Monday, 11/02/26 - 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.
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Bible Companion Readings

- 2 Chronicles 31 -- BC OT1 -- Hezekiah More Reforms
    - After the passover Israel destroys the high places; Hezekiah appoints the courses and the king’s portion; tithes and firstfruits are heaped up; chambers prepared; Hezekiah seeks God and prospers.
- Daniel 11 -- BC OT2 -- Kings of North & South
    - Persian kings and a mighty king of Grecia; the kings of south and north at war; a vile person profanes the sanctuary; the people that know their God are strong.
- Acts 11 -- BC NT -- Report; Antioch; Agabus
    - Peter defends eating with Gentiles; God grants them repentance unto life; Greeks believe at Antioch;

Barnabas brings Saul; disciples first called Christians; famine relief sent to Judaea.

- Acts 12 -- BC NT -- James; Peter; Herod
    - Herod kills James and imprisons Peter; the church prays; an angel frees Peter; Rhoda leaves him knocking; Herod, hailed as a god, is eaten of worms; the word grows.

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

- Job 35 -- Elihu: Wait for God
    - Elihu asks whether Job claims more righteousness than God; man’s sin or goodness does not touch God; God will not hear an empty cry; wait for him.
- Daniel 8 -- Ram & He-Goat
    - Daniel sees a ram with two horns and a he goat with a notable horn; a little horn takes away the daily sacrifice; two thousand three hundred days; Gabriel explains.
- Ecclesiastes 2 -- Luxuries; All Vanity
    - The Preacher tests mirth, wine, great works, wealth, and pleasure, and finds all vanity; wisdom excels folly, yet both die; enjoyment in labour is God’s gift.
- Psalms 132 -- Ascents: Remember Dvd

    - Remember David’s vow to find a place for the LORD; arise into thy rest with the ark; the LORD swore to David and chose Zion for ever.
- Leviticus 14 -- Cleansed Leper; Mildew
    - The cleansing of a healed leper with two birds, cedar, scarlet, and hyssop; eighth-day offerings, with less for the poor; the law of a plague in a house.
- Matthew 20 -- Laborers; Mom; 2 Blind
    - Labourers hired at different hours all receive a penny; the third passion prediction; the request for James and John; greatness is service; two blind men healed.
- Ezekiel 17 -- Two Eagles & Vine
    - A riddle of two great eagles and a vine; Zedekiah broke his oath to Babylon by turning to Egypt; the LORD will plant a tender twig on Israel’s high mountain.
- Nehemiah 7 -- Leaders; Returnees; Donations
    - With the wall built, Hanani and Hananiah are given charge of Jerusalem; the city is large but few dwell there; the register of the first returnees; gifts to the work.

1) Quick Factual Review

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- When the feast was finished, all Israel that were present went out and brake the images, cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh (v. 1).
- Then all the children of Israel returned, every man to his possession, into their own cities (v. 1).

- Hezekiah appointed the courses of the priests and the Levites, every man according to his service, for burnt offerings and peace offerings, to minister, give thanks, and praise in the gates of the tents of the LORD (v. 2).
- He appointed the king's portion of his substance for the morning and evening burnt offerings, and those of the sabbaths, new moons, and set feasts, as written in the law of the LORD (v. 3).
- He commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD (v. 4).
- As soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, oil, honey, and all the increase of the field, and the tithe of all things (v. 5).
- Those of Israel and Judah in the cities of Judah brought the tithe of oxen and sheep and of holy things, and laid them by heaps (v. 6).
- In the third month they began to lay the foundation of the heaps, and finished them in the seventh month (v. 7).
- Hezekiah and the princes saw the heaps and blessed the LORD and his people Israel (v. 8).
- Hezekiah questioned the priests and Levites about the heaps (v. 9).
- Azariah the chief priest of the house of Zadok answered: since the people began to bring the offerings, we have had enough to eat and have left plenty, for the LORD hath blessed his people (v. 10).
- Hezekiah commanded to prepare chambers in the house of the LORD, and they brought in the offerings, tithes, and dedicated things faithfully (vv. 11-12).
- Cononiah the Levite was ruler over them and Shimei his brother next, with ten overseers under them, at the commandment of Hezekiah and Azariah the ruler of the house of God (vv. 12-13).
- Kore the son of Imnah, the porter toward the east, was over the freewill offerings, to distribute the oblations of the LORD and the most holy things (v. 14).

- Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, gave to their brethren by courses, great and small (v. 15).
- Portions were given by genealogy: males from three years old, priests by their fathers' houses, Levites from twenty years old, and their little ones, wives, sons, and daughters (vv. 16-18).
- Men expressed by name in every city gave portions to the priests in the fields of the suburbs (v. 19).
- Hezekiah wrought that which was good and right and truth before the LORD; in every work he sought his God with all his heart, and prospered (vv. 20-21).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- Breaking the images and groves (v. 1)
    - Deut 12:3. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire.
    - 2 Chron 34:7. And when he had broken down the altars and the groves, and had beaten the graven images into powder.
    - 2 Kgs 18:22. Is not that he, whose high places and whose altars Hezekiah hath taken away, the Assyrian taunt.

- The courses of priests and Levites (v. 2)
    - 1 Chron 24:3. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.
    - 1 Chron 23:30. And to stand every morning to thank and praise the LORD, and likewise at even.
- The king's portion and the daily offerings (v. 3)
    - Num 28:3. Two lambs of the first year without spot day by day, for a continual burnt offering.
    - Ezek 45:17. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths.
- Firstfruits and tithes for the Levites (vv. 4-6)
    - Num 18:21. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve.
    - Neh 13:10. And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.
    - Mal 3:10. Bring ye all the tithes into the storehouse, that there may be meat in mine house.
- The chambers and the faithful stewards (vv. 11-15)
    - Neh 13:13. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe.
    - 1 Cor 4:2. Moreover it is required in stewards, that a man be found faithful.
- Seeking God with all the heart (vv. 20-21)
    - 2 Kgs 18:5. He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.
    - Deut 6:5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

- Possible Backgrounds
    - 2 Chron 30:26. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

Text and Translation Issues for 2 Chron 31:

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

The Main People in 2 Chron 31:

- All Israel that were present, who destroy the high places and return home (v. 1).
- Hezekiah, who appoints courses, gives the king's portion, and prospers (vv. 2-4, 8-9, 11, 20-21).
- The priests and Levites, by their courses (vv. 2, 4, 9, 15-19).
- The children of Israel and Judah, who bring firstfruits and tithes (vv. 5-6).
- The princes, who see the heaps with the king (v. 8).

- Azariah the chief priest of the house of Zadok, the ruler of the house of God (vv. 10, 13).
- Cononiah the Levite, ruler, and Shimei his brother; overseers Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah (vv. 12-13).
- Kore the son of Imnah, the porter toward the east (v. 14).
- Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah (v. 15).

When are the Events Described in 2 Chron 31:

- Relative Chronology
    - Immediately after Hezekiah's great passover and the fourteen days of feasting in the second month (2 Chron 30:13, 23).
    - Before Sennacherib's invasion of Judah, which comes after these things and this establishment (2 Chron 32:1).
- Absolute Chronology
    - Hezekiah's first year is about 715 BC, derived from a Thiele-style count anchored at the 722 BC fall of Samaria (stated) and Sennacherib's invasion of 701 BC in his fourteenth year (2 Kgs 18:13); a co-regency from about 729 BC is also proposed, interpretation.
    - On that count the heaps are gathered from the third to the seventh month of about 715 BC, roughly late spring to autumn (derived).

Where are the Events Described in 2 Chron 31:

- The cities of Judah and Benjamin, and Ephraim and Manasseh in the north, where the high places are destroyed (v. 1).
- Jerusalem, whose people give the portion of the priests (v. 4).
- The house of the LORD, its gates and its prepared chambers (vv. 2, 11).
- The east gate, kept by Kore (v. 14).
- The cities of the priests and the fields of their suburbs (vv. 15, 19).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- In the first year of Darius the Mede, the speaker stood to confirm and to strengthen him (v. 1).
- Three more kings shall stand up in Persia; the fourth, far richer than they all, shall stir up all against the realm of Grecia (v. 2).
- A mighty king shall stand up and rule with great dominion; his kingdom shall be broken and divided toward the four winds, not to his posterity (vv. 3-4).
- The king of the south shall be strong; at the end of years the king's daughter of

the south shall come to the king of the north to make an agreement, but shall not retain the power (vv. 5-6).

