Tuesday, 11/03/26 - 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 32 -- BC OT1 -- Sennacherib; Ill, Heal, Pride
    - Sennacherib invades Judah; Hezekiah stops the waters and strengthens the wall; the Assyrians rail against the LORD; Isaiah and Hezekiah pray; an angel cuts off the army; Hezekiah’s sickness, pride, and humbling.
- Daniel 12 -- BC OT2 -- Time of the End
    - Michael stands up in a time of trouble; many that sleep in the dust awake; the wise shine as the stars; the book is sealed to the time of the end; Daniel shall stand in his lot.
- Acts 13 -- BC NT -- 1st: Cyprs, P-Antioch
    - Barnabas and Saul are separated for the work; Elymas

is struck blind at Paphos; Paul preaches Jesus raised from the dead at Antioch in Pisidia; they turn to the Gentiles.

Dean's DCBs from the Master 8 list

- 2 Kings 25 -- Jeru Falls; Gedaliah Slain
    - Nebuchadnezzar besieges Jerusalem; Zedekiah is blinded and carried to Babylon; the house of the LORD is burnt; Gedaliah is made ruler and slain; Jehoiachin is lifted up out of prison.
- 1 Samuel 1 -- Hannah Prays; Samuel Born
    - Hannah, provoked and barren, prays at Shiloh and vows a son to the LORD; Eli blesses her; Samuel is born and, once weaned, is lent to the LORD.
- John 6 -- 5000+ Fed; Bread of Life
    - Jesus feeds the 5,000 near the passover, withdraws from those who would make him king, walks on the sea, and teaches that he is the bread of life; many go back, and Peter confesses.
- Psalms 91 -- God's Protection
    - He that dwells in the secret place of the most High abides under the Almighty’s shadow; no plague comes

nigh; angels bear him up; the LORD answers and delivers.

- 2 Chronicles 32 -- Sennacherib; Ill, Heal, Pride
    - Sennacherib invades Judah; Hezekiah stops the waters and strengthens the wall; the Assyrians rail against the LORD; Isaiah and Hezekiah pray; an angel cuts off the army; Hezekiah’s sickness, pride, and humbling.
- Exodus 23 -- ML: Justice; 3 Feasts; Angel
    - Laws of honest witness and justice for the poor and the stranger; the sabbath year and day; three yearly feasts; the Angel sent before Israel; the nations driven out by little and little.
- 2 Chronicles 15 -- Asa's Reforms
    - Azariah the son of Oded tells Asa that the LORD is with him while he seeks him; Asa puts away the idols, gathers the people to a covenant, and removes Maachah.
- Acts 21 -- Tyre, Caesarea, Jeru; Riot
    - Paul is warned at Tyre and by Agabus at Caesarea, yet goes up to Jerusalem; he purifies himself with four men under a vow; Jews of Asia stir up a riot; the chief captain rescues him.

1) Quick Factual Review

2 Chronicles 32 -- BC OT1 -- Sennacherib; Ill, Heal, Pride

Also today's DCB 5 of 8; see the DCB 5 of 8 copy later in Section 1 for the same chapter.

Dean 480-character summary:

Sennacherib came and besieged the fortified cities of Judah. Hezekiah fortified Jerusalem (Stopped external water supplies. Repaired, fortified, and built walls), exhorted people. Sennacherib sent servants to taunt while besieging Lachish. Hezekiah & Isaiah prayed, YHWH sent destroying angel. Senn went home, was killed in the temple of his god by some of his own children with the sword. Hezekiah became mortally ill, healed, proud, humbled.

Grok 120-word summary:

After Hezekiah's reforms, Sennacherib king of Assyria entered Judah and encamped against the fenced cities. Hezekiah took counsel to stop the waters of the fountains outside Jerusalem, built up the broken wall, repaired Millo, and made shields. He told the people, Be strong and courageous, for with him is an arm of flesh; but with us is the LORD our God. Sennacherib's servants, sent while he besieged Lachish, mocked the God of Jerusalem in speech and letters. Hezekiah and Isaiah prayed, and the LORD sent an angel that cut off the Assyrian captains. Sennacherib went home in shame and was slain by his own sons. Hezekiah was later sick, healed, lifted up in pride, humbled, and prospered until his death.

