Thursday, 11/05/26 - BC & DCB Daily Review - Medium 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.
You may freely download, modify, and use this review as you see fit, but you must not sell it in any form, and you must keep this note in full at the beginning of any copy you share.

Bible Companion Readings

- 2 Chronicles 34 -- BC OT1 -- Josiah; Hilkiah; (R)
    - Josiah seeks God young, purges idols, and repairs the temple; Hilkiah finds the book of the law; Huldah foretells judgment delayed; Josiah leads Judah in covenant.
- Hosea 2 -- BC OT2 -- Ammi, Ruhamah
    - Israel the unfaithful wife went after Baal and will be stripped bare; yet God will allure her, make Achor a door of hope, and betroth her to him for ever.
- Acts 16 -- BC NT -- 2nd: Gal, Troas, Philippi
    - Timothy joins Paul; a vision calls them to Macedonia; Lydia believes at Philippi; Paul and Silas are jailed, sing

at midnight, and the jailer and his house believe.

- Acts 17 -- BC NT -- 2nd: Thess, Berea, Athens
    - Paul reasons at Thessalonica and is driven out; the Bereans search the scriptures; at Athens he preaches the unknown God, the Creator who raised Jesus from the dead.

<u>Dean's DCBs from the Master 8 list</u>

- Genesis 26 -- Isaac at Gerar, Beersheba
    - God renews Abraham’s promise to Isaac; Isaac calls Rebekah his sister at Gerar; he prospers, digs wells amid strife, and makes a covenant with Abimelech at Beersheba.
- Mark 12 -- Trick Questions; Widow's Coins
    - The parable of the wicked husbandmen; Jesus answers on tribute to Caesar, the resurrection, and the great commandment, asks about David’s Son, and praises the widow’s mites.
- 2 Samuel 2 -- David v Ishbosheth
    - David is anointed king of Judah at Hebron; Abner makes Ish-bosheth king of Israel; war at Gibeon, where Abner kills Asahel and calls Joab to stop the pursuit.

- Isaiah 66 -- Contrite; New Heav & Earth
    - Heaven is God’s throne; he regards the contrite who tremble at his word; Zion is born in a day; the nations will see his glory in new heavens and earth.
- Jeremiah 51 -- Medes against Babylon
    - The LORD stirs up the Medes against Babylon, the golden cup and destroying mountain; flee from her; Seraiah casts Jeremiah’s book into the Euphrates: thus shall Babylon sink.
- Psalms 115 -- H: Trust, Help, Shield
    - Not unto us, but unto thy name give glory; idols are silver and gold that cannot see or speak; Israel, trust in the LORD, our help and shield.
- 2 Chronicles 25 -- Amaziah
    - Amaziah obeys the man of God and defeats Edom, but worships Edom’s gods, provokes Joash of Israel, is beaten at Beth-shemesh, and is slain at Lachish.
- Job 29 -- Job: People Knew
    - Job longs for his former days, when God was with him, his children were about him, and he was honoured at the gate as helper of the poor and fatherless.

1) Quick Factual Review

2 Chronicles 34 -- BC OT1 -- Josiah; Hilkiah; (R)

Dean 480-character summary:

Josiah (8/31/good). In the 8th year of his reign began to seek YHWH. In 12th year began purging idols. In 18th yr had Hilkiah oversee temple repairs. Money delivered that had been collected from all the remnant of Israel, given to the workmen. Book of the Law found, scribe Shaphan brings to Josiah, who tears clothes. Hilkiah goes to prophetess Huldah (wife of Shallum, keeper of the wardrobe), she brings good message.

Grok 120-word summary:

Josiah began to reign at eight years old and did right, turning neither to the right hand nor to the left. In his eighth year he began to seek the God of David, and in his twelfth year he purged Judah, Jerusalem, and the northern cities of high places, groves, and images. In his eighteenth year he sent men to repair the house of the LORD, and Hilkiah the priest found a book of the law given by Moses. When Shaphan read it, the king rent his clothes. Huldah the prophetess said the curses would come, but not in his days, because his heart was tender. Josiah read the book to all the people and made a covenant.

Factual Summary:

- Josiah was eight years old when he began to reign, and reigned 31 years in Jerusalem. He did right, declining neither to the right hand nor to the left (vv. 1-2).
- In his eighth year he began to seek the God of David. In the twelfth year he began to purge Judah and Jerusalem of the high places, groves, and images (v. 3).
- He made dust of the images, strowed it upon the graves, and burnt the bones of

the priests upon their altars (vv. 4-5).

- So did he in the cities of Manasseh, Ephraim, and Simeon, unto Naphtali, and returned to Jerusalem (vv. 6-7).
- In the eighteenth year he sent Shaphan, Maaseiah, and Joah to repair the house of the LORD (v. 8).
- They delivered to Hilkiah the high priest the money the Levites had gathered from Israel, Judah, and Benjamin (v. 9).
- The workmen bought hewn stone and timber and did the work faithfully, under Levite overseers of the sons of Merari and of the Kohathites, with scribes, officers, and porters (vv. 10-13).
- Hilkiah found a book of the law of the LORD given by Moses, and delivered it to Shaphan the scribe (vv. 14-15).
- Shaphan reported to the king, then read the book before him, and the king rent his clothes (vv. 16-19).
- He sent Hilkiah, Ahikam, Abdon, Shaphan, and Asaiah to enquire of the LORD, for great is the wrath of the LORD poured out upon us (vv. 20-21).
- They went to Huldah the prophetess, who dwelt in Jerusalem in the college (v. 22).
- She said, I will bring upon this place all the curses written in the book, because they have forsaken me (vv. 23-25).
- To the king: because thine heart was tender, thou shalt be gathered to thy grave in peace and not see the evil (vv. 26-28).
- The king read all the words of the book of the covenant to the people, great and small, in the house of the LORD (vv. 29-30).
- He made a covenant before the LORD to keep his commandments with all his heart, and caused all present to stand to it (vv. 31-32).
- Josiah took away all the abominations out of all the countries of Israel, and all his days they departed not from following the LORD (v. 33).

Parallel Passages:

- 2 Kings 22:1-20. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem, the same reign, temple repair, finding of the book, and word of Huldah as vv. 1-2, 8-28, in close wording. Kings puts all the purging after the finding of the book; Chronicles begins it in the twelfth year (v. 3).
- 2 Kings 23:1-3. And the king stood by a pillar, and made a covenant before the LORD, the same covenant as vv. 29-32.
- 2 Kings 23:4-20. And he brake down the houses of the sodomites, the full account of the purge that vv. 3-7, 33 give in short.

Quotations:

- None. No later passage quotes the words of this chapter. The curses of v. 24 point back to the law and are listed under Related.

Related Bible Passages:

- Later restatement of Josiah's reform
    - 2 Chron 35:18. Neither did all the kings of Israel keep such a passover as Josiah kept, the reform of v. 33 carried into the passover.
    - Jer 22:15-16. He judged the cause of the poor and needy; then it was well with him, Jeremiah's memory of the king of v. 2.
- A king foretold by name
    - 1 Kings 13:2. Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places, fulfilled when Josiah burnt the bones of the priests in v. 5.
    - 2 Kings 23:16. And took the bones out of the sepulchres, and burned them upon the altar, the same deed as v. 5.
- Seeking God while young
    - Eccl 12:1. Remember now thy Creator in the days of thy youth, the seeking

of v. 3.
    - 2 Tim 3:15. From a child thou hast known the holy scriptures, a young life shaped by the word, like v. 3.
    - Jer 1:2. In the thirteenth year of his reign, Jeremiah called the year after Josiah began to purge (v. 3).
- The book of the law found
    - Deut 31:26. Take this book of the law, and put it in the side of the ark of the covenant, the book kept beside the ark, found in v. 14.
    - Deut 17:18-19. He shall write him a copy of this law in a book, the king's duty to read the law, as in vv. 18-19.
    - Neh 8:9. For all the people wept, when they heard the words of the law, the same grief as v. 19.
- All the curses written in the book
    - Deut 28:15. All these curses shall come upon thee, and overtake thee, the curses named in v. 24.
    - Lev 26:33. And I will scatter you among the heathen, the evil of v. 24.
    - Dan 9:11. Therefore the curse is poured upon us, and the oath that is written in the law of Moses, the curse of v. 24 fulfilled.
- A tender heart that humbled itself
    - Isa 66:2. But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, the trembling at the word of v. 27.
    - Ps 51:17. A broken and a contrite heart, O God, thou wilt not despise, the tender heart of v. 27.
    - 2 Chron 7:14. If my people, which are called by my name, shall humble themselves, and pray, the promise answered in v. 27.
- Gathered to the grave in peace
    - Isa 57:1. The righteous is taken away from the evil to come, the mercy of v. 28.

    - 2 Chron 35:23-24. And the archers shot at king Josiah, the death at Megiddo; the peace of v. 28 meant he would not see the city fall.
- Possible Backgrounds
    - 2 Chron 33:22. For Amon sacrificed unto all the carved images which Manasseh his father had made, the idols cleared away in vv. 3-7.
    - Zeph 1:1. In the days of Josiah the son of Amon, king of Judah, a prophet of the years of vv. 3-7.

Text and Translation Issues for 2 Chron 34:

- v. 3. Groves translates "asherim," the wooden poles or images of the goddess Asherah, not stands of trees. The ESV and NIV read Asherim or Asherah poles.
- v. 6. With their mattocks round about is obscure in the Hebrew. Many versions read in their ruins round about.
- v. 14. A book of the law of the LORD given by Moses is literally by the hand of Moses, "beyad Mosheh."
- v. 22. The college is "mishneh," the second quarter, a newer district of Jerusalem. The ESV and NIV read the Second Quarter.
- v. 22. Keeper of the wardrobe means the keeper of the vestments, for the temple or the king.
- v. 27. Thine heart was tender means soft or responsive, "rakh," a heart that yields to God's word.

The Main People in 2 Chron 34:

- Josiah, king of Judah, who sought God and made the covenant (vv. 1-3, 19, 29-33).
- David his father, in whose ways he walked (vv. 2-3).
- Shaphan the son of Azaliah, the scribe, who read the book to the king (vv. 8, 15-18, 20).
- Maaseiah the governor of the city and Joah the son of Joahaz the recorder (v. 8).

- Hilkiah the high priest, who found the book of the law (vv. 9, 14-15, 18, 20, 22).
- Jahath and Obadiah of the sons of Merari, and Zechariah and Meshullam of the Kohathites, the overseers (v. 12).
- The Levites who kept the doors, and the scribes, officers, porters, and musicians (vv. 9, 12-13).
- Moses, by whom the law was given (v. 14).
- Ahikam the son of Shaphan, Abdon the son of Micah, and Asaiah a servant of the king's (v. 20).
- Huldah the prophetess, the wife of Shallum the son of Tikvath (vv. 22-28).
- The elders of Judah and Jerusalem, the priests, the Levites, and all the people, great and small (vv. 29-30).
- The fathers who had not kept the word of the LORD (vv. 21, 25).

When are the Events Described in 2 Chron 34:

- Relative Chronology
    - Josiah begins to reign at eight years old, after Amon (v. 1).
    - In his eighth year he seeks God, and in his twelfth year he begins the purge (v. 3).
    - In his eighteenth year the house is repaired and the book is found (vv. 8, 14).
    - Huldah's answer and the covenant follow the reading of the book (vv. 22-31).
- Absolute Chronology
    - 640 BC (working) for Josiah's accession (v. 1).
    - About 632 BC, derived, for his seeking God in the eighth year, and about 628 BC, derived, for the purge begun in the twelfth year (v. 3).
    - 622 BC (working) for the repair of the house, the book found, and the covenant (vv. 8-33).

Where are the Events Described in 2 Chron 34:

- Jerusalem, where Josiah reigned and which he cleansed (vv. 1, 3, 5, 7).
- Judah, purged of the high places (vv. 3, 5).
- The cities of Manasseh, Ephraim, and Simeon, unto Naphtali (v. 6).
- All the land of Israel, where he cut down the idols (vv. 7, 33).
- The house of the LORD, repaired and where the book was found (vv. 8, 10, 14-15, 30).
- The college, where Huldah dwelt in Jerusalem (v. 22).
- Benjamin, whose people stood to the covenant (vv. 9, 32).

Hosea 2 -- BC OT2 -- Ammi, Ruhamah

Dean 480-character summary:

Rename to Ammi (my people) & Ruhamah (she has obtained compassion), contend with Gomer for her harlotries. "I will have no compassion on her children, because they are children of harlotry. For their mother has played the harlot." She will want to return to first husband. God will punish her for the days of the Baals. God will woo her back. I will say to those who are not My people, you are My people. They will say: You are my God.

Grok 120-word summary:

Hosea calls the children to plead with their mother, for she is not my wife. Israel has played the harlot, saying her lovers give her bread, wool, flax, and oil, not knowing that the LORD gave her corn, wine, and oil, which they prepared for Baal. So he will hedge up her way with thorns, take back his gifts, end her feasts, and lay waste her vines. Then, behold, he will allure her into the wilderness, speak comfortably to her, and make the valley of Achor a door of hope. She shall call him Ishi, not Baali. He will betroth her for ever in righteousness and mercy, and say to Not my people, Thou art my people.

Factual Summary:

- Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah (v. 1).
- Plead with your mother, for she is not my wife; let her put away her whoredoms, lest I strip her naked (vv. 2-3).
- She said, I will go after my lovers, that give me my bread and my water (vv. 4-5).
- I will hedge up thy way with thorns; then she shall say, I will return to my first husband (vv. 6-7).
- She did not know that I gave her corn, wine, and oil, which they prepared for Baal (v. 8).
- Therefore I will take back my gifts, end her feasts, and destroy her vines, for she

forgat me (vv. 9-13).