- A branch of her roots shall come against the king of the north, carry their gods captive into Egypt, and continue more years (vv. 7-8).
- The sons of the king of the north shall assemble great forces; the king of the south shall be moved with choler, but his heart shall be lifted up and he shall not be strengthened (vv. 9-12).
- The king of the north shall come with a great army; the robbers of thy people shall exalt themselves to establish the vision, but shall fall (vv. 13-14).
- He shall cast up a mount, stand in the glorious land, and give the daughter of women to corrupt her, but she shall not stand on his side (vv. 15-17).
- He shall turn to the isles; a prince shall cause his reproach to cease; he shall stumble and fall; a raiser of taxes shall follow and be destroyed (vv. 18-20).
- A vile person, to whom they shall not give the honour of the kingdom, shall obtain it by flatteries and work deceitfully (vv. 21-24).
- He shall stir up against the king of the south; both kings' hearts shall be to do mischief and speak lies at one table (vv. 25-27).
- The ships of Chittim shall come against him; he shall have indignation against the holy covenant (vv. 28-30).
- Arms shall stand on his part, pollute the sanctuary, take away the daily sacrifice, and place the abomination that maketh desolate (v. 31).
- The people that do know their God shall be strong, and do exploits; they that understand shall instruct many, yet fall by sword, flame, captivity, and spoil (vv. 32-33).
- Some of them of understanding shall fall, to try them, purge, and make them white, even to the time of the end (vv. 34-35).
- The king shall do according to his will, exalt himself above every god, and speak marvellous things against the God of gods (vv. 36-37).
- At the time of the end the king of the south shall push at him, and the king of the

north shall come like a whirlwind and enter into the glorious land; Egypt shall not escape (vv. 40-43).

- Tidings out of the east and north shall trouble him; he shall plant his palace between the seas in the glorious holy mountain, yet he shall come to his end, and none shall help him (vv. 44-45).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- The heavenly helper behind the kings (v. 1)
    - Dan 10:13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me.
    - Dan 10:21. But I will shew thee that which is noted in the scripture of truth.
- The broken and divided kingdom (vv. 3-4)
    - Dan 8:8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward

the four winds of heaven.
    - Dan 7:6. The beast had also four heads; and dominion was given to it.
- The abomination and the daily sacrifice (v. 31)
    - Dan 8:11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.
    - Dan 12:11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.
- The people that know their God (vv. 32-35)
    - Heb 11:35. And others were tortured, not accepting deliverance; that they might obtain a better resurrection.
    - Mal 3:3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi.
    - Dan 12:10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly.
- The king who exalts himself (vv. 36-37)
    - 2 Thess 2:4. Who opposeth and exalteth himself above all that is called God, or that is worshipped.
    - Isa 14:14. I will ascend above the heights of the clouds; I will be like the most High.
- The time of the end and the glorious land (vv. 40-45)
    - Ezek 38:16. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days.
    - Joel 3:2. I will also gather all nations, and will bring them down into the valley of Jehoshaphat.
    - Dan 12:1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people.

Text and Translation Issues for Dan 11:

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

The Main People in Dan 11:

- The speaker, the angelic messenger of Dan 10, who strengthened Darius (v. 1).
- Darius the Mede (v. 1).
- Four kings of Persia, the fourth far richer than all (v. 2).
- A mighty king of Grecia, whose kingdom is divided to the four winds (vv. 3-4).
- The king of the south and the king of the north, through successive generations (vv. 5-45).
- The king's daughter of the south; the daughter of women (vv. 6, 17).
- A raiser of taxes (v. 20).
- A vile person, who obtains the kingdom by flatteries (vv. 21-35).

- The ships of Chittim (v. 30).
- The people that do know their God, and they that understand among the people (vv. 32-35).
- The king who does according to his will (vv. 36-45).
- Edom, Moab, Ammon, Egypt, the Libyans, and the Ethiopians (vv. 41-43).

When are the Events Described in Dan 11:

- Relative Chronology
    - The speech belongs to the vision of the third year of Cyrus (Dan 10:1), and looks back to the first year of Darius the Mede (v. 1; Dan 9:1).
    - It runs forward from the Persian kings through Greece to the time of the end, and continues into Dan 12.
- Absolute Chronology
    - Cyrus took Babylon in 539 BC, a general scholarly date; the first year of Darius the Mede is about 539-538 BC and the third year of Cyrus about 536 BC (derived).
    - The prophecy is read by many as reaching Antiochus IV Epiphanes, who profaned the temple in 167 BC (general scholarly date), with vv. 36-45 often applied to the latter days, interpretation.

Where are the Events Described in Dan 11:

- The vision is given by the side of the great river Hiddekel (Dan 10:4).
- Persia and the realm of Grecia (vv. 2-4).
- The south, Egypt; and the north, the Syrian realm (vv. 5-8, 42-43).
- The glorious land, Israel, and the sanctuary of strength (vv. 16, 31, 41).
- The isles and the ships of Chittim (vv. 18, 30).
- Edom, Moab, and Ammon; the Libyans and Ethiopians (vv. 41, 43).
- Between the seas in the glorious holy mountain (v. 45).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- The apostles and brethren in Judaea heard that the Gentiles had also received the word of God (v. 1).
- When Peter came up to Jerusalem, they of the circumcision contended with him: thou wentest in to men uncircumcised, and didst eat with them (vv. 2-3).
- Peter rehearsed the matter from the beginning: in Joppa, praying, in a trance he saw a vessel like a great sheet let down from heaven by four corners (vv. 4-5).

- In it were fourfooted beasts, wild beasts, creeping things, and fowls; a voice said, Arise, Peter; slay and eat (vv. 6-7).
- He answered, Not so, Lord; the voice replied, What God hath cleansed, that call not thou common; this was done three times (vv. 8-10).
- Three men from Caesarea came; the spirit bade him go, nothing doubting, and six brethren went with him into the man's house (vv. 11-12).
- The man told how an angel had said, Send to Joppa for Simon Peter, who shall tell thee words whereby thou and all thy house shall be saved (vv. 13-14).
- As Peter began to speak, the Holy Ghost fell on them, as on us at the beginning; he remembered the word, Ye shall be baptized with the Holy Ghost (vv. 15-16).
- What was I, that I could withstand God? They held their peace and glorified God: then hath God also to the Gentiles granted repentance unto life (vv. 17-18).
- Those scattered by the persecution about Stephen travelled to Phenice, Cyprus, and Antioch, preaching to the Jews only (v. 19).
- Men of Cyprus and Cyrene spake unto the Grecians at Antioch, preaching the Lord Jesus; a great number believed (vv. 20-21).
- The church in Jerusalem sent Barnabas to Antioch; he was glad, and exhorted them to cleave unto the Lord with purpose of heart (vv. 22-23).
- He was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord (v. 24).
- Barnabas went to Tarsus for Saul and brought him to Antioch; a whole year they taught much people (vv. 25-26).
- The disciples were called Christians first in Antioch (v. 26).
- Prophets came from Jerusalem; Agabus signified a great dearth throughout all the world, which came to pass in the days of Claudius Caesar (vv. 27-28).
- The disciples, every man according to his ability, sent relief to the elders in Judaea by the hands of Barnabas and Saul (vv. 29-30).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- The circumcision party and table fellowship (vv. 2-3)
    - Gal 2:12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
    - Acts 15:5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them.
- Repentance unto life granted to the Gentiles (vv. 17-18)
    - Acts 15:8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us.
    - Isa 49:6. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.
    - Eph 3:6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.
- Scattered after Stephen (v. 19)
    - Acts 8:1. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

    - Acts 8:4. Therefore they that were scattered abroad went every where preaching the word.
- Barnabas, son of consolation (vv. 22-25)
    - Acts 4:36. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus.
    - Acts 9:27. But Barnabas took him, and brought him to the apostles.
    - Acts 9:30. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.
- The name Christian (v. 26)
    - Acts 26:28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
    - 1 Pet 4:16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.
- Agabus and the relief for Judaea (vv. 27-30)
    - Acts 21:10. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.
    - Gal 2:10. Only they would that we should remember the poor; the same which I also was forward to do.
    - 2 Cor 8:12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Text and Translation Issues for Acts 11:

- v. 12. Nothing doubting: Greek "meden diakrinanta", making no distinction (ESV without hesitation; NIV not to make any distinction); some manuscripts read "diakrinomenon", and a few omit the phrase, textual.
- v. 17. Who believed on the Lord Jesus Christ: the participle can attach to us or to them, when we believed (ESV, NIV), interpretation.
- v. 20. The Grecians: many manuscripts read "Hellenistas", Greek-speaking Jews

(KJV Grecians), while others read "Hellenas", Greeks (ESV Hellenists in margin; NIV Greeks), textual; the context of a new step favours Greeks, interpretation.