Factual Summary:

- After these things, Sennacherib king of Assyria came, entered into Judah, and encamped against the fenced cities (v. 1).
- Hezekiah took counsel with his princes and mighty men to stop the waters of the

fountains without the city. They asked, Why should the kings of Assyria come, and find much water? (vv. 2-4).

- He built up the broken wall, built another wall without, repaired Millo in the city of David, and made darts and shields in abundance (v. 5).
- He set captains of war and said, Be strong and courageous. With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. The people rested upon his words (vv. 6-8).
- While Sennacherib laid siege against Lachish, his servants came to Jerusalem: Whereon do ye trust? No god of any nation was able to deliver his people out of mine hand; how much less shall your God deliver you? (vv. 9-15).
- They spake against the LORD God and Hezekiah, wrote letters to rail on the LORD God of Israel, and cried in the Jews' speech to affright the people on the wall (vv. 16-19).
- Hezekiah and the prophet Isaiah the son of Amoz prayed and cried to heaven. The LORD sent an angel, which cut off the mighty men of valour and the captains in the camp. Sennacherib returned with shame of face, and they that came forth of his own bowels slew him with the sword in the house of his god (vv. 20-21).
- The LORD saved Hezekiah and Jerusalem, and many brought gifts to the LORD and presents to Hezekiah, so that he was magnified in the sight of all nations (vv. 22-23).
- Hezekiah was sick to the death and prayed, and the LORD gave him a sign. But his heart was lifted up, and wrath came on him and on Judah. He humbled himself, so the wrath came not in his days (vv. 24-26).
- He had exceeding much riches and honour. He stopped the upper watercourse of Gihon and brought it straight down to the west side of the city of David, and prospered (vv. 27-30).
- In the business of the ambassadors of Babylon, God left him, to try him, that he might know all that was in his heart (v. 31).
- His acts are written in the vision of Isaiah. He was buried in the chiefest of the

sepulchres of the sons of David, and Manasseh his son reigned (vv. 32-33).

Parallel Passages:

- 2 Kings 18:13-37. Sennacherib comes against the fenced cities of Judah, and Rabshakeh speaks from Lachish to the people on the wall, the same campaign as vv. 1-19, told at greater length.
- 2 Kings 19:1-37. Hezekiah's prayer, the angel of the LORD in the camp, and Sennacherib slain by his sons in the house of his god, the same deliverance as vv. 20-21.
- Isa 36:1-22 and Isa 37:1-38. The same campaign and deliverance in nearly the same wording as Kings.
- 2 Kings 20:1-21 and Isa 38:1-39:8. Hezekiah's sickness, the sign, and the envoys from Babylon, the same events that vv. 24-33 compress.

Quotations:

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

Related Bible Passages:

- The waters stopped
    - Isa 22:9-11. Ye gathered together the waters of the lower pool, the same work on the water supply as vv. 3-4, 30.
    - 2 Kings 20:20. How he made a pool, and a conduit, and brought water into the city, the watercourse of v. 30.
- An arm of flesh
    - Jer 17:5. Cursed be the man that trusteth in man, and maketh flesh his arm, the contrast of v. 8.
    - 2 Kings 6:16. Fear not: for they that be with us are more than they that be with them, the same words as v. 7.

- The angel in the camp
    - Isa 31:8. Then shall the Assyrian fall with the sword, not of a mighty man, Isaiah's word fulfilled in v. 21.
    - Ps 46:7. The LORD of hosts is with us; the God of Jacob is our refuge, the trust of v. 8.
- The pride of his heart
    - 2 Chron 26:16. When he was strong, his heart was lifted up to his destruction, Uzziah's pride, set beside v. 25.
    - Prov 16:18. Pride goeth before destruction, and an haughty spirit before a fall, the lesson of vv. 25-26.
- Millo
    - 1 Kings 9:15. To build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, Solomon's Millo repaired in v. 5.
- Possible Backgrounds
    - 2 Chron 31:20. Wrought that which was good and right and truth before the LORD his God, the things after which Sennacherib came in v. 1.