- Behold, I will allure her into the wilderness, and give the valley of Achor for a door of hope (vv. 14-15).
- Thou shalt call me Ishi, and no more Baali (vv. 16-17).
- I will break the bow and the sword out of the earth (v. 18).
- I will betroth thee unto me for ever, in righteousness and mercies, and thou shalt know the LORD (vv. 19-20).
- The earth shall hear the corn, wine, and oil, and they shall hear Jezreel (vv. 21-22).
- I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God (v. 23).

Parallel Passages:

- None. No other passage gives this charge against the unfaithful wife in close wording. Ezek 16 and Jer 3 use the same picture and are listed under Related.

Quotations:

- Rom 9:25, quoting v. 23. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved, Paul applies the promise to Gentiles called with the Jews.
- 1 Pet 2:10, quoting v. 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, Peter applies the same promise to the believers.

Related Bible Passages:

- Later restatement of Israel the unfaithful wife
    - Hos 3:1. Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, the same love as vv. 14-20, acted out by Hosea.

    - Ezek 16:15. But thou didst trust in thine own beauty, and playedst the harlot, the same charge as v. 5.
    - Jer 3:8. I had put her away, and given her a bill of divorce, the broken marriage of v. 2.
- She did not know that I gave her corn
    - Deut 8:17-18. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, the forgetting of v. 8.
    - Deut 11:14. That thou mayest gather in thy corn, and thy wine, and thine oil, the gifts of vv. 8-9.
    - Rom 1:21. Because that, when they knew God, they glorified him not as God, neither were thankful, the same ingratitude as v. 8.
- Hedged in with thorns
    - Lam 3:9. He hath inclosed my ways with hewn stone, the wall of v. 6.
    - Luke 15:17. And when he came to himself, the prodigal's turning, like the return of v. 7.
- The valley of Achor a door of hope
    - Josh 7:26. Wherefore the name of that place was called, The valley of Achor, unto this day, the valley of trouble turned to hope in v. 15.
    - Isa 65:10. And the valley of Achor a place for the herds to lie down in, the same promise as v. 15.
    - Jer 2:2. I remember thee, the kindness of thy youth, the days of youth of v. 15.
- Betrothed for ever
    - Isa 54:5. For thy Maker is thine husband, the husband of vv. 16, 19.
    - 2 Cor 11:2. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ, the betrothal of vv. 19-20 applied to the ecclesia.
    - Rev 19:7. For the marriage of the Lamb is come, and his wife hath made herself ready, the marriage of v. 19 at Christ's return.

- A covenant with the beasts of the field
    - Isa 11:9. They shall not hurt nor destroy in all my holy mountain, the peace of v. 18.
    - Ezek 34:25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, the same covenant as v. 18.
    - Mic 4:3. Nation shall not lift up a sword against nation, the end of war in v. 18.
- Not my people become my people
    - Hos 1:9-10. Ye are not my people, and I will not be your God, the names Lo-ammi and Lo-ruhamah reversed in vv. 1, 23.
    - Rom 9:26. There shall they be called the children of the living God, the companion promise to v. 23.
- Possible Backgrounds
    - 1 Kings 18:21. If the LORD be God, follow him: but if Baal, then follow him, the Baal worship of the northern kingdom behind vv. 13, 16-17.
    - Hos 1:1. In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel, the time of vv. 2-13.

Text and Translation Issues for Hos 2:

- v. 1. Ammi means my people and Ru-hamah means pitied, or having obtained mercy, the reversal of the names in Hos 1:6, 9. In the Hebrew text 1:10-2:1 is numbered 2:1-3, so the verse numbers here run two behind.
- v. 2. Plead is "rivu," bring a lawsuit or contend, the language of a court case.
- v. 15. Achor means trouble, the valley where Achan was stoned (Josh 7:26). A door of hope turns the place of trouble into an entrance.
- v. 16. Ishi is "ishi," my husband, and Baali is "baali," my master or my lord, a word that also named the god Baal.
- v. 19. Betroth is "aras," to engage to marry, with the bride-price paid by the groom:

righteousness, judgment, lovingkindness, mercies, and faithfulness.

- v. 22. Jezreel means God sows, which v. 23 takes up: I will sow her unto me in the earth.

The Main People in Hos 2:

- The LORD, the husband who speaks (vv. 2, 13, 16, 21).
- The brethren and sisters, called Ammi and Ru-hamah (v. 1).
- The mother, Israel, who played the harlot (vv. 2, 5).
- Her children, the children of whoredoms (v. 4).
- Her lovers, after whom she went (vv. 5, 7, 10, 12-13).
- Baal and Baalim, to whom she burned incense (vv. 8, 13, 16-17).
- Jezreel, heard by the corn, wine, and oil (v. 22).
- Not my people, who shall be called my people (v. 23).

When are the Events Described in Hos 2:

- Relative Chronology
    - The charge against the mother follows the naming of the children in Hos 1 (vv. 1-4).
    - The hedging, stripping, and ending of feasts come first (vv. 6-13).
    - Then, at that day, come the alluring, the betrothal, and the new covenant (vv. 14-23).
- Absolute Chronology
    - Undated; the chapter gives no year. It continues the word of Hos 1:1, in the days of Uzziah through Hezekiah and of Jeroboam son of Joash.
    - About 755-750 BC is a general scholarly date for the start of Hosea's ministry.
    - The fall of Samaria, 722 BC (stated, 2 Kgs 17), is the judgment that took away her corn and her feasts.

Where are the Events Described in Hos 2:

- The wilderness and dry land, to which she may be made like (v. 3).
- The wilderness, where the LORD will allure her (v. 14).
- The valley of Achor, a door of hope (v. 15).
- The land of Egypt, from which she came up (v. 15).
- The earth, where the bow and the sword are broken and where she is sown (vv. 18, 23).
- Jezreel, heard by the corn, wine, and oil (v. 22).

Acts 16 -- BC NT -- 2nd: Gal, Troas, Philippi

Dean 480-character summary:

Paul came to Derbe & Lystra. Timothy, mother Jewish, father Greek. Timothy circumcised. Through Phrygia & Galatia, forbidden by the Spirit to speak in Asia. At Troas, vision of Macedonian man. To Philippi. On sabbath day at river. Lydia of Thyatira & her household baptized. Slave-girl divination follows Paul. After many days, Paul annoyed, commands spirit out of her. Her masters bring Paul & Silas to magistrates. Prison, midnight, jailer, Roman citizens, begged to leave.

Grok 120-word summary:

At Lystra Paul took Timotheus, a disciple well reported of, and circumcised him because of the Jews. They delivered the decrees of the Jerusalem apostles, and the churches increased daily. Forbidden by the Holy Ghost to preach in Asia and stopped from Bithynia, they came to Troas, where Paul saw a man of Macedonia praying, Come over and help us. At Philippi, by a river side, the Lord opened the heart of Lydia, a seller of purple. Paul cast a spirit of divination out of a damsel, and her masters had Paul and Silas beaten and jailed. At midnight they prayed and sang, an earthquake opened the doors, and the jailer believed with all his house.

Factual Summary:

- At Lystra Paul took Timotheus, whose father was a Greek, and circumcised him because of the Jews (vv. 1-3).
- They delivered the decrees of Jerusalem, and the churches increased daily (vv. 4-5).
- Forbidden to preach in Asia or go into Bithynia, they came down to Troas (vv. 6-8).
- In a vision a man of Macedonia prayed Paul, Come over into Macedonia, and help

us, and we endeavoured to go (vv. 9-10).

- By Samothracia and Neapolis they came to Philippi, a colony (vv. 11-12).
- On the sabbath by a river side, the Lord opened the heart of Lydia, a seller of purple of Thyatira. She was baptized with her household (vv. 13-15).
- A damsel with a spirit of divination followed them, crying, These men are the servants of the most high God (vv. 16-17).
- Paul said, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour (v. 18).
- Her masters drew Paul and Silas to the magistrates: These men do exceedingly trouble our city (vv. 19-21).
- The magistrates had them beaten, cast into the inner prison (vv. 22-24).
- At midnight Paul and Silas prayed and sang praises. A great earthquake opened the doors and loosed every one's bands (vv. 25-26).
- The keeper would have killed himself, but Paul cried, Do thyself no harm: for we are all here (vv. 27-28).
- He fell down trembling: Sirs, what must I do to be saved? They said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (vv. 29-31).
- He washed their stripes, was baptized with all his, and rejoiced, believing in God with all his house (vv. 32-34).
- The magistrates sent to let them go, but Paul said, They have beaten us openly uncondemned, being Romans; let them fetch us out (vv. 35-37).
- The magistrates feared, besought them, and asked them to depart. They visited Lydia's house, comforted the brethren, and departed (vv. 38-40).

Parallel Passages:

- None. No other passage tells the call to Macedonia and the work at Philippi. 1 Thess 2:2 and Phil 1:5 recall it and are listed under Related.

Quotations:

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

Related Bible Passages:

- Later restatement of the suffering at Philippi
    - 1 Thess 2:2. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, Paul looking back on vv. 22-24.
    - Phil 1:5. For your fellowship in the gospel from the first day until now, the church begun in vv. 13-15, 40.
    - 2 Cor 11:25. Thrice was I beaten with rods, one of them the beating of v. 22.
- Timothy, the son of a believing mother
    - 2 Tim 1:5. The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, the believing mother of v. 1.
    - Phil 2:22. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel, the good report of v. 2.
    - 1 Cor 9:20. And unto the Jews I became as a Jew, that I might gain the Jews, the reason for the circumcision of v. 3.
- The decrees for to keep
    - Acts 15:28-29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, the decrees delivered in v. 4.
    - Gal 2:3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised, the freedom kept for Gentiles beside v. 3.
- Led by the Spirit, the door to Macedonia
    - 2 Cor 2:12. When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, Troas of v. 8.
    - Acts 8:29. Then the Spirit said unto Philip, Go near, the same guidance as

vv. 6-7.
    - Prov 16:9. A man's heart deviseth his way: but the LORD directeth his steps, the closed and opened ways of vv. 6-10.
- Households baptized
    - Acts 18:8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, a household like those of vv. 15, 33.
    - 1 Cor 1:16. And I baptized also the household of Stephanas, the same pattern as vv. 15, 33.
    - Mark 16:16. He that believeth and is baptized shall be saved, belief then baptism, as in vv. 31-33.
- A spirit of divination cast out
    - Mark 1:24. I know thee who thou art, the Holy One of God, a true cry from the afflicted, like v. 17.
    - Deut 18:10. There shall not be found among you any one ... that useth divination, the divination of v. 16.
    - 1 Tim 6:10. For the love of money is the root of all evil, the masters' lost gain in v. 19.
- Songs in the prison at midnight
    - Ps 119:62. At midnight I will rise to give thanks unto thee, the midnight praise of v. 25.
    - Acts 5:41. Rejoicing that they were counted worthy to suffer shame for his name, the same joy as v. 25.
    - Acts 12:7. And his chains fell off from his hands, Peter freed from prison, like v. 26.
- Possible Backgrounds
    - Acts 15:40. And Paul chose Silas, and departed, the start of the journey of v. 1.
    - Acts 22:25. Is it lawful for you to scourge a man that is a Roman, and uncondemned?, the rights of a Roman citizen claimed in v. 37.

Text and Translation Issues for Acts 16:

- v. 3. Paul circumcised Timothy, whose mother was Jewish, to open the synagogues, while the decrees of v. 4 freed Gentiles from circumcision (Acts 15:28-29).
- v. 10. We endeavoured begins the first "we" passage of Acts, which suggests that the writer, Luke, joined Paul at Troas.
- v. 12. A colony means a Roman colony, "kolonia," a city with Roman law and citizens' rights, which explains vv. 21 and 37.
- v. 16. A spirit of divination is literally a spirit of "python," a Pythian spirit, named for the serpent of the Delphic oracle.
- v. 35. The serjeants are "rhabdouchoi," rod-bearers, the lictors who attended Roman magistrates.
- v. 37. Uncondemned means without a trial. Beating a Roman citizen without trial was against Roman law.

The Main People in Acts 16:

- Paul, who received the vision and cast out the spirit (vv. 3, 9, 18, 28, 37).
- Timotheus, a disciple at Lystra, son of a Jewess and a Greek (vv. 1-3).
- The brethren at Lystra and Iconium (v. 2).
- The apostles and elders at Jerusalem, whose decrees were delivered (v. 4).
- The Holy Ghost, the Spirit, who forbade Asia and Bithynia (vv. 6-7).
- A man of Macedonia, seen in the vision (v. 9).
- Silas, beaten and imprisoned with Paul (vv. 19, 25, 29).
- Lydia, a seller of purple of Thyatira, and her household (vv. 14-15, 40).
- A damsel with a spirit of divination, and her masters (vv. 16-19).
- The magistrates of Philippi and their serjeants (vv. 20, 22, 35-39).
- The keeper of the prison and all his house (vv. 23, 27-34).
- The prisoners, who heard them sing (vv. 25, 27-28).

When are the Events Described in Acts 16:

- Relative Chronology
    - The journey begins after the Jerusalem Council, whose decrees they deliver (v. 4; Acts 15:40-41).
    - Troas, Samothracia, the next day Neapolis, then certain days at Philippi (vv. 8, 11-12).
    - The damsel follows them many days (v. 18).
    - The earthquake comes at midnight, and the release when it was day (vv. 25, 35).
- Absolute Chronology
    - About AD 49-50, derived, for Paul's second journey: after the Jerusalem Council of AD 49 (working, Acts 15).