- v. 26. Were called: Greek "chrematisai", to bear a name or be designated, used of a public name, not necessarily self-chosen.
- v. 28. Throughout all the world: Greek "oikoumene", the inhabited world, the Roman empire.
- v. 28. Some Western manuscripts add, And there was much rejoicing; and when we were gathered together, before Agabus speaks, a "we" reading, textual.

The Main People in Acts 11:

- The apostles and brethren in Judaea (v. 1).
- They of the circumcision, who contend with Peter (vv. 2-3).
- Peter, who rehearses the vision and the Caesarea events (vv. 2-17).
- Three men sent from Caesarea; six brethren from Joppa (vv. 11-12).
- The man (Cornelius) and his house, on whom the Holy Ghost fell (vv. 13-15).
- John the Baptist, whose water baptism the Lord contrasted (v. 16).
- Those scattered after Stephen; men of Cyprus and Cyrene; the Grecians at Antioch (vv. 19-21).
- Barnabas, a good man, full of the Holy Ghost and of faith (vv. 22-26, 30).
- Saul, fetched from Tarsus (vv. 25-26, 30).
- Agabus and the prophets from Jerusalem; Claudius Caesar (vv. 27-28).
- The elders in Judaea, who receive the relief (v. 30).

When are the Events Described in Acts 11:

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

Herod's persecution and death (Acts 12:1, 23, 25) and before the first missionary journey (Acts 13).

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

Where are the Events Described in Acts 11:

- Judaea and Jerusalem, where Peter is challenged (vv. 1-2).
- Joppa and Caesarea, recalled in Peter's account (vv. 5, 11).
- Phenice (Phoenicia), Cyprus, and Antioch, reached by the scattered disciples (v. 19).
- Cyrene, home of some who preached to the Grecians (v. 20).
- Antioch of Syria, where the disciples are first called Christians (vv. 20-26).
- Tarsus, where Barnabas seeks Saul (v. 25).
- All the world, the inhabited earth struck by dearth (v. 28).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- About that time Herod the king stretched forth his hands to vex certain of the church, and killed James the brother of John with the sword (vv. 1-2).
- Because he saw it pleased the Jews, he took Peter also, in the days of unleavened bread (v. 3).
- He put him in prison under four quaternions of soldiers, intending after Easter (the passover) to bring him forth to the people (v. 4).
- Peter was kept in prison, but prayer was made without ceasing of the church unto

God for him (v. 5).

- The night before Herod would bring him forth, Peter slept between two soldiers, bound with two chains, with keepers before the door (v. 6).
- The angel of the Lord came, a light shined, he smote Peter on the side and said, Arise up quickly; and his chains fell off (v. 7).
- Gird thyself, bind on thy sandals, cast thy garment about thee, and follow me; Peter followed, thinking he saw a vision (vv. 8-9).
- They passed the first and second ward to the iron gate, which opened of his own accord; after one street the angel departed (v. 10).
- Peter came to himself: Now I know of a surety that the Lord hath sent his angel and delivered me out of the hand of Herod (v. 11).
- He came to the house of Mary the mother of John Mark, where many were gathered praying (v. 12).
- A damsel named Rhoda knew his voice but for gladness opened not the gate; they said, Thou art mad, and, It is his angel (vv. 13-15).
- Peter continued knocking; they were astonished; he told how the Lord had brought him out, said, Go shew these things unto James, and went to another place (vv. 16-17).
- At day there was no small stir; Herod examined the keepers and commanded that they be put to death, then went down to Caesarea (vv. 18-19).
- Tyre and Sidon, whose country was nourished by the king's country, sought peace through Blastus the king's chamberlain (v. 20).
- On a set day Herod in royal apparel made an oration; the people shouted, It is the voice of a god, and not of a man (vv. 21-22).
- Immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms and gave up the ghost (v. 23).
- The word of God grew and multiplied; Barnabas and Saul returned from Jerusalem, taking John Mark (vv. 24-25).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- James and the cup foretold (v. 2)
    - Matt 20:23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.
    - Mark 10:39. Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.
- Prayer without ceasing for the prisoner (vv. 5, 12)
    - 1 Thess 5:17. Pray without ceasing.
    - Jas 5:16. The effectual fervent prayer of a righteous man availeth much.
    - Heb 13:3. Remember them that are in bonds, as bound with them.
- The angel that delivers (vv. 7-11)
    - Psa 34:7. The angel of the LORD encampeth round about them that fear him, and delivereth them.
    - Dan 6:22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me.
    - Heb 1:14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
- Peter's death foretold, not yet come (v. 11)
    - John 21:18. When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

    - 2 Pet 1:14. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.
- Pride that gives not God the glory (vv. 21-23)
    - Dan 4:30. Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?
    - Ezek 28:2. Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God.
    - Prov 16:18. Pride goeth before destruction, and an haughty spirit before a fall.
- The word grew (v. 24)
    - Acts 6:7. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly.
    - Isa 55:11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void.
- Possible Backgrounds
    - Acts 11:30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.
    - Col 4:10. Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas.

Text and Translation Issues for Acts 12:

- v. 4. Easter: Greek "pascha", the passover (NASB95, ESV, NIV Passover); KJV's Easter follows earlier English versions.
- v. 4. Four quaternions: Greek "tetradia", squads of four soldiers, sixteen in all, taking turns by watch.
- v. 5. Without ceasing: Greek "ektenes", earnestly or fervently (NASB95, ESV earnestly); some manuscripts read "ekteneia", textual.
- v. 15. It is his angel: Greek "angelos", messenger; that the disciples thought of a guardian angel is interpretation; the text does not teach a disembodied spirit of

Peter.

- v. 20. Highly displeased: Greek "thumomachon", fighting mad or very angry (NASB95 very angry; ESV angry).
- v. 25. Returned from Jerusalem: the best manuscripts are divided between "ex", from, "apo", from, and "eis", to, Jerusalem; NASB95 and ESV read from, with a note, textual.

The Main People in Acts 12:

- Herod the king (Herod Agrippa I), who vexes the church and dies (vv. 1-4, 6, 11, 19-23).
- James the brother of John, killed with the sword (v. 2).
- Peter, imprisoned and delivered (vv. 3-17).
- The church, praying without ceasing (vv. 5, 12).
- Four quaternions of soldiers and the keepers, later put to death (vv. 4, 6, 18-19).
- The angel of the Lord, who frees Peter and smites Herod (vv. 7-10, 23).
- Mary the mother of John Mark, whose house holds the praying church (v. 12).
- Rhoda, the damsel at the gate (vv. 13-15).
- James, to whom Peter sends word, and the brethren (v. 17).
- They of Tyre and Sidon; Blastus the king's chamberlain (v. 20).
- Barnabas, Saul, and John Mark (v. 25).

When are the Events Described in Acts 12:

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

    - AD 44, stated: the death of James and the death of Herod Agrippa I.
    - Peter's arrest falls at the passover season, spring of AD 44 (derived), before Herod's death later that year.

Where are the Events Described in Acts 12:

- Jerusalem, where James is killed and Peter imprisoned (vv. 1-6).
- The prison, its two wards and the iron gate that leadeth unto the city (vv. 6, 10).
- The house of Mary the mother of John Mark, with its gate (vv. 12-16).
- Another place, unnamed, to which Peter departs (v. 17).
- Judaea and Caesarea, where Herod goes down and dies (vv. 19, 21-23).
- Tyre and Sidon, nourished by the king's country (v. 20).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- Elihu’s third speech (Job 35:1–16), following directly on his second speech in chapter 34; it is the shortest of his four speeches.
- He challenges Job’s claim: “Do you think this is right? Do you say, ‘My righteousness is more than God’s’?” (v. 2).
- He restates Job’s complaint: “What advantage will it be to You? What profit shall I have, more than if I had sinned?” (v. 3; cf. Job 34:9).
- Elihu answers both Job “and your companions with you” (v. 4).