Text and Translation Issues for 2 Chron 32:

- v. 1. The establishment thereof means these acts of faithfulness, as the ESV reads after these things and these acts of faithfulness.
- v. 4. The brook that ran through the midst of the land is a stream that flowed through the land, as in the ESV.
- v. 5. Millo is the Hebrew "millo," a filling or terrace. The ESV keeps the Millo. Darts are weapons, as in the NIV.
- v. 21. They that came forth of his own bowels means his own sons, as in the ESV and NIV.
- v. 24. He gave him a sign means the LORD answered him and gave him a sign, as in 2 Kings 20:8-11.
- v. 31. God left him, to try him, means God left him to himself to test him, as in the

ESV.

The Main People in 2 Chron 32:

- Sennacherib king of Assyria, who encamps against the cities and is slain by his sons (vv. 1, 9-21).
- Hezekiah king of Judah, who fortifies the city, prays, is sick, is proud, and humbles himself (vv. 2-8, 20, 24-33).
- Hezekiah's princes, mighty men, and captains of war (vv. 3, 6).
- Sennacherib's servants, who rail and write letters (vv. 9, 16-18).
- The prophet Isaiah the son of Amoz, who prays and writes the vision (vv. 20, 32).
- The angel of the LORD, who cuts off the mighty men of valour (v. 21).
- Sennacherib's sons, who slay him (v. 21).
- The ambassadors of the princes of Babylon (v. 31).
- Manasseh his son, who reigns after him (v. 33).

When are the Events Described in 2 Chron 32:

- Relative Chronology
    - After Hezekiah's reforms and the passover, Sennacherib comes (v. 1).
    - The siege of Lachish and the railing come before the deliverance (vv. 9-21).
    - In those days Hezekiah was sick; the ambassadors come after the wonder (vv. 24, 31).
    - Hezekiah dies and Manasseh reigns (v. 33).
- Absolute Chronology
    - About 701 BC, derived from the same campaign in 2 Kings 18-19, stated there as 701 BC.

Where are the Events Described in 2 Chron 32:

- The fenced cities of Judah (v. 1).

- Jerusalem, its fountains, the brook, and the wall (vv. 2-5, 9).
- Millo in the city of David (v. 5).
- The street of the gate of the city (v. 6).
- Lachish, where Sennacherib laid siege (v. 9).
- The camp of the king of Assyria (v. 21).
- The house of his god in his own land (v. 21).
- The upper watercourse of Gihon, on the west side of the city of David (v. 30).
- The sepulchres of the sons of David (v. 33).

Daniel 12 -- BC OT2 -- Time of the End

Dean 480-character summary:

At that time, Michael will arise. A time of distress such as never occurred. Everyone found written in the book will be rescued. Many who sleep in the dust will arise, some to everlasting life, some to disgrace and everlasting contempt. Those with insight to shine like the stars forever and ever. Seal up words. Knowledge will increase. Wicked will not understand, but those with insight will. From sacrifice abolished and abomination 1290 days. 1335 days. Daniel to rise.

Grok 120-word summary:

At that time Michael, the great prince, shall stand up, and there shall be a time of trouble such as never was. Every one found written in the book shall be delivered. Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, and the wise shall shine as the stars for ever and ever. Daniel must seal the book to the time of the end. The man clothed in linen swears it shall be for a time, times, and an half. The wise shall understand; 1,290 and 1,335 days are named, and Daniel shall rest and stand in his lot at the end of the days.

Factual Summary:

- At that time shall Michael stand up, the great prince, and there shall be a time of trouble, such as never was. Thy people shall be delivered, every one found written in the book (v. 1).
- Many that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. The wise shall shine as the firmament (vv. 2-3).
- Seal the book, even to the time of the end: knowledge shall be increased (v. 4).
- The man clothed in linen sware that it shall be for a time, times, and an half (vv. 5-7).

- Daniel understood not. Many shall be purified, and made white; the wise shall understand (vv. 8-10).
- 1,290 days are named from the abomination set up. Blessed is he that cometh to the 1,335 days. Thou shalt stand in thy lot at the end of the days (vv. 11-13).