Where are the Events Described in Acts 16:

- Derbe and Lystra, where Timotheus joined them (vv. 1-2).
- Iconium, where he was well reported of (v. 2).
- Phrygia and the region of Galatia (v. 6).
- Asia, where they were forbidden to preach (v. 6).
- Mysia and Bithynia, which they were not suffered to enter (vv. 7-8).
- Troas, where Paul saw the vision (vv. 8-11).
- Samothracia and Neapolis, on the way to Philippi (v. 11).
- Philippi, the chief city of that part of Macedonia, and a colony (v. 12).
- The river side, where prayer was wont to be made (v. 13).
- Thyatira, Lydia's city (v. 14).
- The marketplace and the inner prison at Philippi (vv. 19, 24).
- The house of Lydia (vv. 15, 40).

Acts 17 -- BC NT -- 2nd: Thess, Berea, Athens

Dean 480-character summary:

Through Amphipolis & Apollonia, to Thessalonica, where there was a synagogue. (3 sabbaths, some joined + God-fearers + women, Jews jealous, attack house of Jason). The brethren sent Paul & Silas to Berea by night. They went first to synagogue. These better, for examined the Scriptures daily. Many believed, then Jews from Thessalonica came. The brethren sent Paul to Athens, Silas & Timothy still in Berea. Epicureans & Stoics, Paul at Areopagus, some joined.

Grok 120-word summary:

At Thessalonica Paul reasoned three sabbath days from the scriptures that Christ must suffer and rise again, and that Jesus is Christ. Some Jews, many devout Greeks, and chief women believed, but envious Jews set the city in an uproar and dragged Jason before the rulers: these men turn the world upside down. At Berea the Jews were more noble, searching the scriptures daily, until men from Thessalonica stirred up the people. At Athens Paul's spirit was stirred by a city wholly given to idolatry. On Mars' hill he declared the unknown God, the maker of all, in whom we live and move, who commands all men to repent and has raised the judge from the dead.

Factual Summary:

- At Thessalonica Paul reasoned three sabbath days out of the scriptures, that Christ must needs have suffered and risen again, and that this Jesus is Christ (vv. 1-3).
- Some Jews believed, with many devout Greeks and chief women (v. 4).
- The Jews which believed not, moved with envy, set the city on an uproar and assaulted the house of Jason (v. 5).
- They drew Jason to the rulers: These that have turned the world upside down are

come hither also (vv. 6-9).

- The brethren sent Paul and Silas by night unto Berea. These were more noble, and searched the scriptures daily, whether those things were so (vv. 10-12).
- The Jews of Thessalonica stirred up the people. Paul was brought unto Athens, but Silas and Timotheus abode there (vv. 13-15).
- At Athens Paul's spirit was stirred, seeing the city wholly given to idolatry. He disputed in the synagogue and in the market daily (vv. 16-17).
- Epicureans and Stoicks said, What will this babbler say? for he preached Jesus, and the resurrection. They brought him unto Areopagus (vv. 18-21).
- On Mars' hill he said, I found an altar, TO THE UNKNOWN GOD. Whom ye ignorantly worship, him declare I unto you (vv. 22-23).
- God that made the world dwelleth not in temples made with hands, and hath made of one blood all nations of men (vv. 24-26).
- In him we live, and move, and have our being; as your own poets have said, we are also his offspring (vv. 27-29).
- God now commandeth all men every where to repent, for he will judge the world by that man whom he hath raised from the dead (vv. 30-31).
- Some mocked; others said, We will hear thee again. Dionysius the Areopagite, Damaris, and others believed (vv. 32-34).

Parallel Passages:

- None. No other passage tells the work at Thessalonica, Berea and Athens. 1 Thess 1-3 recall the visit and are listed under Related.

Quotations:

- None. The chapter quotes no earlier Scripture; v. 28 quotes Greek poets. The echoes of 1 Kings 8:27 and Isa 66:1 in v. 24 are listed under Related.

Related Bible Passages:

- Later restatement of the work at Thessalonica
    - 1 Thess 1:9. how ye turned to God from idols to serve the living and true God, the turning of v. 4.
    - 1 Thess 2:2. we were bold in our God to speak unto you the gospel of God with much contention, the preaching of vv. 2-3 under the opposition of v. 5.
    - Phil 4:16. For even in Thessalonica ye sent once and again unto my necessity, help during the stay of vv. 1-9.
- Christ must needs have suffered
    - Luke 24:26. Ought not Christ to have suffered these things, and to enter into his glory?, the same argument as v. 3.
    - Luke 24:46. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, the scriptures opened in vv. 2-3.
    - Isa 53:5. But he was wounded for our transgressions, he was bruised for our iniquities, likely one of the scriptures behind v. 3 (interpretation).
    - 1 Cor 15:3. that Christ died for our sins according to the scriptures, the same gospel as v. 3.
- Another king, one Jesus
    - Luke 23:2. saying that he himself is Christ a King, the same charge as v. 7.
    - John 19:12. whosoever maketh himself a king speaketh against, the charge of v. 7 raised against Jesus himself.
    - Psa 2:6. Yet have I set my king upon my holy hill of Zion, the king of v. 7, whose kingdom is to be set up on the earth (interpretation).
- Searched the scriptures daily
    - John 5:39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me, the searching of v. 11.
    - Isa 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, the test the Bereans used in v. 11.
    - 2 Tim 3:15. from a child thou hast known the holy scriptures, which are

able to make thee wise unto salvation, the scriptures of v. 11.

- God dwelleth not in temples made with hands
    - 1 Kings 8:27. behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?, the same truth as v. 24.
    - Isa 66:1. The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?, v. 24.
    - Acts 7:48. Howbeit the most High dwelleth not in temples made with hands, Stephen's words, the same as v. 24.
    - Isa 40:18. To whom then will ye liken God? or what likeness will ye compare unto him?, the images of v. 29.
- Of one blood all nations
    - Gen 3:20. because she was the mother of all living, the one blood of v. 26.
    - Deut 32:8. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, the bounds of v. 26.
    - Job 12:10. In whose hand is the soul of every living thing, and the breath of all mankind, the life and breath of v. 25.
    - Jer 23:23. Am I a God at hand, saith the LORD, and not a God afar off?, the nearness of v. 27.
- A day appointed for judgment
    - Psa 96:13. for he cometh to judge the earth: he shall judge the world with righteousness, nearly the words of v. 31.
    - John 5:22. For the Father judgeth no man, but hath committed all judgment unto the Son, the man ordained in v. 31.
    - Acts 10:42. it is he which was ordained of God to be the Judge of quick and dead, the same as v. 31.
    - 2 Tim 4:1. who shall judge the quick and the dead at his appearing and his kingdom, the day of v. 31 at Christ's return.

    - Dan 12:2. And many of them that sleep in the dust of the earth shall awake, the resurrection of the dead mocked in v. 32.
- Possible Backgrounds
    - 1 Thess 3:1. we thought it good to be left at Athens alone, the wait at Athens of vv. 15-16.
    - Acts 18:5. And when Silas and Timotheus were come from Macedonia, the coming that Paul asked for in v. 15.

Text and Translation Issues for Acts 17:

- v. 5. Lewd fellows of the baser sort means wicked men of the marketplace, idle loafers. Lewd in 1611 meant base or vile, not only impure.
- v. 6. The rulers of the city are "politarchas," politarchs, a title now confirmed by inscriptions from Thessalonica.
- v. 18. Babbler is "spermologos," a seed-picker, one who picks up scraps of ideas like a bird picking seeds.
- v. 19. Areopagus is the hill of Ares, the Greek name for Mars' hill in v. 22, and also the council that met there.
- v. 22. Too superstitious is "deisidaimonesterous," very religious. The ESV and NIV read very religious, which may be a courteous opening rather than a rebuke.
- v. 28. In him we live is often traced to Epimenides, and we are also his offspring to Aratus.

The Main People in Acts 17:

- Paul, who reasoned at Thessalonica and spoke on Mars' hill (vv. 2, 10, 16, 22).
- Silas and Timotheus, who abode at Berea (vv. 4, 10, 14-15).
- The devout Greeks and the chief women of Thessalonica who believed (v. 4).
- The Jews which believed not, with lewd fellows of the baser sort (vv. 5, 13).
- Jason and certain brethren, drawn before the rulers (vv. 5-9).
- The rulers of the city of Thessalonica (vv. 6, 8).

- Caesar, whose decrees they were said to defy (v. 7).
- The Bereans, more noble, with honourable Greek women and men (vv. 11-12).
- The Epicureans and the Stoicks, philosophers at Athens (v. 18).
- The Athenians and strangers who spent their time in nothing else (v. 21).
- Certain of your own poets (v. 28).
- Dionysius the Areopagite, a woman named Damaris, and others (v. 34).

When are the Events Described in Acts 17:

- Relative Chronology
    - Paul comes to Thessalonica from Philippi through Amphipolis and Apollonia (v. 1).
    - He reasons there three sabbath days (v. 2).
    - Berea follows by night, then Athens, where Paul waits for Silas and Timotheus (vv. 10, 15-16).
- Absolute Chronology
    - About AD 50, derived, for Paul's second journey through Macedonia and Athens: after the Jerusalem Council of AD 49 (working, Acts 15).

Where are the Events Described in Acts 17:

- Amphipolis and Apollonia, passed through (v. 1).
- Thessalonica, with a synagogue of the Jews (vv. 1-9, 13).
- The house of Jason (v. 5).
- Berea, where the Jews searched the scriptures (vv. 10-13).
- The sea, toward which Paul was sent (v. 14).
- Athens, a city wholly given to idolatry (vv. 15-16, 21-22).
- The synagogue and the market at Athens (v. 17).
- Areopagus, Mars' hill (vv. 19, 22).
- The altar TO THE UNKNOWN GOD (v. 23).

Genesis 26 -- DCB 1 of 8 -- Isaac at Gerar, Beersheba

Dean 480-character summary:

Famine, so Isaac went to Gerar, to Abimelech king of the Philistines. YHWH: do not go to Egypt, sojourn in this land and I will give this land to you and your seed. Isaac says Rebekah his sister. Abimelech saw Isaac caressing his wife Rebekah. Isaac reaps hundredfold. Quarrel over wells, including "Esek" and "Sitnah". No quarrel over "Rehoboth". Went to Beersheba. God appeared to Isaac, altar built. Abimelech comes, makes covenant. "Shibah." Esau married 2 Hittite women.

Grok 120-word summary:

In a famine Isaac went to Abimelech king of the Philistines at Gerar, and the LORD told him not to go down into Egypt, but to sojourn in the land, renewing the oath sworn to Abraham. Isaac said of Rebekah, She is my sister, until Abimelech saw him sporting with her and charged his people not to touch them. Isaac sowed and reaped an hundredfold, and the Philistines envied him and stopped his father's wells. Sent away, he dug wells again: Esek and Sitnah brought strife, but Rehoboth brought room. At Beer-sheba the LORD appeared, and he built an altar. Abimelech came to make a covenant, and that day his servants found water. Esau married two Hittite wives.

Factual Summary:

- In a famine, beside the first in the days of Abraham, Isaac went unto Abimelech king of the Philistines unto Gerar (v. 1).
- The LORD said, Go not down into Egypt; sojourn in this land, and I will perform the oath which I sware unto Abraham (vv. 2-3).
- In thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice (vv. 4-5).
- Isaac said of Rebekah, She is my sister, for he feared the men of the place (vv.

6-7).

- Abimelech saw Isaac sporting with Rebekah and said, Of a surety she is thy wife (vv. 8-9).
- He charged all his people not to touch this man or his wife (vv. 10-11).
- Isaac reaped an hundredfold and became very great, and the Philistines envied him (vv. 12-14).
- The Philistines had stopped Abraham's wells. Abimelech said, Go from us; for thou art much mightier than we (vv. 15-16).
- Isaac digged again his father's wells in the valley of Gerar and called them by the same names (vv. 17-18).
- The herdmen of Gerar strove for Esek and for Sitnah, but not for Rehoboth: For now the LORD hath made room for us (vv. 19-22).
- At Beer-sheba the LORD said, I am the God of Abraham thy father: fear not. Isaac built an altar there (vv. 23-25).
- Abimelech came with Ahuzzath and Phichol: We saw certainly that the LORD was with thee; let us make a covenant (vv. 26-29).
- Isaac made them a feast, and they sware one to another and departed in peace (vv. 30-31).
- That day his servants found water. He called it Shebah; therefore the city is Beer-sheba (vv. 32-33).
- Esau at 40 married two Hittite women, a grief of mind unto Isaac and Rebekah (vv. 34-35).

Parallel Passages:

- Gen 12:10-20. Say, I pray thee, thou art my sister, Abraham in Egypt passes off Sarah as his sister, the same deceit as Isaac's in vv. 6-11.
- Gen 20:1-18. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah, the same deceit at Gerar as vv. 6-11. In ch. 20 God warns Abimelech in a dream; here Abimelech sees Isaac

sporting with Rebekah (v. 8).

- Gen 21:22-34. Wherefore he called that place Beer-sheba; because there they sware both of them, Abraham's oath with Abimelech and Phichol at Beer-sheba, told again of Isaac in vv. 26-33.

Quotations:

- None. No later passage quotes the words of this chapter. The promise of vv. 3-4 restates the oath to Abraham and is listed under Related.

Related Bible Passages:

- Later restatement of the oath to the fathers
    - Gen 28:13-14. I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, the promise of vv. 3-4 passed on to Jacob.
    - Ps 105:9-10. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, the oath sworn to Isaac in v. 3.
    - Exod 2:24. God remembered his covenant with Abraham, with Isaac, and with Jacob, the covenant of vv. 3-4 recalled in Egypt.
- The oath sworn to Abraham and his seed
    - Gen 22:16-18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, the oath behind vv. 3-5.
    - Gal 3:16. Now to Abraham and his seed were the promises made, Paul reads the seed of v. 4 as Christ.
    - Acts 3:25. And in thy seed shall all the kindreds of the earth be blessed, Peter applies the promise of v. 4 to his hearers.
    - Heb 11:9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, Isaac the sojourner of v. 3.