- He bids Job look at the heavens and the clouds, “which are higher than you” (v. 5) – God is far above man.
- Job’s sin does not harm God, and his righteousness gives God nothing: “What does He receive from your hand?” (vv. 6–7). Man’s wickedness or righteousness affects only other men (v. 8).
- People cry out “because of the multitude of oppressions” and “the arm of the mighty” (v. 9).
- Yet none says, “Where is God my Maker, who gives songs in the night, who teaches us more than the beasts of the earth, and makes us wiser than the birds of heaven?” (vv. 10–11).
- They cry, but God does not answer, “because of the pride of evil men”; “Surely God will not listen to empty talk, nor will the Almighty regard it” (vv. 12–13).
- Even though Job says he does not see Him, “the case is before Him, and you must wait for Him” (v. 14).
- Conclusion: because God has not yet punished in anger, “Job opens his mouth in vain; he multiplies words without knowledge” (vv. 15–16).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- Nearby context
    - Job 33 – Elihu’s first speech, addressed directly to Job.

    - Job 34 – Elihu's second speech; Job 34:9 ("It profits a man nothing that he should delight in God") is taken up again in 35:3.
    - Job 36–37 – Elihu's fourth and final speech on God's greatness, leading to the LORD's answer in Job 38.
- Echoes
    - Job 22:2–3 – Eliphaz: "Can a man be profitable to God?… Is it any pleasure to the Almighty that you are righteous?"; compare Job 35:6–8.
    - Job 7:20 – Job: "Have I sinned? What have I done to You?"; compare Job 35:6.
    - Job 11:7–8; 22:12 – the height of heaven and of the stars shows God's greatness; compare Job 35:5.
    - Ps 42:8; 77:6; Acts 16:25 – a song in the night; compare Job 35:10.
    - Rom 11:35 – "Or who has first given to Him and it shall be repaid to him?"; compare Job 35:7 (Paul's wording is closer to Job 41:11).
    - Job 38:2 – the LORD: "Who is this who darkens counsel by words without knowledge?"; compare Job 35:16.
- Thematic echoes
    - Exod 2:23–25; 3:7 – the cry of the oppressed comes up to God; compare Job 35:9.
    - Prov 1:28; Isa 1:15; Mic 3:4 – God does not answer the cry of the proud and wicked; compare Job 35:12–13.
    - Ps 37:7; Lam 3:25–26; Isa 40:31 – wait patiently for the LORD; compare Job 35:14.
    - Luke 17:10 – "We are unprofitable servants"; man's obedience adds nothing to God; compare Job 35:7.
- Reuse / reapplication
    - Job 35:2 reapplies Job's claims of innocence (Job 9:15–21; 13:18; 27:6) as though Job were claiming to be more righteous than God.
    - Job 35:3 restates Job 9:22; 21:15 and Job 34:9 (no profit in serving God or

being free from sin).
    - Job 35:14 reapplies Job's complaint that he cannot see or find God (Job 9:11; 23:3, 8–9).
- Inverted / contrasting parallels
    - Job 38:1; 42:7–8 – contrary to Elihu's expectation that God will not hear Job's cry (35:13), the LORD does answer Job from the whirlwind and later says Job spoke of Him "what is right." (Elihu is not named in God's rebuke of the three friends.)

Text and Translation Issues:

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

Who:

- Elihu son of Barachel the Buzite (Job 32:2) – the speaker.

- Job – the one Elihu answers and whose words he quotes.
- Job's "companions" (v. 4) – Eliphaz, Bildad and Zophar, answered along with Job.
- God ("El" / "Eloah"), "God my Maker" (v. 10), and the Almighty ("Shaddai") – spoken of as high above man, unaffected by man's sin or righteousness, yet the One whom all must wait for.
- Categories: the oppressed who cry out; "the mighty" who oppress (v. 9); "evil men" whose pride keeps God from answering (v. 12).

When:

- Relative Chronology
    - After Job's afflictions (Job 1–2) and the long debate with his three friends (Job 3–31).
    - After Elihu's introduction and first two speeches (Job 32–34); before his final speech (Job 36–37) and before the LORD answers from the whirlwind (Job 38–41).
    - The book's setting is often placed in the patriarchal era (Job offers sacrifice himself as head of the family; he lives 140 years after his restoration, Job 42:16), but Scripture gives no date.
- Absolute Chronology
    - Undated – Scripture gives no year for Job 35, so no absolute year is assigned.

Where:

- Land of Uz (Job 1:1) – the general setting of the book.
- No new geography in Job 35; the chapter is a speech, set where Job sits with his friends (cf. Job 2:8, 13).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- In the third year of Belshazzar, Daniel saw himself at Shushan in the palace, in the province of Elam, by the river of Ulai (vv. 1-2).
- A ram with two high horns, the higher coming up last, pushed westward, northward, and southward, and did according to his will (vv. 3-4).
- An he goat came from the west, touching not the ground, with a notable horn between his eyes; he smote the ram, brake his two horns, and stamped upon him (vv. 5-7).

- The great horn was broken, and four notable ones came up toward the four winds of heaven (v. 8).
- A little horn waxed great toward the pleasant land, magnified himself to the prince of the host, cast down some of the host and of the stars, took away the daily sacrifice, cast down his sanctuary, and cast down the truth to the ground (vv. 9-12).
- How long? Unto 2,300 days; then shall the sanctuary be cleansed (vv. 13-14).
- A voice from Ulai said, Gabriel, make this man to understand the vision; Daniel was afraid, fell on his face in a deep sleep, and was touched and set upright (vv. 15-18).
- The ram is the kings of Media and Persia; the rough goat is the king of Grecia, the great horn the first king; four kingdoms stand up, but not in his power (vv. 19-22).
- A king of fierce countenance shall destroy the holy people, stand up against the Prince of princes, and be broken without hand (vv. 23-25).
- The vision is true; shut it up, for it shall be for many days (v. 26).
- Daniel fainted, was sick certain days, then did the king's business (v. 27).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- The kingdoms of Media, Persia, and Grecia (vv. 20-21)
    - Dan 7:6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads.

    - Dan 10:20. And when I am gone forth, lo, the prince of Grecia shall come.
    - Dan 11:3-4. And a mighty king shall stand up, that shall rule with great dominion, and when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven.
- The daily sacrifice taken away (vv. 11-13)
    - Dan 11:31. And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice.
    - Dan 12:11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up.
    - Matt 24:15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet.
- Gabriel sent to explain (v. 16)
    - Dan 9:21. Even the man Gabriel, whom I had seen in the vision at the beginning.
    - Luke 1:19. I am Gabriel, that stand in the presence of God.
- Broken without hand (v. 25)
    - Dan 2:34. A stone was cut out without hands, which smote the image upon his feet.
    - 2 Thess 2:8. Whom the Lord shall consume with the spirit of his mouth.
- Shushan the palace (v. 2)
    - Esth 1:2. When the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace.
    - Neh 1:1. As I was in Shushan the palace.
- Shut up the vision (v. 26)
    - Dan 12:4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.
    - Rev 22:10. Seal not the sayings of the prophecy of this book: for the time is at hand.

Text and Translation Issues for Dan 8:

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

The Main People in Dan 8:

- Daniel, who sees the vision, faints, and does the king's business (vv. 1, 15, 27).
- Belshazzar the king, in whose third year it came (v. 1).
- The ram, the kings of Media and Persia (vv. 3-4, 20).
- The he goat, the king of Grecia, and its great horn, the first king (vv. 5-8, 21).
- The four kingdoms that stand up out of the nation (vv. 8, 22).
- The little horn, the king of fierce countenance (vv. 9-12, 23-25).
- The prince of the host, the Prince of princes (vv. 11, 25).
- The holy people and the host of heaven (vv. 10, 24).
- The two saints who speak (v. 13).
- One with the appearance of a man, and a man's voice from Ulai (vv. 15-16).
- Gabriel, who makes Daniel understand (v. 16).

When are the Events Described in Dan 8:

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

Where are the Events Described in Dan 8:

- Shushan the palace, in the province of Elam, seen in the vision (v. 2).
- The river of Ulai, where the ram stands and the voice calls (vv. 2-3, 16).
- The west, from which the goat comes, and the four winds of heaven (vv. 5, 8).
- The south, the east, and the pleasant land, toward which the little horn waxes great (v. 9).
- The place of his sanctuary, cast down (v. 11).
- Media, Persia, and Grecia, the kingdoms named (vv. 20-21).
- Babylon, implied, where Daniel rose and did the king's business (v. 27).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- I said in mine heart, Go to now, I will prove thee with mirth; and, behold, this also is vanity (v. 1).
- I said of laughter, It is mad: and of mirth, What doeth it? (v. 2).
- He sought to give himself unto wine, yet acquainting his heart with wisdom, to lay hold on folly, till he might see what was good for the sons of men (v. 3).
- He made great works: houses, vineyards, gardens and orchards with all kind of fruits, and pools of water to water the wood (vv. 4-6).

