdoms of the earth” (Isa 37:16); “Then Manasseh knew that the LORD he was God” (2 Chron 33:13); “This is the true God, and eternal life” (1 John 5:20); “Thou shalt have none other gods before me” (Deut 5:7).
4. Adultery, stealing, and false swearing: “Neither shalt thou commit adultery” (Deut 5:18); “hast taken the wife of Uriah the Hittite to be thy wife” (2 Sam 12:10); Hosea took “a wife of whoredoms” (Hos 1:2); and the flying roll goes into “the house of the thief, and into the house of him that sweareth falsely by my name” (Zech 5:4).
5. Grace and the new man: “we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:11); “ye have put off the old man with his deeds” (Col 3:9); and “whatsoever is born of God overcometh the world” (1 John 5:4).
6. Prayer heard: Jabez “called on the God of Israel… And God granted him that which he requested” (1 Chron 4:10); Manasseh “prayed unto him: and he was intreated of him” (2 Chron 33:13); “if we ask any thing according to his will, he heareth us” (1 John 5:14); and Isaiah answered, “Whereas thou hast prayed to me against Sennacherib” (Isa 37:21).

7. Blessing on those who fear God: “O that there were such an heart in them, that they would fear me” (Deut 5:29); “Blessed is every one that feareth the LORD” (Psa 128:1); “the LORD loved him” (2 Sam 12:24); and they “commended them to the Lord, on whom they believed” (Acts 14:23).

6) Exhortation to the Reader

Dear reader, today's chapters show that no one is beyond the reach of God's mercy. Manasseh filled Jerusalem with idols, yet "when he was in affliction, he besought the LORD his God, and humbled himself greatly" (2 Chron 33:12). David heard "Thou art the man" (2 Sam 12:7), confessed, and was told, "The LORD also hath put away thy sin" (2 Sam 12:13). Do not hide your sin; bring it to him.

Then put off what belongs to the old life. God still says, "Thou shalt have none other gods before me" (Deut 5:7), and John ends his letter, "Little children, keep yourselves from idols" (1 John 5:21). "Set your affection on things above, not on things on the earth" (Col 3:2), and "let the word of Christ dwell in you richly in all wisdom" (Col 3:16).

And trust the living God when you are pressed. Hezekiah spread the enemy's letter "before the LORD" (Isa 37:14); Paul and Barnabas taught "that we must through much tribulation enter into the kingdom of God" (Acts 14:22); and the church was saved "through the grace of the Lord Jesus Christ" (Acts 15:11). "Blessed is every one that feareth the LORD; that walketh in his ways" (Psa 128:1).