- Because Abraham obeyed my voice
    - Gen 18:19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, the obedience named in v. 5.
    - Jas 2:21-22. Seest thou how faith wrought with his works, and by works was faith made perfect?, faith shown in works, as v. 5 describes.
- Fear for a wife's sake
    - Prov 29:25. The fear of man bringeth a snare, the fear of v. 7.
    - 1 Pet 3:6. Even as Sara obeyed Abraham, calling him lord, the household of faith whose men still failed as in vv. 7-9.
- Strife over the wells
    - Gen 13:8. Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, Abraham yielding ground as Isaac does in vv. 17-22.
    - Rom 12:18. If it be possible, as much as lieth in you, live peaceably with all men, Isaac's moving on in v. 22, as an application.
    - Matt 5:5. Blessed are the meek: for they shall inherit the earth, the meek man who found room in v. 22 (an application).
- Fear not, for I am with thee
    - Gen 15:1. Fear not, Abram: I am thy shield, and thy exceeding great reward, the same words to Abraham as v. 24.
    - Isa 41:10. Fear thou not; for I am with thee, the same assurance as v. 24.
    - Prov 16:7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him, Abimelech seeking peace in vv. 26-29.
- Esau's Hittite wives
    - Gen 27:46. I am weary of my life because of the daughters of Heth, Rebekah's grief of vv. 34-35.
    - Gen 28:8-9. And Esau seeing that the daughters of Canaan pleased not Isaac his father, the wives of v. 34 again.

    - Heb 12:16. Lest there be any fornicator, or profane person, as Esau, the profane man of vv. 34-35.
- Possible Backgrounds
    - Gen 25:26. And Isaac was threescore years old when she bare them, Isaac's age when the twins were born; Esau's forty years in v. 34 make Isaac a hundred.
    - Gen 25:11. And Isaac dwelt by the well Lahai-roi, where Isaac lived before the famine of v. 1.

Text and Translation Issues for Gen 26:

- v. 5. My charge, my commandments, my statutes, and my laws are four words later used for the law of Moses. Here they describe Abraham's obedience before that law was given.
- v. 8. Sporting is "metsacheq," caressing or laughing with, a play on the name Isaac, "Yitschaq," he laughs. The ESV reads laughing with, and the NIV caressing.
- v. 20. Esek means contention or quarrel, for they strove with him.
- v. 21. Sitnah means enmity or accusation, from the same root as satan.
- v. 22. Rehoboth means broad places or room.
- v. 33. Shebah means oath or seven, so Beer-sheba is the well of the oath, recalling Gen 21:31.

The Main People in Gen 26:

- Isaac, who sojourned at Gerar and dug the wells (vv. 1, 6, 12, 17-18).
- The LORD, who appeared to Isaac twice (vv. 2, 24).
- Abraham his father, whose oath and wells are recalled (vv. 1, 3, 5, 15, 18, 24).
- Abimelech king of the Philistines (vv. 1, 8-11, 16, 26).
- Rebekah, Isaac's wife, who was fair to look upon (vv. 7-9, 35).
- The men of the place and the Philistines who envied him (vv. 7, 14-15).
- The herdmen of Gerar who strove for the wells (v. 20).

- Isaac's servants, who found water (vv. 19, 25, 32).
- Ahuzzath, one of Abimelech's friends, and Phichol the chief captain of his army (v. 26).
- Esau, at 40 years old (v. 34).
- Judith the daughter of Beeri and Bashemath the daughter of Elon, the Hittites (v. 34).

When are the Events Described in Gen 26:

- Relative Chronology
    - This famine is after the first famine in the days of Abraham (v. 1).
    - Isaac is at Gerar a long time before Abimelech sees him with Rebekah (v. 8).
    - The wells of Abraham had been stopped after the death of Abraham (v. 18).
    - The covenant with Abimelech and the well found come the same day (vv. 31-32).
    - Esau marries at 40 years old (v. 34).
- Absolute Chronology
    - Undated for the famine and the wells; they come after Abraham's death and before Esau's marriage.
    - About 1967 BC, derived, for Esau's marriage at 40 (v. 34): Esau and Jacob were born in 2007 BC (stated, Gen 25:26).
    - Isaac was born in 2067 BC (stated, Gen 21), so he is about 100 at Esau's marriage.

Where are the Events Described in Gen 26:

- Gerar, the city of Abimelech king of the Philistines (vv. 1, 6, 26).
- Egypt, where the LORD forbade him to go down (v. 2).
- The valley of Gerar, where he pitched and dug the wells (vv. 17, 19).

- Esek and Sitnah, the wells of strife (vv. 20-21).
- Rehoboth, the well with room (v. 22).
- Beer-sheba, where the LORD appeared, the altar was built, and Shebah was dug (vv. 23-25, 33).

Mark 12 -- DCB 2 of 8 -- Trick Questions; Widow's Coins

Dean 480-character summary:

Parable of Vine-Growers, leaders knew parable was about them. They sought to seize him but feared the people. Pharisees & Herodians ask trick question about paying taxes. Sadducees (who say there is no resurrection) ask question about resurrection. One of the scribes asks about the greatest commandment. Jesus replies: Love with all heart soul mind strength & love neighbor as self. Jesus asks: how David call son Lord? Beware scribes. Widow 2 small coins.

Grok 120-word summary:

Jesus tells of a man who let out a vineyard to husbandmen, who beat his servants and killed his wellbeloved son, so the lord will give the vineyard to others; the stone which the builders rejected is become the head of the corner. Pharisees and Herodians ask about tribute: Render to Caesar the things that are Caesar's, and to God the things that are God's. Sadducees ask about a woman with seven husbands, and Jesus answers that God is the God of the living. A scribe asks the first commandment: love God with all thy heart, and thy neighbour as thyself. Jesus asks how Christ is David's son, warns against the scribes, and praises a poor widow's two mites.

Factual Summary:

- A man planted a vineyard and let it out to husbandmen. They beat his servants, stoned some, and killed others (vv. 1-5).
- Last he sent his wellbeloved son. They said, This is the heir; come, let us kill him, and they cast him out of the vineyard (vv. 6-8).
- The lord will destroy the husbandmen and give the vineyard unto others. The stone which the builders rejected is become the head of the corner (vv. 9-11).
- They knew he spake the parable against them, but feared the people (v. 12).

- Pharisees and Herodians asked, Is it lawful to give tribute to Caesar? He said, Bring me a penny. Whose is this image? Caesar's (vv. 13-16).
- Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him (v. 17).
- The Sadducees, which say there is no resurrection, asked whose wife the woman would be that the seven brethren had (vv. 18-23).
- Ye know not the scriptures, neither the power of God. When they rise, they neither marry, but are as the angels (vv. 24-25).
- In the bush God said, I am the God of Abraham, Isaac, and Jacob. He is not the God of the dead, but of the living (vv. 26-27).
- A scribe asked, Which is the first commandment? Hear, O Israel; The Lord our God is one Lord: love him with all thy heart, soul, mind, and strength (vv. 28-30).
- The second is, Thou shalt love thy neighbour as thyself (v. 31).
- The scribe said this is more than all burnt offerings. Jesus said, Thou art not far from the kingdom of God (vv. 32-34).
- In the temple Jesus asked, How is Christ the Son of David, if David calleth him Lord? The common people heard him gladly (vv. 35-37).
- Beware of the scribes, which love long clothing and chief seats, devour widows' houses, and make long prayers (vv. 38-40).
- By the treasury, many rich cast in much, and a poor widow threw in two mites, which make a farthing (vv. 41-42).
- This poor widow hath cast more in than all; she of her want did cast in all that she had, even all her living (vv. 43-44).

Parallel Passages:

- Matt 21:33-46. There was a certain householder, which planted a vineyard, the same parable of the wicked husbandmen as vv. 1-12.
- Luke 20:9-19. A certain man planted a vineyard, and let it forth to husbandmen, the same parable as vv. 1-12.

- Matt 22:15-22. Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's, the same question of tribute as vv. 13-17. Luke 20:20-26 gives it too.
- Matt 22:23-33. The same day came to him the Sadducees, which say that there is no resurrection, the same question of the seven brethren as vv. 18-27. Luke 20:27-40 gives it too.
- Matt 22:34-40. Master, which is the great commandment in the law?, the same question as vv. 28-34. Mark alone gives the scribe's answer and Not far from the kingdom (vv. 32-34).
- Matt 22:41-46. What think ye of Christ? whose son is he?, the same question about David's son as vv. 35-37. Luke 20:41-44 gives it too.
- Luke 20:45-47. Beware of the scribes, which desire to walk in long robes, the same warning as vv. 38-40. Matt 23:1-14 gives it at length.
- Luke 21:1-4. Of a truth I say unto you, that this poor widow hath cast in more than they all, the same widow's mites as vv. 41-44.

Quotations:

- Ps 118:22-23, quoted at vv. 10-11. The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes, Jesus names himself the rejected stone.
- Deut 25:5, cited at v. 19. The wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, the law of the brother's widow the Sadducees used.
- Exod 3:6, quoted at v. 26. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob, Jesus proves the resurrection from the bush.
- Deut 6:4-5, quoted at vv. 29-30. Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might, the first commandment.
- Lev 19:18, quoted at v. 31. Thou shalt love thy neighbour as thyself, the second

commandment.

- Deut 4:35, cited at v. 32. The LORD he is God; there is none else beside him, the scribe's answer.
- 1 Sam 15:22, cited at v. 33. To obey is better than sacrifice, the scribe sets love above burnt offerings. Hos 6:6 says the same.
- Ps 110:1, quoted at v. 36. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, David's Lord who is also his son.

Related Bible Passages:

- Later restatement of the rejected stone
    - Acts 4:11. This is the stone which was set at nought of you builders, which is become the head of the corner, Peter applies vv. 10-11 to the rulers.
    - 1 Pet 2:7. The stone which the builders disallowed, the same is made the head of the corner, the same stone as v. 10.
- The vineyard of the LORD
    - Isa 5:1-2. My wellbeloved hath a vineyard in a very fruitful hill, the vineyard picture behind v. 1.
    - Isa 5:7. For the vineyard of the LORD of hosts is the house of Israel, the meaning of v. 1.
    - Heb 1:1-2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, the servants and then the son of vv. 2-6.
- Render to God the things that are God's
    - Rom 13:7. Render therefore to all their dues: tribute to whom tribute is due, the tribute of v. 17.
    - Gen 1:27. So God created man in his own image, man bearing God's image, the coin of v. 16 applied (an interpretation).
    - Acts 5:29. We ought to obey God rather than men, the limit of v. 17.
- The God of the living, and the resurrection
    - Luke 20:38. For he is not a God of the dead, but of the living: for all live

unto him, the same answer as v. 27.
    - Dan 12:2. And many of them that sleep in the dust of the earth shall awake, the resurrection the Sadducees denied in v. 18.
    - Heb 11:13. These all died in faith, not having received the promises, the fathers of v. 26 who wait for the resurrection.
    - Luke 20:36. Neither can they die any more: for they are equal unto the angels, the life of v. 25.
- Love God and love thy neighbour
    - Rom 13:9-10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, the second commandment of v. 31.
    - Gal 5:14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself, the same words as v. 31.
    - 1 John 4:20. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?, the two commandments joined, as in vv. 30-31.
- David's son and David's Lord
    - Acts 2:34-36. God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Peter's answer to vv. 35-37.
    - Rom 1:3-4. Made of the seed of David according to the flesh, the son of David of v. 35.
    - Heb 1:13. Sit on my right hand, until I make thine enemies thy footstool, the words of v. 36 applied to Christ.
- Beware of the scribes
    - Matt 6:5. They love to pray standing in the synagogues, the show of vv. 38-40.
    - Ezek 22:25. They have devoured souls; they have taken the treasure and precious things; they have made her many widows, the devouring of v. 40.
- The widow who gave all
    - 2 Cor 8:12. It is accepted according to that a man hath, and not according

to that he hath not, the gift of vv. 43-44.
    - 2 Cor 8:2. Their deep poverty abounded unto the riches of their liberality, the poor giver of v. 42.
    - 1 Kings 17:12. I have not a cake, but an handful of meal in a barrel, another widow who gave from her want, like v. 44.

Text and Translation Issues for Mark 12:

- v. 1. The winefat is "hypolenion," the vat under the winepress where the juice ran down.
- v. 15. A penny is a "denarion," a silver coin worth a day's wage, bearing Caesar's image.
- v. 26. In the bush means in the passage about the bush, Exod 3:6. There were no chapter numbers, so a passage was named by its subject.
- v. 29. The Lord our God is one Lord quotes the "Shema" of Deut 6:4, named for its first word, Hear.
- v. 40. Greater damnation means a heavier judgment or condemnation, "krima," not a different place.
- v. 42. Two mites are two "lepta," the smallest coins, which make a farthing, a "kodrantes," the Roman quadrans.

The Main People in Mark 12:

- Jesus, who spoke the parable and answered the questions (vv. 1, 17, 24, 29, 35).
- The chief priests, scribes, and elders, against whom the parable was spoken (v. 12; Mark 11:27).
- The man, the lord of the vineyard, with his servants and wellbeloved son, and the husbandmen (vv. 1-9).
- Certain of the Pharisees and of the Herodians (v. 13).
- Caesar, whose image was on the penny (vv. 14-17).
- The Sadducees, which say there is no resurrection (v. 18).