Parallel Passages:

- None. No other passage tells this same vision in close wording.

Quotations:

- v. 3. Later echoed by Matt 13:43. Then shall the righteous shine forth as the sun in the kingdom of their Father, the shining of v. 3 in close wording.
- v. 11. Later quoted by Matt 24:15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, a clear citation of v. 11 and Dan 11:31.

Related Bible Passages:

- Michael the great prince
    - Dan 10:21. There is none that holdeth with me in these things, but Michael your prince, the same prince as v. 1.
    - Jude 1:9. Michael the archangel, when contending with the devil, the same name as v. 1.
    - Rev 12:7. Michael and his angels fought against the dragon, the same name as v. 1.
- A time of trouble
    - Matt 24:21. For then shall be great tribulation, such as was not since the beginning of the world, words close to v. 1.
    - Jer 30:7. It is even the time of Jacob's trouble; but he shall be saved out of it, like v. 1.
- Written in the book

    - Mal 3:16. A book of remembrance was written before him for them that feared the LORD, like v. 1.
    - Rev 20:12. The dead were judged out of those things which were written in the books, like vv. 1-2.
- Awake from the dust
    - Isa 26:19. Awake and sing, ye that dwell in dust, the hope of v. 2.
    - 1 Thess 4:16. The dead in Christ shall rise first, the hope of v. 2.
    - John 5:29. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, the two outcomes of v. 2.
- Purified, and made white
    - Dan 11:35. To try them, and to purge, and to make them white, even to the time of the end, the same words as v. 10.
    - Zech 13:9. Will refine them as silver is refined, and will try them as gold is tried, like v. 10.
- A time, times, and an half
    - Dan 7:25. Until a time and times and the dividing of time, the same period as v. 7.
    - Rev 12:14. For a time, and times, and half a time, the same period as v. 7.
- Seal the book
    - Rev 22:10. Seal not the sayings of the prophecy of this book: for the time is at hand, the reverse of v. 4.

Text and Translation Issues for Dan 12:

- v. 1. Stand up may mean arise or stand guard. The ESV reads shall arise. The great prince is Michael, as in Dan 10:21.
- v. 2. Contempt translates "deraon," abhorrence, found elsewhere only in Isa 66:24. The ESV reads everlasting contempt.
- v. 3. They that be wise translates "maskilim," those who have insight, as in the

NASB95. The firmament is the sky.

- v. 4. Run to and fro may mean go here and there in search of knowledge. The ESV keeps run to and fro.
- v. 7. A time, times, and an half is often read as three and a half years. The Aramaic of Dan 7:25 has the same period.
- v. 13. Stand in thy lot means rise to your allotted inheritance, as in the ESV.

The Main People in Dan 12:

- Michael, the great prince which standeth for thy people (v. 1).
- Daniel's people, every one found written in the book (v. 1).
- The many that sleep in the dust of the earth (v. 2).
- They that be wise, and they that turn many to righteousness (vv. 3, 10).
- Daniel, who hears, understands not, and is told to go his way (vv. 4-5, 8-9, 13).
- The other two on the banks of the river (v. 5).
- The man clothed in linen, upon the waters of the river (vv. 6-7).
- The wicked, who shall do wickedly (v. 10).
- Him that liveth for ever, by whom the oath is sworn (v. 7).

When are the Events Described in Dan 12:

- Relative Chronology
    - At that time follows the end of the king of the north in Dan 11:45 (v. 1).
    - The vision ends the one begun in Dan 10:1 (vv. 5-7).
    - Daniel rests, and stands in his lot at the end of the days (v. 13).
- Absolute Chronology
    - About 536 BC, derived: the vision is in the third year of Cyrus king of Persia (Dan 10:1).
    - The time of the end is not given a year in the chapter.

Where are the Events Described in Dan 12:

- The river, with one on each bank (v. 5).
- The waters of the river, where the man clothed in linen stood (vv. 6-7).
- The river is named Hiddekel in Dan 10:4, since this chapter names no other place.