- He got servants and maidens, great possessions of cattle, silver and gold, the peculiar treasure of kings and provinces, singers, and the delights of the sons of men (vv. 7-8).
- He was great, more than all before him in Jerusalem; also his wisdom remained with him (v. 9).
- Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; and this was my portion of all my labour (v. 10).
- Then he looked on all the works, and, behold, all was vanity and vexation of spirit, and there was no profit under the sun (v. 11).
- He turned to behold wisdom, madness, and folly: what can the man do that cometh after the king? (v. 12).
- Wisdom excelleth folly, as far as light excelleth darkness; the wise man's eyes are in his head, but the fool walketh in darkness (vv. 13-14).
- One event happeneth to them all: as it happeneth to the fool, so it happeneth even to me; why was I then more wise? (vv. 14-15).
- There is no remembrance of the wise more than of the fool for ever; how dieth the wise man? as the fool (v. 16).
- Therefore I hated life; the work under the sun is grievous unto me (v. 17).
- He hated all his labour, because he must leave it unto the man after him, and who knoweth whether he shall be a wise man or a fool? (vv. 18-19).
- He caused his heart to despair, for a man may labour in wisdom and leave his portion to one that hath not laboured therein (vv. 20-21).
- All his days are sorrows and his travail grief; his heart taketh not rest in the night (vv. 22-23).
- There is nothing better than that he should eat and drink and enjoy good in his labour; this also was from the hand of God (vv. 24-25).
- God giveth to a man that is good in his sight wisdom, knowledge, and joy, but to the sinner travail, to gather and heap up for him that is good before God (v. 26).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- Solomon's great works and wealth (vv. 4-9)
    - 1 Kgs 7:1. But Solomon was building his own house thirteen years, and he finished all his house.
    - 1 Kgs 10:23. So king Solomon exceeded all the kings of the earth for riches and for wisdom.
    - 1 Kgs 11:3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
- Not withholding the eyes and heart (v. 10)
    - 1 John 2:16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
    - Luke 12:19. Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- Wisdom excels folly (vv. 13-14)
    - Prov 4:18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.
    - Prov 4:19. The way of the wicked is as darkness: they know not at what they stumble.
- One event to wise and fool alike (vv. 14-16)

    - Psa 49:10. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.
    - Eccl 9:5. For the living know that they shall die: but the dead know not any thing.
- Labour left to another (vv. 18-21)
    - Psa 39:6. He heapeth up riches, and knoweth not who shall gather them.
    - Luke 12:20. Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
    - 1 Kgs 12:16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David?
- Enjoyment as the gift of God (vv. 24-26)
    - Eccl 3:13. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.
    - 1 Tim 6:17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.
    - Prov 13:22. And the wealth of the sinner is laid up for the just.

Text and Translation Issues for Eccl 2:

- v. 1. Vanity: Hebrew "hevel", vapour or breath (NASB95 futility; ESV vanity), the key word of the book.
- v. 3. To give myself unto wine: Hebrew "limshokh", to draw or stimulate my body with wine (NASB95 to stimulate my body with wine; ESV to cheer my body with wine).
- v. 5. Orchards: Hebrew "pardesim", parks, a Persian loanword (NASB95 parks), the root of English paradise.
- v. 8. Musical instruments, and that of all sorts: Hebrew "shiddah veshiddot", uncertain; NASB95 and ESV many concubines, the delights of the sons of men, interpretation.

- v. 11. Vexation of spirit: Hebrew "reut ruach", striving after wind (NASB95, ESV).
- v. 12. What can the man do that cometh after the king? Hebrew uncertain; NASB95 What will the man do who will come after the king except what has already been done?, interpretation.
- v. 25. Who can hasten hereunto: Hebrew "yachush", hasten or enjoy (NASB95, ESV who can eat and who can have enjoyment); apart from him follows the Greek and Syriac, textual (Hebrew more than I).

The Main People in Eccl 2:

- The Preacher, son of David, king in Jerusalem (Eccl 1:1), speaking in the first person throughout (vv. 1-26).
- Menservants and maidens, and servants born in his house (v. 7).
- Men singers and women singers; the sons of men (v. 8).
- All that were in Jerusalem before him (vv. 7, 9).
- The wise man and the fool (vv. 13-16).
- The man that cometh after the king, his heir, wise or a fool (vv. 12, 18-19, 21).
- God, who gives wisdom, knowledge, and joy to the man good in his sight, and travail to the sinner (vv. 24-26).

When are the Events Described in Eccl 2:

- Relative Chronology
    - Following the Preacher's search by wisdom in Eccl 1:12-18; the experiments recall Solomon's building and wealth of 1 Kgs 7 and 10.
    - Written looking back over a completed life of labour, before the heir who would come after the king (vv. 18-19); Rehoboam followed Solomon (1 Kgs 11:43).
- Absolute Chronology
    - No year is stated. Solomon's reign is usually dated about 970-931 BC, a general scholarly date; the reflection fits his later years, interpretation.

Where are the Events Described in Eccl 2:

- Jerusalem, where the Preacher is king and greater than all before him (v. 9; Eccl 1:12).
- His houses, vineyards, gardens and orchards, and pools for watering the wood (vv. 4-6).
- Under the sun, the Preacher's phrase for the whole of earthly life (vv. 11, 17-20, 22).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- A Song of degrees: LORD, remember David, and all his afflictions (v. 1).
- He sware unto the LORD and vowed unto the mighty God of Jacob (v. 2).
- Surely I will not come into the tabernacle of my house, nor go up into my bed, nor give sleep to mine eyes (vv. 3-4).
- Until I find out a place for the LORD, an habitation for the mighty God of Jacob (v. 5).
- Lo, we heard of it at Ephratah: we found it in the fields of the wood (v. 6).
- We will go into his tabernacles: we will worship at his footstool (v. 7).
- Arise, O LORD, into thy rest; thou, and the ark of thy strength (v. 8).

- Let thy priests be clothed with righteousness; and let thy saints shout for joy (v. 9).
- For thy servant David's sake turn not away the face of thine anointed (v. 10).
- The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne (v. 11).
- If thy children will keep my covenant and my testimony, their children shall also sit upon thy throne for evermore (v. 12).
- For the LORD hath chosen Zion; he hath desired it for his habitation (v. 13).
- This is my rest for ever: here will I dwell; for I have desired it (v. 14).
- I will abundantly bless her provision: I will satisfy her poor with bread (v. 15).
- I will also clothe her priests with salvation: and her saints shall shout aloud for joy (v. 16).
- There will I make the horn of David to bud: I have ordained a lamp for mine anointed (v. 17).
- His enemies will I clothe with shame: but upon himself shall his crown flourish (v. 18).

Parallel Passages:

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

Quotations:

- Acts 2:30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, Peter alludes to v. 11.

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

Related Bible Passages:

- David's desire to build a place for the LORD (vv. 1-5)
    - 2 Sam 7:2. See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.
    - 1 Chron 22:14. Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold.
    - Acts 7:46. Who found favour before God, and desired to find a tabernacle for the God of Jacob.
- Finding the ark in the fields of the wood (v. 6)
    - 1 Sam 7:2. And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years.
    - 2 Sam 6:2. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God.
- The ark and the footstool (vv. 7-8)
    - 1 Chron 28:2. I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God.
    - Num 10:35. Rise up, LORD, and let thine enemies be scattered.
    - Isa 66:1. The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?
- The oath to David and his seed (vv. 11-12)
    - Psa 89:35. Once have I sworn by my holiness that I will not lie unto David.
    - Luke 1:32. And the Lord God shall give unto him the throne of his father David.
- Zion chosen for ever (vv. 13-14)
    - Psa 78:68. But chose the tribe of Judah, the mount Zion which he loved.
    - Isa 2:3. For out of Zion shall go forth the law, and the word of the LORD

from Jerusalem.

- The horn and the lamp of David (vv. 17-18)
    - 1 Kgs 11:36. That David my servant may have a light alway before me in Jerusalem.
    - Ezek 29:21. In that day will I cause the horn of the house of Israel to bud forth.
    - Jer 23:5. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch.

Text and Translation Issues for Psa 132:

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

The Main People in Psa 132:

- The LORD, the mighty God of Jacob, who swears to David and chooses Zion (vv. 1-2, 5, 8, 11, 13-18).