- Moses, who wrote the law of the brother's wife (vv. 19, 26).
- Seven brethren and the woman they married (vv. 20-23).
- Abraham, Isaac, and Jacob (v. 26).
- One of the scribes, not far from the kingdom of God (vv. 28-34).
- David, who called Christ Lord by the Holy Ghost (vv. 35-37).
- A certain poor widow, and the rich at the treasury (vv. 41-44).

When are the Events Described in Mark 12:

- Relative Chronology
    - The parable follows the question of Jesus' authority in the temple (v. 1; Mark 11:27-33).
    - The questions come one after another, until no man after that durst ask him any question (vv. 13, 18, 28, 34).
    - The widow's mites close the teaching in the temple, before Jesus leaves it in Mark 13:1 (vv. 41-44).
- Absolute Chronology
    - April AD 33 (working), in the week of the passion before the crucifixion.

Where are the Events Described in Mark 12:

- The temple at Jerusalem, where he taught (v. 35; Mark 11:27).
- The vineyard of the parable, with its hedge, winefat, and tower (vv. 1, 8).
- The far country, where the lord went (v. 1).
- The bush, where God spake to Moses (v. 26).
- The marketplaces, synagogues, and feasts that the scribes love (vv. 38-39).
- The treasury, where the widow cast in two mites (vv. 41-43).

2 Samuel 2 -- DCB 3 of 8 -- David v Ishbosheth

Dean 480-character summary:

David inquired of YHWH, went to Hebron (with both wives and his men). Judah anoints David. David blesses men of Jabesh-gilead. Abner made Ishbosheth (40/2) king over Israel at Mahanaim. David king at Hebron 7 years 6 months. Abner & Joab propose 12 vs 12 contest at Gibeon pool. Battle severe that day, Abner's men beaten by David's servants. Asahel (who was speedy) killed by Abner while pursuing. Abner called to Joab from a hill, battle stopped.

Grok 120-word summary:

After Saul's death David enquired of the LORD and went up to Hebron, where the men of Judah anointed him king over the house of Judah. He blessed the men of Jabesh-gilead for burying Saul. But Abner, captain of Saul's host, made Ish-bosheth son of Saul king over Israel at Mahanaim. At the pool of Gibeon Abner's men met Joab's, and twelve young men of each side fell together at Helkath-hazzurim. In the sore battle that followed Abner was beaten. Swift Asahel pursued Abner and would not turn aside, and Abner smote him with the spear. At sunset Abner called, Shall the sword devour for ever? Joab blew a trumpet, and the pursuit stopped.

Factual Summary:

- David enquired of the LORD, Shall I go up into any of the cities of Judah? The LORD said, Go up, unto Hebron (v. 1).
- David went up with his two wives, Ahinoam and Abigail, and his men with their households (vv. 2-3).
- The men of Judah anointed David king over the house of Judah (v. 4).
- He blessed the men of Jabesh-gilead, that ye have shewed this kindness unto Saul (vv. 4-7).

- Abner the son of Ner took Ish-bosheth the son of Saul to Mahanaim and made him king over all Israel (vv. 8-9).
- Ish-bosheth was 40 when he began to reign and reigned two years. David was king in Hebron seven years and six months (vv. 10-11).
- Abner and Joab the son of Zeruiah met by the pool of Gibeon. Abner said, Let the young men now arise, and play before us (vv. 12-14).
- Twelve of Benjamin and twelve of David's servants each thrust his sword in his fellow's side, and the place was called Helkath-hazzurim (vv. 15-16).
- There was a very sore battle that day, and Abner was beaten before the servants of David (v. 17).
- Asahel, light of foot as a wild roe, pursued Abner and turned not to the right hand nor to the left (vv. 18-19).
- Abner said, Turn thee aside; wherefore should I smite thee to the ground? (vv. 20-22).
- He refused, and Abner smote him under the fifth rib with the hinder end of the spear, and he died (v. 23).
- At sunset at the hill of Ammah, Abner called, Shall the sword devour for ever? Joab blew a trumpet, and the people pursued no more (vv. 24-28).
- Abner went over Jordan to Mahanaim. David lacked 19 men and Asahel; of Abner's men 360 died (vv. 29-31).
- They buried Asahel in Bethlehem, and Joab came to Hebron at break of day (v. 32).

Parallel Passages:

- 1 Chron 3:4. These six were born unto him in Hebron; and there he reigned seven years and six months, the reign in Hebron of v. 11.
- 1 Chron 11:1-3. And they anointed David king over Israel, the later anointing over all Israel at Hebron; v. 4 is the first anointing, over Judah only.

Quotations:

- None. No later passage quotes the words of this chapter.

Related Bible Passages:

- Later restatement of the reign in Hebron
    - 2 Sam 5:5. In Hebron he reigned over Judah seven years and six months, the same span as v. 11.
    - 1 Kings 2:11. Seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem, the same years as v. 11.
- David enquired of the LORD
    - 1 Sam 30:8. And David enquired at the LORD, saying, Shall I pursue after this troop?, the same habit as v. 1.
    - 2 Sam 5:19. And David enquired of the LORD, saying, Shall I go up to the Philistines?, the same habit as v. 1.
    - Prov 3:6. In all thy ways acknowledge him, and he shall direct thy paths, the asking of v. 1.
- The anointed king over Judah
    - 1 Sam 16:13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren, the first anointing behind v. 4.
    - Gen 49:10. The sceptre shall not depart from Judah, the tribe that first owned David in v. 4.
    - Ps 89:20. I have found David my servant; with my holy oil have I anointed him, the anointing of v. 4.
- The kindness of Jabesh-gilead
    - 1 Sam 31:11-13. And they took their bones, and buried them under a tree at Jabesh, the burial David praises in vv. 4-5.
    - 1 Sam 11:9. To morrow, by that time the sun be hot, ye shall have help, Saul's rescue of Jabesh that the men of v. 5 repaid.
    - 2 Sam 21:12. And David went and took the bones of Saul and the bones of

Jonathan his son from the men of Jabesh-gilead, David later honours the bones buried by the men of v. 5.

- A house divided
    - 2 Sam 3:1. Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, the war begun in vv. 12-17.
    - Mark 3:24. And if a kingdom be divided against itself, that kingdom cannot stand, the divided kingdom of vv. 8-10, as an application.
- Abner and Asahel
    - 2 Sam 3:27. And smote him there under the fifth rib, that he died, for the blood of Asahel his brother, Joab's revenge for v. 23.
    - 1 Kings 2:5. What Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, the blood that followed v. 23.
    - 1 Chron 27:7. The fourth captain for the fourth month was Asahel the brother of Joab, Asahel of v. 18 named among David's captains.
- Shall the sword devour for ever?
    - Matt 26:52. All they that take the sword shall perish with the sword, the cost Abner names in v. 26.
    - 2 Sam 18:16. And Joab blew the trumpet, and the people returned from pursuing after Israel, Joab stopping the pursuit again, as in v. 28.
- Possible Backgrounds
    - 2 Sam 1:1. Now it came to pass after the death of Saul, the time of v. 1.
    - Josh 9:3. And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, Gibeon, the place of the battle of vv. 12-17.

Text and Translation Issues for 2 Sam 2:

- v. 8. Ish-bosheth means man of shame. His name was Esh-baal, "eshbaal," man of Baal (1 Chron 8:33), and "bosheth," shame, was put in place of Baal.

- v. 9. The Ashurites is unclear. Many versions read the Asherites, of the tribe of Asher, or the Geshurites.
- v. 14. Let the young men play means let them hold a contest, a combat of champions before the armies.
- v. 16. Helkath-hazzurim means the field of sharp edges, or the field of flints or of swords.
- v. 23. The hinder end of the spear means the butt end, which Abner used, it seems, to stop Asahel without meaning to kill him.
- vv. 10-11. The two years of Ish-bosheth and David's seven years and six months in Hebron are not the same span, and the gap is not explained.

The Main People in 2 Sam 2:

- David, who enquired of the LORD and was anointed at Hebron (vv. 1-7, 10-11).
- Ahinoam the Jezreelitess and Abigail, Nabal's wife the Carmelite (v. 2).
- David's men and their households (v. 3).
- The men of Judah, who anointed David (v. 4).
- The men of Jabesh-gilead, who buried Saul (vv. 4-7).
- Saul, now dead (vv. 4-5, 7).
- Abner the son of Ner, captain of Saul's host (vv. 8, 12, 14, 17, 19-30).
- Ish-bosheth the son of Saul, king over Israel for two years (vv. 8-10, 12, 15).
- Joab, Abishai, and Asahel, the three sons of Zeruiah (vv. 13, 18, 24).
- Twelve young men of Benjamin and twelve of David's servants (v. 15).
- The children of Benjamin, who gathered after Abner (vv. 25, 31).

When are the Events Described in 2 Sam 2:

- Relative Chronology
    - After this, the death of Saul and David's lament in 2 Sam 1 (v. 1).
    - David reigns in Hebron seven years and six months, while Ish-bosheth reigns two years over Israel (vv. 10-11).

    - The battle at Gibeon lasts that day, the pursuit to sunset, and the march all that night (vv. 17, 24, 29, 32).
- Absolute Chronology
    - 1010 BC (working) for David made king in Hebron (v. 4).
    - 1009 BC (working) for the war with Ish-bosheth and Abner against Joab at Gibeon (vv. 12-17).

Where are the Events Described in 2 Sam 2:

- Hebron and its cities, where David was anointed (vv. 1, 3-4, 11, 32).
- Jabesh-gilead, where Saul was buried (vv. 4-5).
- Mahanaim, where Ish-bosheth was made king (vv. 8, 12, 29).
- Gilead, the Ashurites, Jezreel, Ephraim, and Benjamin, over which he reigned (v. 9).
- The pool of Gibeon (vv. 12-13).
- Helkath-hazzurim, which is in Gibeon (v. 16).
- The hill of Ammah, before Giah by the way of the wilderness of Gibeon (v. 24).
- The plain, Jordan, and Bithron, crossed by Abner (v. 29).
- Bethlehem, where Asahel was buried (v. 32).

Isaiah 66 -- DCB 4 of 8 -- Contrite; New Heav & Earth

Dean 480-character summary:

Heaven throne, earth footstool, so where is house you could build for Me? To this one I look: humble, who trembles at My word. I spoke, but they did not listen, and they did evil in My sight. Your persecutors will be put to shame. Can a land be born in one day? Peace will be given to Jerusalem. God will declare His glory to all the nations. New heavens & new earth. All mankind will bow down before Me. They will look at the corpses, where the worm does not die.

Grok 120-word summary:

The LORD says the heaven is his throne and the earth his footstool; no house can hold him. He will look to him that is poor and of a contrite spirit and trembles at his word, while those who sacrifice with defiled hearts are as if they slew a man. Zion will bring forth children at once, a nation born in a day, and her friends will be comforted as by a mother. The LORD will come with fire to plead with all flesh. He will gather all nations to see his glory, send messengers to the isles, and make new heavens and a new earth, where all flesh shall worship before him.

Factual Summary:

- The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? (v. 1).
- To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word (v. 2).
- He that killeth an ox is as if he slew a man; they have chosen their own ways (vv. 3-4).
- To you that tremble, cast out by your brethren, he shall appear to your joy (v. 5).
- A voice from the temple renders recompence to his enemies (v. 6).

- Shall a nation be born at once? As soon as Zion travailed, she brought forth her children (vv. 7-9).
- Rejoice ye with Jerusalem. I will extend peace to her like a river; as one whom his mother comforteth, so will I comfort you (vv. 10-13).
- The hand of the LORD shall be known toward his servants, and his indignation toward his enemies (v. 14).
- The LORD will come with fire; by fire and by his sword will he plead with all flesh (vv. 15-16).
- They that purify themselves in the gardens shall be consumed together (v. 17).
- I will gather all nations and tongues, and send those that escape unto the isles to declare my glory (vv. 18-19).
- They shall bring your brethren for an offering to my holy mountain Jerusalem, and I will take of them for priests and Levites (vv. 20-21).
- As the new heavens and the new earth shall remain, so shall your seed and your name remain (v. 22).
- All flesh shall come to worship before me. Their worm shall not die, neither shall their fire be quenched (vv. 23-24).

Parallel Passages:

- Isa 65:17-25. For, behold, I create new heavens and a new earth, the same promise of new heavens and new earth as v. 22, in the chapter just before.

Quotations:

- Acts 7:49-50, quoting vv. 1-2. Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?, Stephen answers the charge against the temple.
- Mark 9:44, quoting v. 24. Where their worm dieth not, and the fire is not quenched, Jesus on Gehenna; the same words stand in Mark 9:46 and 48.