Acts 13 -- BC NT -- 1st: Cyprs, P-Antioch

Dean 480-character summary:

Prophets and teachers at Antioch (Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, Saul). Holy Spirit: set apart Barnabas & Saul. Fasted, prayed, sent them away. From Seleucia to Cyprus (Salamis to Paphos), John was their helper. Proconsul Sergius Paulus, an intelligent man. Jewish false prophet magician Bar-Jesus (aka Elymas) blinded. The proconsul believed. John Mark left, rest to Pisidian Antioch, Sabbath speech. Next Sabbath big crowds. Forced to Iconium.

Grok 120-word summary:

At Antioch the Holy Ghost said, Separate me Barnabas and Saul for the work. With fasting and the laying on of hands they were sent to Seleucia and Cyprus, with John as their minister. At Paphos the sorcerer Elymas withstood them, and Paul, filled with the Holy Ghost, declared him blind for a season, and the deputy Sergius Paulus believed. John returned to Jerusalem from Perga. At Antioch in Pisidia Paul preached Israel's history to David and his seed, Jesus, whom God raised from the dead, and through whom is forgiveness of sins. The next sabbath the Jews contradicted, and Paul and Barnabas turned to the Gentiles. Expelled, they shook off the dust of their feet and came to Iconium.

Factual Summary:

- In the church at Antioch were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, brought up with Herod the tetrarch, and Saul. As they ministered and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. They fasted, prayed, laid their hands on them, and sent them away (vv. 1-3).
- They departed to Seleucia and sailed to Cyprus. At Salamis they preached in the

synagogues, with John to their minister (vv. 4-5).

- At Paphos the deputy Sergius Paulus, a prudent man, desired to hear the word of God. Elymas the sorcerer, Bar-jesus, withstood them. Saul, who also is called Paul, filled with the Holy Ghost, said, Thou child of the devil, thou shalt be blind, not seeing the sun for a season. A mist and a darkness fell on him, and the deputy believed, being astonished at the doctrine of the Lord (vv. 6-12).
- From Paphos they came to Perga in Pamphylia, and John returned to Jerusalem. At Antioch in Pisidia, after the reading of the law and the prophets, the rulers invited a word of exhortation (vv. 13-15).
- Paul said God chose the fathers, brought them out of Egypt, suffered them 40 years in the wilderness, gave Chanaan by lot, gave judges about 450 years until Samuel, then Saul for 40 years, and David, a man after mine own heart (vv. 16-22).
- Of David's seed God raised a Saviour, Jesus, after John preached the baptism of repentance. They at Jerusalem condemned him, desired Pilate that he should be slain, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days of his witnesses (vv. 23-31).
- God fulfilled the promise, as written, Thou art my Son, this day have I begotten thee, and, Thou shalt not suffer thine Holy One to see corruption. David saw corruption, but he whom God raised saw none. Through this man is preached the forgiveness of sins, and by him all that believe are justified. Beware: Behold, ye despisers, and wonder, and perish (vv. 32-41).
- The Gentiles besought to hear again the next sabbath, and almost the whole city came. The Jews were filled with envy, contradicting and blaspheming (vv. 42-45).
- Paul and Barnabas said, It was necessary that the word of God should first have been spoken to you; lo, we turn to the Gentiles, for I have set thee to be a light of the Gentiles. As many as were ordained to eternal life believed (vv. 46-49).
- The Jews stirred up the devout and honourable women and the chief men and expelled them. They shook off the dust of their feet and came unto Iconium, and

the disciples were filled with joy, and with the Holy Ghost (vv. 50-52).

Parallel Passages:

- None. No other passage tells this same journey in close wording.

Quotations:

- v. 22 cites, I have found David the son of Jesse, a man after mine own heart. The sources are Ps 89:20, I have found David my servant, and 1 Sam 13:14, a man after his own heart.
- v. 33 cites the second psalm, Thou art my Son, this day have I begotten thee. The source is Ps 2:7.
- v. 34 cites, I will give you the sure mercies of David. The source is Isa 55:3.
- v. 35 cites, Thou shalt not suffer thine Holy One to see corruption. The source is Ps 16:10.
- v. 41 cites, Behold, ye despisers, and wonder, and perish. The source is Hab 1:5.
- v. 47 cites, I have set thee to be a light of the Gentiles. The source is Isa 49:6.