- David, his afflictions, vow, and promised horn (vv. 1-5, 10-11, 17).
- We, the worshippers who heard of the ark and go to his tabernacles (vv. 6-7).
- The priests, clothed with righteousness and salvation (vv. 9, 16).
- The saints, who shout for joy (vv. 9, 16).
- The anointed, the king of David's line (vv. 10, 17).
- David's children, who must keep the covenant (vv. 11-12).
- The poor of Zion, satisfied with bread (v. 15).
- His enemies, clothed with shame (v. 18).

When are the Events Described in Psa 132:

- Relative Chronology
    - Recalls David's bringing of the ark to Jerusalem after its long stay at Kirjathjearim (2 Sam 6; 1 Chron 13, 15-16) and the covenant of 2 Sam 7.
    - Its words are used in Solomon's prayer at the temple dedication (2 Chron 6:41-42); the psalm may have been sung then or later as a Song of degrees, interpretation.
- Absolute Chronology
    - No year is stated. David's reign is usually dated about 1010-970 BC, and the ark came to Jerusalem early in his Jerusalem reign, about 1000 BC, a general scholarly date.
    - The temple dedication under Solomon is about 959 BC, derived from the temple's completion in his eleventh year (1 Kgs 6:38) counting his reign from about 970 BC.

Where are the Events Described in Psa 132:

- Ephratah and the fields of the wood, where the ark was heard of and found (v. 6).
- His tabernacles and footstool, the LORD's dwelling place (v. 7).
- Zion, chosen as the LORD's habitation and rest for ever (vv. 13-14).
- There, in Zion, where the horn of David shall bud (v. 17).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest, who shall go forth out of the camp and look (vv. 1-3).
- If the plague be healed, the priest commands two birds alive and clean, cedar wood, scarlet, and hyssop (v. 4).
- One bird is killed in an earthen vessel over running water (v. 5).
- The living bird, with the cedar, scarlet, and hyssop, is dipped in that blood; the leper is sprinkled seven times, pronounced clean, and the living bird let loose into the open field (vv. 6-7).

- He washes his clothes, shaves off all his hair, washes in water, and comes into the camp, but tarries abroad out of his tent seven days (v. 8).
- On the seventh day he shaves his head, beard, and eyebrows, and washes again (v. 9).
- On the eighth day he takes two he lambs, one ewe lamb, three tenth deals of fine flour mingled with oil, and one log of oil (v. 10).
- The priest presents him before the LORD at the door of the tabernacle; one he lamb is a trespass offering, waved with the log of oil (vv. 11-13).
- Blood of the trespass offering is put on the tip of his right ear, the thumb of his right hand, and the great toe of his right foot (v. 14).
- Oil is sprinkled seven times before the LORD, put on the same places upon the blood, and the rest poured on his head (vv. 15-18).
- The sin offering, burnt offering, and meat offering follow, and the priest makes an atonement for him, and he shall be clean (vv. 19-20).
- If he be poor, he brings one lamb for a trespass offering, one tenth deal of flour, a log of oil, and two turtledoves or two young pigeons, such as he is able to get (vv. 21-22).
- The same rites of blood and oil are performed for the poor man on the eighth day (vv. 23-32).
- When ye be come into the land of Canaan, a plague of leprosy in a house is reported to the priest, and the house is emptied first (vv. 33-36).
- If the walls show hollow strakes, greenish or reddish, the house is shut up seven days; if spread, the stones are taken out and cast into an unclean place without the city (vv. 37-40).
- The house is scraped and replastered; if the plague comes again, it is a fretting leprosy, and the house is broken down and carried out of the city (vv. 41-45).
- Whoever enters or lies or eats in the shut-up house is unclean (vv. 46-47).
- If the plague has not spread after plastering, the priest pronounces the house clean and cleanses it with two birds, cedar, scarlet, and hyssop, letting the living

bird go into the open fields (vv. 48-53).

- This is the law for all manner of plague of leprosy, to teach when it is unclean and when it is clean (vv. 54-57).

Parallel Passages:

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

Quotations:

- Matt 8:4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Jesus refers to the offering of this chapter (also Mark 1:44; Luke 5:14).
- Luke 17:14. And when he saw them, he said unto them, Go shew yourselves unto the priests, the ten lepers sent under this law.

Related Bible Passages:

- The diagnosis of leprosy (vv. 2-3)
    - Lev 13:46. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.
    - Num 5:2. Command the children of Israel, that they put out of the camp every leper.
- Cedar, scarlet, hyssop, and running water (vv. 4-7)
    - Num 19:6. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
    - Psa 51:7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
    - Heb 9:19. He took the blood of calves and of goats, with water, and scarlet

wool, and hyssop, and sprinkled both the book, and all the people.

- Ear, thumb, and great toe (v. 14)
    - Lev 8:23. And Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
    - Rom 12:1. That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- Provision for the poor (vv. 21-22)
    - Lev 12:8. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons.
    - Luke 2:24. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
    - 2 Cor 8:12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
- Lepers cleansed by Christ (vv. 2-32)
    - Matt 11:5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear.
    - Luke 17:15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.
    - 2 Kgs 5:14. And his flesh came again like unto the flesh of a little child, and he was clean.
- A house broken down for its plague (vv. 43-45)
    - Matt 24:2. There shall not be left here one stone upon another, that shall not be thrown down.
    - Zech 5:4. And it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Text and Translation Issues for Lev 14:

- v. 3. Leprosy: Hebrew "tsaraat", a range of skin diseases (NASB95 leprosy; ESV

leprous disease), not limited to Hansen's disease.

- v. 4. Scarlet: Hebrew "sheni tolaat", scarlet of the worm, a crimson thread or yarn (NASB95 a scarlet string).
- v. 5. Running water: Hebrew "mayim chayyim", living water (NASB95 running water).
- v. 10. Three tenth deals: Hebrew "sheloshah esronim", three tenths of an ephah; a log, Hebrew "log", a small liquid measure, about a third of a quart.
- v. 12. Trespass offering: Hebrew "asham", guilt offering (NASB95, ESV), unusual here for a leper; why a guilt offering is required is interpretation.
- v. 37. Hollow strakes, greenish or reddish: Hebrew "sheqaarurot", depressions (NASB95 greenish or reddish depressions), probably mould or mildew, interpretation.
- v. 44. A fretting leprosy: Hebrew "tsaraat mamereth", a malignant mark (NASB95 malignant mark; ESV persistent leprous disease).

The Main People in Lev 14:

- The LORD, who speaks to Moses and Aaron (vv. 1, 33-34).
- Moses and Aaron (vv. 1, 33).
- The leper in the day of his cleansing (vv. 2-32).
- The priest, who goes out of the camp, inspects, sprinkles, anoints, and atones (vv. 3-53).
- The poor man who cannot get so much (v. 21).
- He that owneth the house, who tells the priest (v. 35).
- Those who enter, sleep, or eat in the shut-up house (vv. 46-47).

When are the Events Described in Lev 14:

- Relative Chronology
    - Given at Sinai after the tabernacle was reared and the priests consecrated (Exod 40:17; Lev 8-9), following the diagnosis laws of Lev 13.

    - The house law looks ahead to when ye be come into the land of Canaan (v. 34), after the forty years.
- Absolute Chronology
    - 1445 BC, derived from the exodus in 1446 BC, stated, and the tabernacle raised in the first month of the second year (Exod 40:17).

Where are the Events Described in Lev 14:

- Out of the camp, where the priest inspects the leper (v. 3).
- The open field, where the living bird is released (vv. 7, 53).
- The camp and the leper's tent (v. 8).
- The door of the tabernacle of the congregation, before the LORD (vv. 11, 23).
- The land of Canaan, its houses, and the unclean place without the city (vv. 34, 40-41, 45).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- The kingdom of heaven is like a householder who went out early in the morning to hire labourers into his vineyard, agreeing for a penny a day (vv. 1-2).
- About the third hour he saw others idle in the marketplace and sent them, promising whatsoever is right (vv. 3-4).
- He did likewise about the sixth and ninth hour (v. 5).
- About the eleventh hour he found others standing idle; Because no man hath hired us; Go ye also into the vineyard (vv. 6-7).
- At even the lord told his steward to pay them, beginning from the last unto the

first; the eleventh-hour labourers received every man a penny (vv. 8-9).