Related Bible Passages:

- Later restatement of the new heavens and new earth
    - 2 Pet 3:13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, the promise of v. 22.
    - Rev 21:1. And I saw a new heaven and a new earth, the hope of v. 22 seen by John; Christadelphians read it of the kingdom on the earth, a new order of things (an interpretation).
- Heaven my throne, earth my footstool
    - 1 Kings 8:27. Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?, Solomon's own word, like v. 1.
    - Matt 5:34-35. Neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool, Jesus uses the words of v. 1.
    - John 4:21. The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, worship not bound to a house, as in vv. 1-2.
- To him that trembleth at my word
    - Ps 34:18. The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit, the contrite of v. 2.
    - Isa 57:15. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, the same God of v. 2.
    - Ezra 9:4. Then were assembled unto me every one that trembled at the words of the God of Israel, the tremblers of vv. 2, 5.
- Sacrifice without obedience
    - Isa 1:11. To what purpose is the multitude of your sacrifices unto me?, the empty offerings of v. 3.
    - Prov 21:27. The sacrifice of the wicked is abomination, the same judgment

as v. 3.
    - Jer 7:13. I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not, the refusal of v. 4.
- A nation born at once
    - Gal 4:26. But Jerusalem which is above is free, which is the mother of us all, the mother Zion of vv. 7-11.
    - Rev 12:5. And she brought forth a man child, who was to rule all nations, the man child of v. 7.
    - John 16:21. A woman when she is in travail hath sorrow, the travail of vv. 7-8.
- Peace like a river, comfort like a mother
    - Isa 48:18. O that thou hadst hearkened to my commandments! then had thy peace been as a river, the river of peace in v. 12.
    - Isa 40:1. Comfort ye, comfort ye my people, saith your God, the comfort of v. 13.
    - Isa 60:5. The forces of the Gentiles shall come unto thee, the glory of the Gentiles of v. 12.
- The LORD will come with fire
    - 2 Thess 1:7-8. In flaming fire taking vengeance on them that know not God, Christ's coming in the fire of v. 15.
    - Mal 4:1. For, behold, the day cometh, that shall burn as an oven, the day of v. 16.
    - Jer 25:31. He will plead with all flesh; he will give them that are wicked to the sword, the pleading of v. 16.
- All nations gathered, and the carcases outside the city
    - Zech 14:16. Shall even go up from year to year to worship the King, the LORD of hosts, the worship of v. 23 in the kingdom.
    - Rom 15:16. That the offering up of the Gentiles might be acceptable, the offering of v. 20, applied by Paul to the Gentiles.

    - Mark 9:48. Where their worm dieth not, and the fire is not quenched, Gehenna, the valley of burning refuse outside Jerusalem, behind v. 24; the carcases are dead men, not living souls in torment.

Text and Translation Issues for Isa 66:

- v. 2. Contrite is "nekeh," stricken or crippled, a spirit humbled before God.
- v. 3. The KJV adds as if. The Hebrew sets the pairs side by side, he that killeth an ox, he that slayeth a man, so some versions read it as two sins done by the same person.
- v. 17. Behind one tree in the midst is obscure; the Hebrew may mean following one in the midst, a leader of the idol rites.
- v. 19. Pul is probably Put, Libya, as in the Greek version. Javan is Greece.
- v. 24. Carcases means corpses, "pegarim," the dead bodies of the rebels. Mark 9:48 uses these words of hell.

The Main People in Isa 66:

- The LORD, whose throne is heaven (vv. 1-2, 5, 9, 12, 15-16, 22-23).
- Him that is poor and of a contrite spirit, and trembleth at my word (vv. 2, 5).
- Those who offer sacrifices but have chosen their own ways (vv. 3-4).
- Your brethren that hated you and cast you out (v. 5).
- His enemies, to whom he renders recompence (vv. 6, 14).
- Zion, who brings forth her children (vv. 7-8).
- All ye that love Jerusalem and mourn for her (v. 10).
- A mother who comforts her child (v. 13).
- All flesh, with whom the LORD pleads (vv. 16, 23-24).
- Those that purify themselves in the gardens (v. 17).
- All nations and tongues, and those that escape, sent to the Gentiles (vv. 18-19).
- Priests and Levites taken from among them (v. 21).

When are the Events Described in Isa 66:

- Relative Chronology
    - The LORD's word comes while men build a house and offer sacrifices (vv. 1-3).
    - Zion's sudden birth and comfort come before the gathering of all nations (vv. 7-13, 18).
    - The new heavens and the new earth remain from one new moon and sabbath to another (vv. 22-23).
- Absolute Chronology
    - Undated; the chapter gives no year. The book's word comes in the days of Uzziah, Jotham, Ahaz, and Hezekiah (Isa 1:1).
    - Hezekiah's reign, the last named, includes 701 BC (stated, 2 Kgs 18-19; Isa 36-37).
    - The new heavens and the new earth of v. 22 are still future (Rev 21:1).

Where are the Events Described in Isa 66:

- Heaven, the LORD's throne, and the earth, his footstool (v. 1).
- The house that ye build, the temple (vv. 1, 6, 20).
- The city, from which a voice of noise comes (v. 6).
- Zion and Jerusalem, where they shall be comforted (vv. 8, 10, 13, 20).
- The gardens of the idol rites (v. 17).
- Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off (v. 19).
- My holy mountain Jerusalem (v. 20).
- The new heavens and the new earth (v. 22).

Jeremiah 51 -- DCB 5 of 8 -- Medes against Babylon

Dean 480-character summary:

YHWH to rouse a destroyer against Babylon. Neither Israel nor Judah has been forsaken by YHWH Sabaoth. Flee from Babylon, do not be destroyed in her punishment. Babylon has been God's golden cup, nations have drunk her wine, suddenly Babylon is fallen, her judgments reach to heaven. YHWH has aroused the king of the Medes. Repay Babylon for their evil done in Zion. Sheshak. Come out of her, My people. Calamity written on a single scroll, to be read in Babylon.

Grok 120-word summary:

The LORD continues his word against Babylon. He will raise a destroying wind and fanners against her, for Israel is not forsaken. Babylon was a golden cup that made the nations drunk, but she is suddenly fallen; flee out of her midst. The LORD has stirred up the kings of the Medes. The maker of heaven and earth is not like the idols, and Israel is his battle axe. Babylon, the destroying mountain, will become heaps and a burnt mountain; Sheshach is taken, Bel is punished, and her broad walls broken. In Zedekiah's fourth year Jeremiah gave Seraiah a book of these words to read in Babylon, bind to a stone, and cast into Euphrates: Thus shall Babylon sink.

Factual Summary:

- The LORD will raise up a destroying wind and send fanners against Babylon (vv. 1-4).
- Israel hath not been forsaken, nor Judah of his God, though their land was filled with sin (v. 5).
- Flee out of the midst of Babylon, for this is the time of the LORD's vengeance (v. 6).
- Babylon hath been a golden cup in the LORD's hand, that made all the earth

drunken (v. 7).

- Babylon is suddenly fallen. We would have healed Babylon, but she is not healed; forsake her (vv. 8-9).
- The LORD hath raised up the spirit of the kings of the Medes, for his device is against Babylon, the vengeance of his temple (vv. 11-12).
- O thou that dwellest upon many waters, thine end is come. The LORD hath sworn to fill thee with men, as with caterpillers (vv. 13-14).
- He hath made the earth by his power, established the world by his wisdom, and stretched out the heaven by his understanding (vv. 15-16).
- Every man is brutish by his knowledge, and the graven image is falsehood. The portion of Jacob is not like them (vv. 17-19).
- Thou art my battle axe: with thee will I break in pieces the nations (vv. 20-23).
- I will render unto Babylon all their evil that they have done in Zion (v. 24).
- I am against thee, O destroying mountain; I will make thee a burnt mountain, desolate for ever (vv. 25-26).
- Call together against her Ararat, Minni, and Ashchenaz, with the kings of the Medes (vv. 27-28).
- The mighty men of Babylon have forborn to fight, and posts run to shew the king that his city is taken (vv. 29-32).
- Nebuchadrezzar hath devoured me; the violence done to me be upon Babylon, shall Jerusalem say (vv. 34-35).
- I will plead thy cause; Babylon shall become heaps, a dwelling place for dragons, without an inhabitant (vv. 36-37).
- I will make them drunken, that they sleep a perpetual sleep (vv. 38-40).
- How is Sheshach taken! The sea is come up upon Babylon, and her cities are a desolation (vv. 41-43).
- I will punish Bel in Babylon, and bring forth out of his mouth that which he hath swallowed up; the wall of Babylon shall fall (v. 44).
- My people, go ye out of the midst of her; fear not the rumour that comes one year

and another (vv. 45-46).

- I will do judgment upon the graven images of Babylon; heaven and earth shall sing for Babylon (vv. 47-48).
- Ye that have escaped the sword, remember the LORD afar off, and let Jerusalem come into your mind (v. 50).
- We are confounded, for strangers are come into the sanctuaries of the LORD's house (v. 51).
- Though Babylon should mount up to heaven, yet from me shall spoilers come unto her (vv. 52-53).
- A sound of a cry cometh from Babylon, for the LORD God of recompences shall surely requite (vv. 54-56).
- I will make drunk her princes and wise men, saith the King, whose name is the LORD of hosts (v. 57).
- The broad walls of Babylon shall be utterly broken, and her high gates burned with fire; the people shall labour in vain (v. 58).
- Jeremiah gave his word to Seraiah the son of Neriah, a quiet prince, when he went with Zedekiah into Babylon in the fourth year of his reign (v. 59).
- Jeremiah wrote in a book all the evil that should come upon Babylon (v. 60).
- He told Seraiah to read all these words in Babylon (vv. 61-62).
- Then bind a stone to the book and cast it into Euphrates, and say, Thus shall Babylon sink, and shall not rise. Thus far are the words of Jeremiah (vv. 63-64).

Parallel Passages:

- Jer 10:12-16. He hath made the earth by his power, he hath established the world by his wisdom, the same hymn on the Maker and the vain idols as vv. 15-19, nearly word for word.
- Jer 50:1-46. Babylon is taken, Bel is confounded, the first half of the same oracle against Babylon, with the same call to flee in v. 6 and v. 45 (see Jer 50:8).
- Isa 13:19-22. And Babylon, the glory of kingdoms, the beauty of the Chaldees'

excellency, shall be as when God overthrew Sodom and Gomorrah, an earlier oracle on the same fall as vv. 37, 43.

Quotations:

- None. No later passage quotes this chapter word for word. Revelation takes up its pictures of Babylon closely, and those echoes are listed under Related.

Related Bible Passages:

- Later restatement in the fall of Babylon the great
    - Rev 18:4. Come out of her, my people, that ye be not partakers of her sins, the call of vv. 6, 45 applied to the latter-day Babylon.
    - Rev 17:1. The great whore that sitteth upon many waters, the many waters of v. 13.
    - Rev 17:4. Having a golden cup in her hand full of abominations, the golden cup of v. 7.
    - Rev 18:21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, the stone of vv. 63-64.
    - Rev 18:2. Babylon the great is fallen, is fallen, the sudden fall of v. 8.
    - Rev 18:20. Rejoice over her, thou heaven, the heaven and earth singing in v. 48.
- The kings of the Medes stirred up
    - Isa 13:17. Behold, I will stir up the Medes against them, the same stirring as v. 11.
    - Dan 5:30-31. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, the fulfilment of vv. 11, 28, 39, 57.
    - Isa 44:27. That saith to the deep, Be dry, and I will dry up thy rivers, the dried waters of v. 36.

- Babylon a golden cup in the LORD's hand
    - Jer 25:15. Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it, the cup of v. 7.
    - Hab 2:16. The cup of the LORD's right hand shall be turned unto thee, the cup turned on Babylon, as in vv. 7, 39.
- The portion of Jacob, and the vanity of idols
    - Ps 16:5. The LORD is the portion of mine inheritance and of my cup, the portion of v. 19.
    - Isa 46:1. Bel boweth down, Nebo stoopeth, the judgment on Bel of v. 44.
    - Ps 135:15. The idols of the heathen are silver and gold, the work of men's hands, the vanity of vv. 17-18.
- The battle axe and the destroying mountain
    - Dan 2:35. And the stone that smote the image became a great mountain, and filled the whole earth, a mountain set against the burnt mountain of v. 25; Christadelphians see in the stone the kingdom of God (an interpretation).
    - Isa 10:5. O Assyrian, the rod of mine anger, a nation used by God, like the battle axe of v. 20.
- Israel not forsaken, vengeance for Zion
    - Isa 49:15. Yea, they may forget, yet will I not forget thee, the promise of v. 5.
    - Rom 12:19. Vengeance is mine; I will repay, saith the Lord, the vengeance of v. 36.
    - Ps 137:8. O daughter of Babylon, who art to be destroyed, the daughter of Babylon of v. 33.
- Though Babylon should mount up to heaven
    - Isa 14:13-15. I will ascend into heaven, I will exalt my throne above the stars of God, the pride of v. 53.
    - Gen 11:4. Let us build us a city and a tower, whose top may reach unto

heaven, the first Babel, like v. 53.
    - Obad 1:4. Though thou set thy nest among the stars, thence will I bring thee down, the same answer as v. 53.
- Possible Backgrounds
    - Jer 36:4. Then Jeremiah called Baruch the son of Neriah, Baruch, the brother of Seraiah of v. 59.
    - 2 Kings 25:11. Did Nebuzar-adan the captain of the guard carry away, the exile into Babylon behind vv. 34-35, 50-51.

Text and Translation Issues for Jer 51:

- v. 1. Them that dwell in the midst of them that rise up against me renders "leb qamay," which is an "atbash" cipher for Kasdim, the Chaldeans. The ESV reads Leb-kamai.
- v. 3. A brigandine is a coat of mail, body armour.
- v. 27. Minni is Mannea, and Ashchenaz is Ashkenaz, peoples north of Babylon near Ararat, the land of Urartu.
- v. 34. Dragon is "tannin," a sea monster or serpent. Nebuchadrezzar is the Hebrew spelling closest to the Babylonian Nabu-kudurri-usur.
- v. 41. Sheshach is another "atbash" for Babel, swapping the letters of the alphabet from the ends.
- v. 59. The fourth year of Zedekiah reads in the Greek version as Seraiah going from Zedekiah, so some think Zedekiah did not go himself. Quiet prince may mean the chief quartermaster, "sar menuchah," the officer over resting places.

The Main People in Jer 51:

- The LORD of hosts, who devises and does what he spake against Babylon (vv. 1, 11-12, 14-19, 57).
- Babylon and her inhabitants, the Chaldeans (vv. 1-4, 24, 35).
- Israel and Judah, not forsaken by their God (vv. 5, 19, 49).