Related Bible Passages:

- Struck with blindness
    - 2 Kings 6:18. Smite this people, I pray thee, with blindness, like v. 11.
    - Acts 9:8. When his eyes were opened, he saw no man: but they led him by the hand, Saul led by the hand, like v. 11.
- John who departed
    - Acts 15:38. Paul thought not good to take him with them, who departed from them from Pamphylia, the leaving of v. 13.
    - 2 Tim 4:11. Take Mark, and bring him with thee: for he is profitable to me for the ministry, the later return after v. 13.
- Forty years in the wilderness
    - Num 14:33. Your children shall wander in the wilderness 40 years, the

years of v. 18.
    - Acts 7:36. In the Red sea, and in the wilderness 40 years, Stephen's like summary of v. 18.
- David's seed raised
    - 2 Sam 7:12. I will set up thy seed after thee, the promise of v. 23.
    - Rom 1:3. Which was made of the seed of David according to the flesh, like v. 23.
- Not worthy to loose his shoes
    - Luke 3:16. One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, John's words in v. 25.
- Raised and saw no corruption
    - Acts 2:31. His soul was not left in hell, neither his flesh did see corruption, Peter's use of the same psalm as v. 35.
- Shake off the dust
    - Luke 9:5. Shake off the very dust from your feet for a testimony against them, the act of v. 51.
- Persecutions at Antioch
    - 2 Tim 3:11. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, recalling vv. 50-51.

Text and Translation Issues for Acts 13:

- v. 7. The deputy is the proconsul, the Greek "anthupatos," as in the ESV.
- v. 8. Elymas is said to be his name by interpretation. It may mean sorcerer or wise man. The Greek "magos" is a magician.
- v. 18. Suffered he their manners translates "etropophoresen." Some manuscripts read "etrophophoresen," he carried them as a nurse. The ESV reads he put up with them.
- v. 20. About 450 years in the KJV refers to the judges. The ESV places about 450 years before the judges, covering Egypt to the conquest.

- v. 34. The sure mercies are the holy and sure blessings of David, as in the ESV.
- v. 48. Ordained to eternal life translates "tetagmenoi," appointed. The ESV reads appointed to eternal life.

The Main People in Acts 13:

- Barnabas, Simeon that was called Niger, Lucius of Cyrene, Manaen, and Saul, the prophets and teachers at Antioch (v. 1).
- The Holy Ghost, who says, Separate me Barnabas and Saul (vv. 2, 4, 9, 52).
- John, their minister, who returns to Jerusalem (vv. 5, 13).
- Elymas the sorcerer, Bar-jesus, a false prophet and a Jew (vv. 6-11).
- Sergius Paulus, the deputy, a prudent man who believes (vv. 7, 12).
- Paul and Barnabas, who preach and turn to the Gentiles (vv. 9, 16, 43, 46).
- Herod the tetrarch, with whom Manaen was brought up (v. 1).
- The rulers of the synagogue at Antioch in Pisidia (v. 15).
- Samuel, Saul the son of Cis, David, and John the Baptist, named in the sermon (vv. 20-25).
- Jesus, the Saviour raised from the dead, and Pilate (vv. 23, 28-30).
- The Jews, the Gentiles, the proselytes, and the devout and honourable women and chief men (vv. 42-50).

When are the Events Described in Acts 13:

- Relative Chronology
    - After Barnabas and Saul return from Jerusalem with John (Acts 12:25; vv. 1-3).
    - The deputy believes at Paphos before they sail to Perga (vv. 6-13).
    - Paul preaches on one sabbath, and the whole city comes the next sabbath (vv. 14, 44).
    - They go on to Iconium, before Acts 14 (v. 51).
- Absolute Chronology

    - AD 46 (working), the first missionary journey begins.

Where are the Events Described in Acts 13:

- Antioch, in the church there (v. 1).
- Seleucia, the port (v. 4).
- Cyprus, Salamis and its synagogues, and Paphos (vv. 4-6, 13).
- Perga in Pamphylia (vv. 13-14).
- Jerusalem, to which John returned (v. 13).
- Antioch in Pisidia and its synagogue (v. 14).
- All the region about Antioch in Pisidia (v. 49).
- Iconium (v. 51).