- The first supposed they should receive more, but likewise received every man a penny (v. 10).
- They murmured: these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day (vv. 11-12).
- Friend, I do thee no wrong; is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (vv. 13-15).
- So the last shall be first, and the first last: for many be called, but few chosen (v. 16).
- Going up to Jerusalem, he took the twelve apart: the Son of man shall be betrayed, condemned to death, delivered to the Gentiles to mock, scourge, and crucify, and the third day rise again (vv. 17-19).
- The mother of Zebedee's children came worshipping with her sons, asking that they sit one on his right hand and the other on the left in his kingdom (vv. 20-21).
- Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? They said, We are able (v. 22).
- Ye shall drink indeed of my cup, but to sit on my right hand and on my left is not mine to give; it shall be given to them for whom it is prepared of my Father (v. 23).
- The ten were moved with indignation against the two brethren (v. 24).
- The princes of the Gentiles exercise dominion, but it shall not be so among you; whosoever will be great, let him be your minister, and whosoever will be chief, your servant (vv. 25-27).
- Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (v. 28).
- As they departed from Jericho, a great multitude followed; two blind men by the way side cried, Have mercy on us, O Lord, thou Son of David (vv. 29-30).
- The multitude rebuked them, but they cried the more; Jesus had compassion, touched their eyes, and immediately they received sight and followed him (vv.

31-34).

Parallel Passages:

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

Quotations:

- None formally. The ransom saying of v. 28 echoes Isa 53:10-12 (he hath poured out his soul unto death ... he bare the sin of many), an allusion rather than a citation.

Related Bible Passages:

- The last first and the first last (vv. 1-16)
    - Matt 19:30. But many that are first shall be last; and the last shall be first.
    - Luke 13:30. And, behold, there are last which shall be first, and there are first which shall be last.
    - Rom 9:16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- Wages and grace (vv. 13-15)
    - Rom 4:4. Now to him that worketh is the reward not reckoned of grace, but of debt.
    - Deut 24:15. At his day thou shalt give him his hire, neither shall the sun go down upon it.
    - Jonah 4:2. For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness.
- The passion foretold (vv. 17-19)

    - Matt 16:21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things.
    - Matt 17:22. The Son of man shall be betrayed into the hands of men.
- The cup and the thrones (vv. 20-23)
    - Matt 19:28. Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
    - Matt 26:39. O my Father, if it be possible, let this cup pass from me.
    - Acts 12:2. And he killed James the brother of John with the sword.
- Greatness by service and the ransom (vv. 25-28)
    - Phil 2:7. But made himself of no reputation, and took upon him the form of a servant.
    - 1 Tim 2:6. Who gave himself a ransom for all, to be testified in due time.
    - John 13:14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- The Son of David opens blind eyes (vv. 29-34)
    - Isa 35:5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
    - Matt 9:27. Two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

Text and Translation Issues for Matt 20:

- v. 2. A penny: Greek "denarion", a denarius (NASB95, ESV), a labourer's day wage.
- v. 15. Is thine eye evil: Greek "ophthalmos ponēros", an evil eye, an idiom for envy or stinginess (NASB95 is your eye envious; ESV do you begrudge my generosity).
- v. 16. For many be called, but few chosen: present in many manuscripts but absent from several early ones; NASB95 and ESV omit it here (it stands in Matt 22:14), textual.
- vv. 22-23. And to be baptized with the baptism that I am baptized with: added in many manuscripts from Mark 10:38-39; NASB95 and ESV omit it in Matthew,

textual.

- v. 26. Minister: Greek "diakonos", servant (NASB95 servant); servant in v. 27 is "doulos", slave (NASB95 slave).
- v. 28. Ransom: Greek "lutron", the price of release, given "anti pollon", in place of many.
- v. 30. Two blind men: Mark and Luke name or mention one, Bartimaeus; Matthew reports two, and harmonizations are interpretation.

The Main People in Matt 20:

- Jesus, who tells the parable, foretells his death, and heals (vv. 1-34).
- In the parable: the householder, the labourers hired at various hours, and the steward (vv. 1-15).
- The twelve disciples, taken apart on the way (v. 17).
- The chief priests and scribes, and the Gentiles, foretold (vv. 18-19).
- The mother of Zebedee's children and her sons, James and John (vv. 20-23).
- The ten, moved with indignation (v. 24).
- The princes of the Gentiles (v. 25).
- The Son of man, who gives his life a ransom (vv. 18, 28).
- The great multitude, and two blind men by the way side (vv. 29-34).

When are the Events Described in Matt 20:

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

Where are the Events Described in Matt 20:

- In the parable, the vineyard and the marketplace (vv. 1-3).
- On the way going up to Jerusalem (vv. 17-18).
- Jericho, departing which a great multitude followed (v. 29).
- By the way side outside Jericho, where the two blind men sat (v. 30).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- Son of man, put forth a riddle, and speak a parable unto the house of Israel (vv. 1-2).
- A great eagle with great wings, longwinged, full of feathers of divers colours, came unto Lebanon and took the highest branch of the cedar (v. 3).
- He cropped off the top of his young twigs and carried it into a land of traffick; he set it in a city of merchants (v. 4).
- He took of the seed of the land and planted it in a fruitful field by great waters,

set as a willow tree (v. 5).

- It grew and became a spreading vine of low stature, whose branches turned toward him (v. 6).
- Another great eagle came, and the vine did bend her roots toward him, that he might water it (v. 7).
- It was planted in a good soil by great waters, that it might be a goodly vine (v. 8).
- Shall it prosper? It shall wither in all the leaves of her spring, when the east wind toucheth it (vv. 9-10).
- Say to the rebellious house: the king of Babylon is come to Jerusalem, and hath taken the king thereof and the princes, and led them to Babylon (vv. 11-12).
- He took of the king's seed, made a covenant with him, took an oath of him, and took the mighty of the land, that the kingdom might be base (vv. 13-14).
- But he rebelled, sending his ambassadors into Egypt for horses and much people; shall he break the covenant, and be delivered? (v. 15).
- As I live, in the midst of Babylon he shall die, where the king dwelleth whose oath he despised and whose covenant he brake (v. 16).
- Neither shall Pharaoh with his mighty army make for him in the war, when they cast up mounts and build forts (v. 17).
- Seeing he despised the oath by breaking the covenant, when he had given his hand, he shall not escape (v. 18).
- Mine oath that he hath despised, and my covenant that he hath broken, will I recompense upon his own head; I will spread my net upon him and bring him to Babylon (vv. 19-20).
- His fugitives shall fall by the sword, and the remnant be scattered toward all winds (v. 21).
- I will also take of the highest branch of the high cedar, crop off a tender one, and plant it upon an high mountain and eminent (v. 22).
- In the mountain of the height of Israel it shall bring forth boughs, bear fruit, and be a goodly cedar; under it shall dwell all fowl of every wing (v. 23).

- All the trees of the field shall know that I the LORD have brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree to flourish (v. 24).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- The first eagle: Nebuchadnezzar takes Jehoiachin (vv. 3-4, 12)
    - 2 Kgs 24:15. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land.
    - Jer 48:40. Behold, he shall fly as an eagle, and shall spread his wings over Moab.
- The second eagle: Egypt and the broken oath (vv. 7, 15-18)
    - Jer 37:7. Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.
    - Isa 31:1. Woe to them that go down to Egypt for help; and stay on horses.
    - Psa 15:4. He that sweareth to his own hurt, and changeth not.
- Zedekiah taken to Babylon (vv. 16, 20)
    - Ezek 12:13. My net also will I spread upon him, and he shall be taken in my

snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.
    - Jer 52:11. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon.
- The tender twig: the Branch of David (vv. 22-23)
    - Isa 11:1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.
    - Isa 53:2. For he shall grow up before him as a tender plant, and as a root out of a dry ground.
    - Jer 23:5. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch.
- The high mountain and the sheltering tree (v. 23)
    - Isa 2:2. The mountain of the LORD's house shall be established in the top of the mountains.
    - Matt 13:32. And becometh a tree, so that the birds of the air come and lodge in the branches thereof.
    - Dan 4:12. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof.
- Bringing down the high, exalting the low (v. 24)
    - 1 Sam 2:7. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.
    - Luke 1:52. He hath put down the mighty from their seats, and exalted them of low degree.

Text and Translation Issues for Ezek 17:

- v. 2. A riddle: Hebrew "chidah", an enigma; a parable, Hebrew "mashal", a comparison or allegory.
- v. 3. Which had divers colours: Hebrew "riqmah", embroidered or variegated plumage (NASB95 full of plumage of many colors).

- v. 4. A land of traffick ... a city of merchants: Hebrew "erets kenaan", literally a land of Canaan, used of trade; here Babylonia (NASB95 a land of merchants; ESV a land of trade).
- v. 5. As a willow tree: Hebrew "tsaphtsaphah", a rare word, perhaps a willow (NASB95 like a willow).
- v. 13. Made a covenant with him, and hath taken an oath of him: Hebrew "alah", an oath with a curse, sworn by God (2 Chron 36:13).
- v. 22. A tender one: Hebrew "rakh", tender or young; the tender twig is read messianically by many, interpretation.