- The fanners, archers, and spoilers sent against her (vv. 2-3, 48, 53).
- The kings of the Medes, their captains and rulers (vv. 11, 28).
- The kingdoms of Ararat, Minni, and Ashchenaz (v. 27).
- The mighty men of Babylon and the king of Babylon (vv. 30-32, 56).
- Nebuchadrezzar the king of Babylon (v. 34).
- The inhabitant of Zion and Jerusalem (vv. 35, 50).
- Bel, the god of Babylon (v. 44).
- Jeremiah the prophet, who wrote the book (vv. 59-61, 64).
- Seraiah the son of Neriah, a quiet prince, and Zedekiah the king of Judah (v. 59).

When are the Events Described in Jer 51:

- Relative Chronology
    - The oracle continues Jer 50 against Babylon, while Nebuchadrezzar still rules (v. 34; Jer 50:1).
    - Jerusalem and the temple have already suffered, for strangers are come into the sanctuaries (vv. 35, 51).
    - Seraiah carries the book to Babylon in the fourth year of Zedekiah (v. 59).
- Absolute Chronology
    - About 594 BC, derived, for the fourth year of Zedekiah: Zedekiah was made king in 597 BC (stated, 2 Kgs 24).
    - 586 BC (stated, 2 Kgs 25) for the fall of Jerusalem, before Babylon's own fall.
    - 539 BC, a general historical date, for the fall of Babylon to the Medes and Persians.

Where are the Events Described in Jer 51:

- Babylon and the land of the Chaldeans (vv. 1-4, 54).
- Zion and Jerusalem, where the LORD's work is declared (vv. 10, 24, 35, 50).
- Many waters, the rivers and canals of Babylon (vv. 13, 36, 55).

- The walls, the broad walls, and the high gates of Babylon (vv. 12, 44, 58).
- The land of the Medes (vv. 11, 28).
- Ararat, Minni, and Ashchenaz (v. 27).
- The passages and the reeds of Babylon (v. 32).
- Sheshach, Babylon (v. 41).
- The sanctuaries of the LORD's house (v. 51).
- The Euphrates, into which the book was cast (v. 63).

Psalms 115 -- DCB 6 of 8 -- H: Trust, Help, Shield

Dean 480-character summary:

Hallel Psalm. Not to us, O YHWH, but to Your name give glory. Why should the nations say, Where is their God? Our God is in the heavens, He does whatever He pleases. Their idols are the work of man's hands. They have mouths but speak not. Eyes, ears, noses, hands, feet, also don't function. O Israel, O house of Aaron, you who fear YHWH, trust in YHWH. He is their help and their shield (3x). The heavens are YHWH's, but the earth He has given to men.

Grok 120-word summary:

The psalm opens, Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy and truth. When the heathen ask, Where is now their God?, Israel answers that God is in the heavens and does whatever he pleases. Their idols are silver and gold, with mouths that speak not, eyes that see not, ears that hear not, and hands that handle not, and those who make them become like them. Israel, Aaron's house, and all who fear the LORD are called to trust him, their help and their shield. He will bless small and great. The dead praise not the LORD, but we will bless him for evermore.

Factual Summary:

- Not unto us, O LORD, but unto thy name give glory, for thy mercy and truth (v. 1).
- The heathen say, Where is now their God? But our God is in the heavens (vv. 2-3).
- Their idols are silver and gold; they that make them are like unto them (vv. 4-8).
- O Israel, O house of Aaron, ye that fear the LORD, trust in the LORD: he is their help and their shield (vv. 9-11).
- He will bless them that fear the LORD, both small and great (vv. 12-15).
- The dead praise not the LORD, but we will bless him for evermore (vv. 16-18).

Parallel Passages:

- Ps 135:15-20. The idols of the heathen are silver and gold, the work of men's hands, the same mockery of idols as vv. 4-8 and the same call to Israel, Aaron, and those that fear the LORD as vv. 9-11, in close wording.

Quotations:

- None. The psalm quotes no earlier passage, and no later passage quotes its words. Rev 9:20 echoes vv. 4-7 and is listed under Related.

Related Bible Passages:

- Not unto us, but unto thy name
    - Isa 48:11. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another, the glory of v. 1.
    - Ezek 36:22. I do not this for your sakes, O house of Israel, but for mine holy name's sake, the same ground as v. 1.
    - 1 Cor 1:31. He that glorieth, let him glory in the Lord, the glory of v. 1.
- Where is now their God?
    - Ps 42:3. While they continually say unto me, Where is thy God?, the taunt of v. 2.
    - Joel 2:17. Wherefore should they say among the people, Where is their God?, the same words as v. 2.
    - Ps 135:6. Whatsoever the LORD pleased, that did he in heaven, and in earth, the answer of v. 3.
- Idols with mouths that speak not
    - Isa 44:9. They that make a graven image are all of them vanity, the makers of v. 8.
    - Jer 10:5. They are upright as the palm tree, but speak not, the dumb idols of vv. 5-7.

    - Rev 9:20. Idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk, the same mockery as vv. 4-7.
    - 1 Cor 8:4. We know that an idol is nothing in the world, the idols of v. 4.
- Trust in the LORD, our help and shield
    - Ps 33:20. Our soul waiteth for the LORD: he is our help and our shield, the same words as vv. 9-11.
    - Prov 30:5. He is a shield unto them that put their trust in him, the shield of vv. 9-11.
    - Gen 15:1. Fear not, Abram: I am thy shield, the first promise of the shield behind v. 9.
- He will bless small and great
    - Rev 11:18. That thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, those that fear the LORD of v. 13.
    - Rev 19:5. Praise our God, all ye his servants, and ye that fear him, both small and great, the same words as v. 13.
- The dead praise not the LORD
    - Ps 6:5. For in death there is no remembrance of thee: in the grave who shall give thee thanks?, the same truth as v. 17.
    - Isa 38:18-19. For the grave cannot praise thee, death can not celebrate thee, the silence of v. 17.
    - Eccl 9:5. But the dead know not any thing, the dead of v. 17, who wait for the resurrection.
- The earth given to the children of men
    - Gen 1:28. Replenish the earth, and subdue it, the gift of v. 16.
    - Matt 5:5. Blessed are the meek: for they shall inherit the earth, the earth of v. 16 promised to the meek in the kingdom.
- Possible Backgrounds
    - Ps 113:1. Praise ye the LORD, the Hallel psalms (113-118), of which this is

one, sung at the feasts; the call of v. 18 closes with the same words.
    - Matt 26:30. And when they had sung an hymn, they went out into the mount of Olives, probably the Hallel, including this psalm, sung at the passover, so vv. 1-18 were likely on the Lord's lips that night (an interpretation).

Text and Translation Issues for Psa 115:

- v. 1. Mercy is "chesed," steadfast or covenant love, and truth is "emet," faithfulness.
- v. 2. Heathen is "goyim," the nations, not only the irreligious. The ESV and NIV read the nations.
- v. 7. Neither speak they through their throat means they make no sound, not even a mutter.
- v. 9. Their help and their shield shifts from thou to their, a change many read as a response sung by a second voice.
- v. 17. Silence is "dumah," the stillness of the grave.
- v. 18. Praise the LORD is "hallelu yah," Hallelujah.

The Main People in Psa 115:

- The LORD, to whose name glory is given (vv. 1, 3, 12, 15-16).
- The heathen, who say, Where is now their God? (v. 2).
- They that make idols, and every one that trusteth in them (v. 8).
- Israel and the house of Israel (vv. 9, 12).
- The house of Aaron (vv. 10, 12).
- Ye that fear the LORD, small and great (vv. 11, 13).
- You and your children (v. 14).
- The children of men, to whom the earth is given (v. 16).
- The dead, that go down into silence (v. 17).

When are the Events Described in Psa 115:

- Relative Chronology
    - The psalm answers a time when the heathen taunt, Where is now their God? (v. 2).
    - The blessing reaches from this time forth and for evermore (v. 18).
- Absolute Chronology
    - Undated; the psalm has no heading and the chapter gives no year.

Where are the Events Described in Psa 115:

- The heavens, where our God is (vv. 3, 15-16).
- The earth, given to the children of men (vv. 15-16).
- Silence, where the dead go down (v. 17).

2 Chronicles 25 -- DCB 7 of 8 -- Amaziah

Dean 480-character summary:

Amaziah (25/29/mom Jehoaddan/partly good). Killed those who had killed his father, but not kill their children. 300k warriors, hires 100k warriors of Israel for 100 talents of silver, but after rebuke sends them home, they angry, raid Judah on way home. Defeats Edomites, worships their gods. Wants to attack Israel (it was of God). Judah defeated by Joash of Israel at Beth-shemesh, Amaziah captured, part of Jerusalem wall torn down. Amaziah fled to Lachish, killed there.

Grok 120-word summary:

Amaziah began to reign at 25 and did right, but not with a perfect heart. He slew his father's killers but spared their children, as the law of Moses commands. He hired 100,000 men of Israel, but a man of God told him to send the Israelites home, for the LORD is able to give thee much more than this. He smote Edom in the valley of salt, yet brought back the gods of Seir and worshipped them, and silenced a prophet who rebuked him. Proud, he challenged Joash king of Israel, who answered with the thistle and the cedar, beat him at Beth-shemesh, and broke Jerusalem's wall. Conspirators later slew Amaziah at Lachish.

Factual Summary:

- Amaziah was 25 when he began to reign, and he reigned 29 years in Jerusalem. He did right, but not with a perfect heart (vv. 1-2).
- He slew his servants that had killed the king his father, but not their children, as written in the law of Moses (vv. 3-4).
- He numbered Judah, 300,000 choice men, and hired 100,000 mighty men of Israel for 100 talents of silver (vv. 5-6).
- A man of God said, Let not the army of Israel go with thee; for the LORD is not

with Israel (vv. 7-8).

- Amaziah asked, What shall we do for the 100 talents? He answered, The LORD is able to give thee much more than this (v. 9).
- Amaziah sent the army of Ephraim home, and they returned in great anger (v. 10).
- In the valley of salt Judah smote of the children of Seir 10,000, and cast down other 10,000 from the top of the rock (vv. 11-12).
- The soldiers sent back fell upon the cities of Judah and smote 3,000 (v. 13).
- Amaziah brought the gods of Seir, set them up to be his gods, and burned incense unto them (v. 14).
- A prophet asked, Why hast thou sought after the gods of the people, which could not deliver their own people? (v. 15).
- The king said, forbear. The prophet said, God hath determined to destroy thee (v. 16).
- Amaziah sent to Joash king of Israel, Come, let us see one another in the face (v. 17).
- Joash answered, The thistle in Lebanon sent to the cedar; abide now at home; why shouldest thou meddle to thine hurt? (vv. 18-19).
- Amaziah would not hear, for it came of God. At Beth-shemesh Judah was put to the worse (vv. 20-22).
- Joash took Amaziah, brake down 400 cubits of the wall of Jerusalem, and took the treasures to Samaria (vv. 23-24).
- Amaziah lived 15 years after Joash (vv. 25-26).
- After he turned away from the LORD, they made a conspiracy and slew him at Lachish (vv. 27-28).

Parallel Passages:

- 2 Kgs 14:1-20. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem, the same reign told in Kings: Amaziah spares the murderers' children; victory in the valley of salt; Jehoash's

thistle and cedar answer; defeat at Beth-shemesh; death at Lachish. Kings adds Selah (v. 7) and does not record Israel's hired army, its raid on Judah's cities, Seir's gods, or the prophets' rebukes (vv. 5-16).

Quotations:

- 2 Chron 25:4 quotes Deut 24:16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.
- No later passage quotes this chapter.

Related Bible Passages:

- Victories in the valley of salt (v. 11)
    - 2 Sam 8:13. And David gat him a name when he returned from smiting of the Syrians in the valley of salt.
    - 1 Chron 18:12. Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.
    - Psa 60, title. When Joab returned, and smote of Edom in the valley of salt twelve thousand.
- Worshipping the gods of a defeated nation (vv. 14-15)
    - Deut 32:37. Where are their gods, their rock in whom they trusted.
    - Isa 44:17. And the residue thereof he maketh a god, even his graven image: he falleth down unto it.
- The thistle and the cedar (v. 18)
    - Judg 9:8. The trees went forth on a time to anoint a king over them.
    - Judg 9:15. Let fire come out of the bramble, and devour the cedars of Lebanon, Jotham's fable of trees.
- Pride before a fall (v. 19)
    - Prov 16:18. Pride goeth before destruction, and an haughty spirit before a fall.

    - 2 Chron 26:16. But when he was strong, his heart was lifted up to his destruction, the same pattern in his son.
- The LORD is able to give much more (v. 9)
    - Eph 3:20. Now unto him that is able to do exceeding abundantly above all that we ask or think.
    - Prov 10:22. The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

Text and Translation Issues for 2 Chron 25:

- v. 4. The law quoted is Deut 24:16. There the KJV reads shall not be put to death, and here, shall not die.
- v. 7. To wit means that is to say. Ephraim here stands for the whole northern kingdom of Israel.
- v. 11. The valley of salt is "ge hammelach," probably south of the Dead Sea, the same place as in 2 Sam 8:13.
- v. 12. The rock may be "Sela," the Hebrew word for rock and also the name of an Edomite city (2 Kgs 14:7).
- v. 18. The thistle is "choach," a thorn bush or bramble. Joash's fable mocks Amaziah as a thorn asking the cedar for a marriage alliance.
- v. 23. Four hundred cubits is about 600 feet, roughly 180 metres, of the wall from the gate of Ephraim to the corner gate.

The Main People in 2 Chron 25:

- Amaziah king of Judah, son of Joash (vv. 1-28).
- Jehoaddan of Jerusalem, his mother (v. 1).
- His servants that had killed the king his father, and their children (vv. 3-4).
- Moses, whose law Amaziah kept (v. 4).
- Judah and Benjamin, 300,000 choice men (v. 5).
- The 100,000 hired men of valour out of Israel, the army of Ephraim (vv. 6, 10, 13).