2 Kings 25 -- DCB 1 of 8 -- Jeru Falls; Gedaliah Slain

Dean 480-character summary:

Jerusalem besieged starting Zedekiah's 9th year m10 dy10, until 11th year m4 dy9 when food ran out. Zedekiah fled, but captured near Jericho. His sons killed in his sight at Riblah, then his eyes put out. Temple burned m5 dy7 of Nebuchad's 19th year. Poorest left in land. Temple things carried to Babylon. Gedaliah appointed. Ishmael+10 killed Gedaliah. Jehoiachin released in yr37 of his exile by Evil-merodach.

Grok 120-word summary:

In Zedekiah's ninth year Nebuchadnezzar king of Babylon came against Jerusalem and built forts round about. In the eleventh year the famine prevailed, the city was broken up, and Zedekiah fled toward the plain but was overtaken in the plains of Jericho. At Riblah his sons were slain before his eyes, his eyes were put out, and he was carried to Babylon in fetters. Nebuzar-adan burnt the house of the LORD and the houses of Jerusalem, brake down the walls, carried away the people, and took the brass and vessels. Gedaliah was made ruler at Mizpah, but Ishmael slew him, and the people fled to Egypt. In the 37th year of his captivity Evil-merodach lifted up the head of Jehoiachin.

Factual Summary:

- In the ninth year, the tenth month, the tenth day, Nebuchadnezzar king of Babylon came against Jerusalem and built forts against it round about. The city was besieged unto the eleventh year of Zedekiah (vv. 1-2).
- On the ninth day of the fourth month the famine prevailed. The city was broken up, the men of war fled by night by the gate between two walls, and the king went toward the plain (vv. 3-4).
- The Chaldees overtook him in the plains of Jericho, and his army was scattered. At Riblah they slew the sons of Zedekiah before his eyes, put out his eyes, bound

him with fetters of brass, and carried him to Babylon (vv. 5-7).

- In the fifth month, the seventh day, the 19th year of Nebuchadnezzar, Nebuzar-adan captain of the guard burnt the house of the LORD, the king's house, and all the houses of Jerusalem, and the army brake down the walls (vv. 8-10).
- He carried away the rest of the people, but left of the poor of the land to be vinedressers and husbandmen (vv. 11-12).
- The Chaldees broke the pillars of brass, the bases, and the brasen sea, and took the pots, shovels, firepans, bowls, and vessels of gold and silver. The brass was without weight; each pillar was 18 cubits (vv. 13-17).
- He took Seraiah the chief priest, Zephaniah the second priest, the three keepers of the door, and others, and the king of Babylon slew them at Riblah. So Judah was carried away out of their land (vv. 18-21).
- Nebuchadnezzar made Gedaliah the son of Ahikam ruler. The captains came to him at Mizpah, and he sware, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon (vv. 22-24).
- In the seventh month Ishmael the son of Nethaniah, of the seed royal, came with ten men and smote Gedaliah, and the people arose and came to Egypt, for they were afraid of the Chaldees (vv. 25-26).
- In the 37th year of the captivity of Jehoiachin, Evil-merodach lifted up his head out of prison, spake kindly to him, set his throne above the kings with him, and gave him a continual allowance all the days of his life (vv. 27-30).

Parallel Passages:

- Jer 52:1-34. The same siege, flight, capture, burning, vessels, executions at Riblah, and release of Jehoiachin, in nearly the same wording. Jeremiah gives counts of the deportations, and omits Gedaliah.
- Jer 39:1-10. The same siege, capture of Zedekiah, and burning, told more briefly.
- Jer 40:7-41:18. The same appointment and murder of Gedaliah at Mizpah, told at length, and the flight toward Egypt.

- 2 Chron 36:17-21. The same fall and burning, told briefly, with the land keeping her sabbaths.