The Main People in Ezek 17:

- The Lord GOD, who gives the parable and its meaning (vv. 1-24).
- Ezekiel, son of man, who puts forth the riddle (v. 2).
- The house of Israel, the rebellious house (vv. 2, 12).
- The first great eagle: the king of Babylon, Nebuchadnezzar (vv. 3, 12).
- The highest branch of the cedar: the king of Jerusalem (Jehoiachin) and the princes (vv. 3-4, 12).
- The vine of the seed of the land: one of the king's seed made king under oath (Zedekiah) (vv. 5-6, 13).
- The second great eagle: Pharaoh, king of Egypt (vv. 7, 15, 17).
- The tender twig planted on the high mountain (vv. 22-23).

When are the Events Described in Ezek 17:

- Relative Chronology
    - Between the visions dated in the sixth year (Ezek 8:1) and the seventh year (Ezek 20:1) of Jehoiachin's captivity.
    - Spoken after Zedekiah's appointment and approach to Egypt, but before Jerusalem's fall and Zedekiah's capture (2 Kgs 25:1-7).
- Absolute Chronology

    - Jehoiachin was taken in 597 BC, a general scholarly date, so the sixth to seventh year of the captivity is about 592-591 BC (derived).
    - Zedekiah's rebellion led to the siege from 588 BC and the fall of Jerusalem in 586 BC, a general scholarly date.

Where are the Events Described in Ezek 17:

- The prophecy is given among the captives in Babylonia, where Ezekiel lived by the river Chebar (Ezek 1:1, 3).
- Lebanon and its cedar, figures for Jerusalem and the house of David (vv. 3, 12).
- A land of traffick and a city of merchants: Babylon (vv. 4, 12).
- Jerusalem and Babylon, where the king is taken and will die (vv. 12, 16, 20).
- Egypt, to which the ambassadors are sent (v. 15).
- The mountain of the height of Israel (vv. 22-23).

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

Dean 480-character summary:

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

Grok 120-word summary:

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

Factual Summary:

- When the wall was built and the doors set up, and the porters, singers, and Levites appointed (v. 1).
- Nehemiah gave his brother Hanani and Hananiah the ruler of the palace charge over Jerusalem, for he was a faithful man, and feared God above many (v. 2).
- Let not the gates of Jerusalem be opened until the sun be hot; shut and bar the doors, and appoint watches of the inhabitants, every one over against his house (v. 3).

- Now the city was large and great: but the people were few therein, and the houses were not builded (v. 4).
- My God put into mine heart to gather the nobles, rulers, and people to be reckoned by genealogy; and I found a register of them which came up at the first (v. 5).
- These are the children of the province who came again to Jerusalem and Judah, carried away by Nebuchadnezzar (v. 6).
- They came with Zerubbabel, Jeshua, Nehemiah, Azariah, and others (v. 7).
- The men of the people of Israel are numbered by families and by towns (vv. 8-38).
- The priests: the children of Jedaiah, Immer, Pashur, and Harim (vv. 39-42).
- The Levites, seventy and four; the singers, the children of Asaph, an hundred forty and eight; the porters, an hundred thirty and eight (vv. 43-45).
- The Nethinims and the children of Solomon's servants were three hundred ninety and two (vv. 46-60).
- Some could not shew their father's house, whether they were of Israel: six hundred forty and two (vv. 61-62).
- Priests whose register was not found were, as polluted, put from the priesthood; the Tirshatha forbade them the most holy things till a priest stood up with Urim and Thummim (vv. 63-65).
- The whole congregation together was forty and two thousand three hundred and threescore (v. 66).
- Beside 7,337 servants and 245 singing men and singing women; 736 horses, 245 mules, 435 camels, 6,720 asses (vv. 67-69).
- The Tirshatha gave a thousand drams of gold, fifty basons, and five hundred and thirty priests' garments (v. 70).
- Chief of the fathers gave twenty thousand drams of gold and two thousand two hundred pounds of silver (v. 71).
- The rest of the people gave twenty thousand drams of gold, two thousand pounds of silver, and threescore and seven priests' garments (v. 72).

- So priests, Levites, porters, singers, some of the people, the Nethinims, and all Israel dwelt in their cities; when the seventh month came, the children of Israel were in their cities (v. 73).

Parallel Passages:

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

Quotations:

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

Related Bible Passages:

- The wall finished and the gates kept (vv. 1-3)
    - Neh 6:15. So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.
    - Psa 127:1. Except the LORD keep the city, the watchman waketh but in vain.
    - Isa 62:6. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.
- A faithful man who feared God (v. 2)
    - Exod 18:21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness.
    - Neh 1:2. That Hanani, one of my brethren, came, he and certain men of Judah.

- A large city with few people (v. 4)
    - Neh 11:1. The rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city.
    - Zech 2:4. Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.
- Reckoned by genealogy (vv. 5, 61-64)
    - 1 Chron 9:1. So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah.
    - Psa 87:6. The LORD shall count, when he writeth up the people, that this man was born there.
    - Rev 21:27. But they which are written in the Lamb's book of life.
- Urim and Thummim awaited (v. 65)
    - Exod 28:30. And thou shalt put in the breastplate of judgment the Urim and the Thummim.
    - Num 27:21. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD.
- Willing gifts to the work (vv. 70-72)
    - Exod 35:21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering.
    - 2 Cor 9:7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Text and Translation Issues for Neh 7:

- v. 2. The ruler of the palace: Hebrew "sar habbirah", commander of the fortress or citadel (NASB95 the commander of the fortress; ESV the governor of the castle).
- v. 3. Until the sun be hot: the Hebrew can mean not opened until the heat of the day, or not left open during the heat of the day (NASB95), interpretation.
- v. 7. Azariah, Raamiah, Nahamani: Ezra 2:2 reads Seraiah and Reelaiah and omits

Nahamani; spellings and some numbers differ between the two lists, textual and copying variations.

- v. 65. The Tirshatha: Hebrew "hattirshata", the governor (NASB95, ESV the governor), a Persian title.
- v. 65. Urim and Thummim: Hebrew "urim vetummim", the priestly lots for discerning God's will.
- v. 70. Drams: Hebrew "darkemonim", drachmas or darics (NASB95 drachmas); pounds, Hebrew "manim", minas (NASB95 minas).

The Main People in Neh 7:

- Nehemiah, who appoints rulers and finds the register (vv. 1-5).
- The porters, singers, and Levites (vv. 1, 43-45, 73).
- Hanani, Nehemiah's brother, and Hananiah, ruler of the palace (v. 2).
- The nobles, rulers, and people, to be reckoned by genealogy (v. 5).
- Nebuchadnezzar the king of Babylon, who carried them away (v. 6).
- Zerubbabel, Jeshua, and the other leaders of the first return (v. 7).
- The priests: children of Jedaiah, Immer, Pashur, and Harim; those put from the priesthood, including the children of Barzillai (vv. 39-42, 63-64).
- The Nethinims and the children of Solomon's servants (vv. 46-60).
- The Tirshatha, the governor (vv. 65, 70).
- The chief of the fathers and the rest of the people, who gave to the work (vv. 70-72).

When are the Events Described in Neh 7:

- Relative Chronology
    - After the wall was finished on the twenty-fifth of Elul in fifty-two days (Neh 6:15), and before the reading of the law in the seventh month (Neh 8:1-2).
    - The register itself dates from the first return under Zerubbabel and Jeshua (Ezra 2), almost a century earlier.

- Absolute Chronology
    - About 445 BC, derived: the 20th year of Artaxerxes (Neh 2:1), counting his reign from about 465 BC, derived.
    - The first return recorded in the register is about 538-537 BC, a general scholarly date (Ezra 1:1).

Where are the Events Described in Neh 7:

- Jerusalem, its wall, doors, and gates, and the palace (vv. 1-3).
- The city, large and great but with few houses built (v. 4).
- The province (Yehud), to which the captives returned from Babylon (v. 6).
- Jerusalem and Judah, every one unto his city (v. 6).
- Telmelah, Telharesha, Cherub, Addon, and Immer, places in Babylonia (v. 61).
- Their cities, where all Israel dwelt by the seventh month (v. 73).

2) People Connections

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

3) Chronology Connections

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

4) Geography Connections

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

5) Other Connections

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

6) Exhortation to the Reader

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

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

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