- A man of God who warned him (vv. 7-9).
- The children of Seir, the Edomites, and their gods (vv. 11-12, 14, 20).
- A prophet sent by the LORD (vv. 15-16).
- Joash the son of Jehoahaz, the son of Jehu, king of Israel (vv. 17-25).
- Obed-edom, keeper of the vessels in the house of God (v. 24).
- The conspirators in Jerusalem (v. 27).

When are the Events Described in 2 Chron 25:

- Relative Chronology
    - Amaziah reigns after his father Joash is slain (v. 3; 2 Chron 24:25-27).
    - The kingdom is established, then he slays his father's killers (v. 3).
    - The war with Joash comes after the slaughter of the Edomites (vv. 14, 17).
    - Amaziah lives 15 years after Joash, then is slain at Lachish (vv. 25, 27).
- Absolute Chronology
    - About 796-767 BC, a general scholarly date for Amaziah's 29 years (v. 1).

Where are the Events Described in 2 Chron 25:

- Jerusalem, where he reigned and the wall was broken (vv. 1, 23, 27).
- Judah and Benjamin (v. 5).
- Israel and Ephraim (vv. 6-7, 10).
- The valley of salt, and the top of the rock (vv. 11-12).
- Seir, Edom (vv. 11, 14).
- The cities of Judah, from Samaria unto Beth-horon (v. 13).
- Lebanon, in Joash's fable (v. 18).
- Beth-shemesh, which belongeth to Judah (vv. 21, 23).
- The gate of Ephraim and the corner gate (v. 23).
- The house of God and the king's house (v. 24).
- Samaria (vv. 13, 24).
- Lachish, where he was slain, and the city of Judah, where he was buried (vv.

27-28).

Job 29 -- DCB 8 of 8 -- Job: People Knew

Dean 480-character summary:

[Job's final discourse] Oh that I was back in my prime, when God watched over me. People (young men, old men, princes, nobles) knew that I was blessed. I put on righteousness, and it clothed me, my justice was like a robe and turban. I helped the poor, the orphan, the blind, the lame, the needy, and opposed the wicked. People listened to my counsel. After my words they did not speak again.

Grok 120-word summary:

Job looks back with longing: Oh that I were as in months past, when God preserved me, when his candle shined upon my head and the Almighty was with me and my children were about me. At the city gate the young men hid, the aged stood up, and princes and nobles fell silent. He delivered the poor and the fatherless, made the widow's heart sing, and put on righteousness as a robe. He was eyes to the blind, feet to the lame, a father to the poor, and he broke the jaws of the wicked. Men waited on his counsel like rain.

Factual Summary:

- Oh that I were as in months past, when God preserved me, when his candle shined upon my head (vv. 1-3).
- The Almighty was yet with me, my children were about me (vv. 4-6).
- At the gate the young men hid, the aged stood up, and princes and nobles held their peace (vv. 7-10).
- I delivered the poor and the fatherless, and caused the widow's heart to sing for joy (vv. 11-13).
- I put on righteousness. I was eyes to the blind, feet to the lame, and a father to the poor; I brake the jaws of the wicked (vv. 14-17).
- I said, I shall die in my nest. My root was spread out by the waters (vv. 18-20).

- Men waited for me as for the rain; I dwelt as a king in the army (vv. 21-25).

Parallel Passages:

- None. No other passage tells Job's memory of his former days. Job 1:1-3 and 31:16-22 describe the same life and are listed under Related.

Quotations:

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

Related Bible Passages:

- Later restatement of Job's former life
    - Job 31:16-17. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, the same care of the poor and widow as vv. 12-13, sworn under oath.
    - Job 42:12. So the LORD blessed the latter end of Job more than his beginning, the days of vv. 2-5 restored and surpassed.
- As in the days when God preserved me
    - Job 1:10. Hast not thou made an hedge about him, and about his house, the protection Job recalls in vv. 2-5.
    - Job 1:3. This man was the greatest of all the men of the east, the honour of vv. 7-11.
    - Ps 77:5. I have considered the days of old, the years of ancient times, a sufferer looking back, like v. 2.
- His candle shined upon my head
    - Ps 18:28. For thou wilt light my candle: the LORD my God will enlighten my darkness, the light of v. 3.
    - Prov 20:27. The spirit of man is the candle of the LORD, the lamp picture of v. 3.

- The secret of God upon my tabernacle
    - Ps 25:14. The secret of the LORD is with them that fear him, the friendship of v. 4.
    - Prov 3:32. His secret is with the righteous, the same counsel as v. 4.
- Eyes to the blind and a father to the poor
    - Isa 58:7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?, the works of vv. 12-16.
    - Jas 1:27. To visit the fatherless and widows in their affliction, pure religion as in vv. 12-13.
    - Prov 31:9. Plead the cause of the poor and needy, searching out the cause in v. 16.
    - Matt 11:5. The blind receive their sight, and the lame walk, Christ the greater helper of the blind and lame of v. 15 (an interpretation).
- Clothed with righteousness
    - Isa 61:10. He hath covered me with the robe of righteousness, the robe of v. 14.
    - Ps 132:9. Let thy priests be clothed with righteousness, the clothing of v. 14.
    - Eph 6:14. Having on the breastplate of righteousness, the same picture as v. 14.
- Words that dropped like rain
    - Deut 32:2. My doctrine shall drop as the rain, my speech shall distil as the dew, the speech of vv. 22-23.
    - Hos 6:3. He shall come unto us as the rain, as the latter and former rain unto the earth, the latter rain of v. 23.
    - Ps 1:3. He shall be like a tree planted by the rivers of water, the root by the waters of v. 19.
- Possible Backgrounds
    - Job 30:1. But now they that are younger than I have me in derision, the

reversal that follows the honour of v. 8.

    - Ruth 4:1. Then went Boaz up to the gate, and sat him down there, the city gate where elders sat, the setting of v. 7.

Text and Translation Issues for Job 29:

- v. 1. Parable is "mashal," a discourse or poem, not a story. Job continues his speech from Job 27:1.
- v. 4. The secret of God is "sod," the close friendship or counsel of God.
- v. 6. Butter is "chemah," curds or cream, a picture of plenty, not churned butter.
- v. 18. Sand may also be read as the phoenix, "chol," a bird said to renew its life; a few versions take it so.
- v. 24. If I laughed on them, they believed it not may mean they could hardly believe Job would smile on them, or that his smile encouraged them when they lost hope.

The Main People in Job 29:

- Job, who continued his parable (vv. 1-25).
- God, the Almighty, who preserved him (vv. 2-5).
- Job's children, once about him (v. 5).
- The young men and the aged (v. 8).
- The princes and the nobles (vv. 9-10).
- The poor, the fatherless, and him that had none to help him (vv. 12, 16).
- Him that was ready to perish, and the widow (v. 13).
- The blind and the lame (v. 15).
- The wicked, whose jaws he brake (v. 17).
- The men who waited for his counsel, and the mourners (vv. 21-25).

When are the Events Described in Job 29:

- Relative Chronology

    - Job's speech continues after Job 27 and the wisdom poem of Job 28 (v. 1).
    - He recalls months past, before his trials, when his children were alive (vv. 2, 5).
- Absolute Chronology
    - Undated; the chapter gives no year.

Where are the Events Described in Job 29:

- Job's tabernacle, his home (v. 4).
- The gate through the city, and his seat in the street (v. 7).
- The waters by which his root was spread (v. 19).

2) People Connections

1. Kings measured by the heart: Josiah “did that which was right in the sight of the LORD” (2 Chron 34:2), and God heard him “Because thine heart was tender” (2 Chron 34:27); Amaziah “did that which was right in the sight of the LORD, but not with a perfect heart” (2 Chron 25:2); and David “enquired of the LORD” before going up to Hebron (2 Sam 2:1).
2. God’s messengers to kings and leaders: Josiah’s men “went to Huldah the prophetess” (2 Chron 34:22); “there came a man of God” to Amaziah, and later “a prophet” (2 Chron 25:7, 15); and Jeremiah gave his word to Seraiah when he went “with Zedekiah the king of Judah into Babylon” (Jer 51:59).
3. Women who heard God: Huldah gave the word of the LORD to the king (2 Chron 34:22); Lydia, “whose heart the Lord opened” (Acts 16:14); “of the chief women not a few” at Thessalonica, and “a woman named Damaris” at Athens (Acts 17:4, 34); and the poor widow who “cast in all that she had” (Mark 12:44).
4. Paul and his companions: Timotheus joined Paul at Lystra (Acts 16:1-3); “at midnight Paul and Silas prayed, and sang praises unto God” (Acts 16:25); and at Berea “Silas and Timotheus abode there still” while Paul went to Athens (Acts 17:14).
5. Abraham’s God to his sons: God told Isaac, “I am the God of Abraham thy father” (Gen 26:24); Jesus said that in the bush God spake, “I am the God of Abraham, and the God of Isaac, and the God of Jacob” (Mark 12:26); and Paul said God “hath made of one blood all nations of men” (Acts 17:26).

3) Chronology Connections

1. From the patriarchs to David: Genesis 26 is in Isaac's life, after his birth in 2067 BC (stated), with Esau's marriage about 1967 BC (derived); 2 Samuel 2 opens with David king at Hebron in 1010 BC (working) and war at Gibeon in 1009 BC (working).
2. The kings of Judah and the prophets: Amaziah reigns about 796–767 BC (a general scholarly date) in 2 Chronicles 25; Hosea 2 is about 755–750 BC (a general scholarly date); Josiah's reform in 2 Chronicles 34 comes in 622 BC (working); and Jeremiah 51 is sent with Seraiah about 594 BC (derived), before the fall of Jerusalem in 586 BC (stated).
3. The gospel and the church: Mark 12 is in April AD 33 (working), the week of the passion; Acts 16 and Acts 17 follow on Paul's second journey about AD 49–50 (derived), after the Jerusalem Council of AD 49 (working).
4. Undated chapters: Isaiah 66 belongs to a book spanning Uzziah to Hezekiah, whose reign includes 701 BC (stated); Psalms 115 and Job 29 give no year.

4) Geography Connections

1. Jerusalem and the house of God: Josiah sent men “to repair the house of the LORD his God” (2 Chron 34:8); Joash “brake down the wall of Jerusalem” (2 Chron 25:23); Jesus taught “in the temple” (Mark 12:35); Isaiah sees the nations brought “to my holy mountain Jerusalem” (Isa 66:20); and the exiles are told, “let Jerusalem come into your mind” (Jer 51:50).
2. From Isaiah’s isles to Macedonia and Greece: God will send those that escape “to the isles afar off, that have not heard my fame” (Isa 66:19), and Javan is Greece; Paul saw “a man of Macedonia” (Acts 16:9), preached at Philippi, Thessalonica, and Berea, and spoke in Athens (Acts 17:1, 10, 15).
3. Hebron, Beersheba, and the south: Isaac went up “to Beer-sheba” and digged a well there (Gen 26:23, 25); David was sent “Unto Hebron” and anointed there (2 Sam 2:1, 4); and Amaziah was beaten at “Beth-shemesh, which belongeth to Judah” and slain at Lachish (2 Chron 25:21, 27).

5) Other Connections

1. Idols that cannot save: “Their idols are silver and gold, the work of men’s hands” (Psa 115:4); “we ought not to think that the Godhead is like unto gold, or silver, or stone” (Acts 17:29); “his molten image is falsehood” (Jer 51:17); Israel gave her “silver and gold, which they prepared for Baal” (Hos 2:8); Amaziah sought “the gods of the people, which could not deliver their own people” (2 Chron 25:15); and Josiah purged “the carved images, and the molten images” (2 Chron 34:3).
2. God above every temple: “The heaven is my throne, and the earth is my footstool” (Isa 66:1); “our God is in the heavens” (Psa 115:3); and God “dwelleth not in temples made with hands” (Acts 17:24).
3. Trembling at the word of God: God looks to him “that is poor and of a contrite spirit, and trembleth at my word” (Isa 66:2); Josiah heard the book of the law and “rent his clothes” (2 Chron 34:19); the Bereans “searched the scriptures daily” (Acts 17:11); but the Sadducees erred, “because ye know not the scriptures” (Mark 12:24).
4. The God of the living and the resurrection: “He is not the God of the dead, but the God of the living” (Mark 12:27); God “hath raised him from the dead” (Acts 17:31); and “The dead praise not the LORD” (Psa 115:17), “But we will bless the LORD from this time forth and for evermore” (Psa 115:18).
5. Care for the widow and the poor: Job “caused the widow’s heart to sing for joy” and was “a father to the poor” (Job 29:13, 16); Jesus condemned those “Which devour widows’ houses” (Mark 12:40) and praised the poor widow (Mark 12:43).

6) Exhortation to the Reader

Dear reader, today's chapters set the true God beside the idols people trust. "Their idols are silver and gold, the work of men's hands" (Psa 115:4), but "our God is in the heavens: he hath done whatsoever he hath pleased" (Psa 115:3). Paul told Athens that he "dwelleth not in temples made with hands" (Acts 17:24) and "now commandeth all men every where to repent" (Acts 17:30). Turn from every idol to him.

Then let his word search you. God looks to the one who "trembleth at my word" (Isa 66:2). Josiah heard the book of the law and "rent his clothes" (2 Chron 34:19), and the Bereans "searched the scriptures daily, whether those things were so" (Acts 17:11). Do not be like Amaziah, who did right "but not with a perfect heart" (2 Chron 25:2).

And give him all your heart. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). The widow gave "all that she had" (Mark 12:44), and the jailer heard, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). God still says, "I will betroth thee unto me for ever" (Hos 2:19).