Quotations:

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

Related Bible Passages:

- Zedekiah's eyes
    - Ezek 12:13. I will bring him to Babylon ... yet shall he not see it, though he shall die there, fulfilled in v. 7.
    - Jer 34:3. Thine eyes shall behold the eyes of the king of Babylon, fulfilled at Riblah in vv. 6-7.
- The vessels carried away
    - Jer 27:19-22. Concerning the pillars, and concerning the sea, and concerning the bases ... They shall be carried to Babylon, fulfilled in vv. 13-17.
    - Dan 5:2. The golden and silver vessels which his father Nebuchadnezzar had taken out of the temple, the vessels of v. 15.
    - Ezra 1:7. Cyrus the king brought forth the vessels of the house of the LORD, the vessels of vv. 14-15 restored.
- The pillars of Solomon
    - 1 Kings 7:15. Two pillars of brass, of eighteen cubits high apiece, the pillars of vv. 16-17.
- Gedaliah slain
    - Jer 41:2. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah, the act of v. 25.
    - Zech 7:5. When ye fasted and mourned in the fifth and seventh month, the months of vv. 8, 25.

- The fall foretold
    - 2 Kings 21:13. I will wipe Jerusalem as a man wipeth a dish, the judgment come in vv. 9-10.
    - Lam 2:7. The Lord hath cast off his altar, he hath abhorred his sanctuary, the mourning for v. 9.
- Jehoiachin lifted up
    - 2 Kings 24:12. Jehoiachin the king of Judah went out to the king of Babylon, the captivity counted in v. 27.

Text and Translation Issues for 2 Kings 25:

- v. 1. Forts round about are siege works or a siege wall, as in the ESV.
- v. 4. The gate between two walls is by the king's garden. The KJV supplies fled from the parallel in Jer 52:7.
- v. 8. Captain of the guard translates "rab-tabbachim," chief of the executioners or bodyguard.
- v. 12. Husbandmen are farmers or plowmen, as in the ESV.
- v. 17. The chapiter is the capital on top of the pillar. 3 cubits here, while 1 Kings 7:16 and Jer 52:22 give 5 cubits.
- v. 27. Evil-merodach is the Babylonian "Amel-Marduk." Lift up the head means release, as in the ESV, graciously freed.

The Main People in 2 Kings 25:

- Nebuchadnezzar king of Babylon, and all his host (vv. 1, 6, 8, 21-22).
- Zedekiah, whose sons are slain and whose eyes are put out (vv. 2, 4-7).
- The men of war, who flee by night (v. 4).
- The army of the Chaldees (vv. 5, 10, 13).
- Nebuzar-adan, captain of the guard (vv. 8-20).
- The poor of the land, left to be vinedressers and husbandmen (v. 12).
- Solomon, who had made the pillars and the sea (v. 16).

- Seraiah the chief priest, Zephaniah the second priest, the three keepers of the door, and the principal scribe (vv. 18-19).
- Gedaliah the son of Ahikam, made ruler at Mizpah (vv. 22-25).
- Ishmael, Johanan, Seraiah the Netophathite, and Jaazaniah, the captains (v. 23).
- Jehoiachin king of Judah and Evil-merodach king of Babylon (vv. 27-30).

When are the Events Described in 2 Kings 25:

- Relative Chronology
    - The siege begins in the ninth year, tenth month, tenth day, and the city is broken up in the eleventh year, fourth month, ninth day (vv. 1-4).
    - The burning is in the fifth month, seventh day, of the 19th year of Nebuchadnezzar (v. 8).
    - Gedaliah is slain in the seventh month (v. 25).
    - Jehoiachin is released in the 37th year of his captivity, the twelfth month, 27th day (v. 27).
- Absolute Chronology
    - 586 BC (stated), the fall of Jerusalem and the burning of the temple.
    - About 561 BC, derived: the 37th year of the captivity from 597 BC, stated for 2 Kings 24.

Where are the Events Described in 2 Kings 25:

- Jerusalem, besieged and burnt (vv. 1-10).
- The gate between two walls, by the king's garden (v. 4).
- The plains of Jericho (v. 5).
- Riblah in the land of Hamath (vv. 6, 20-21).
- Babylon (vv. 7, 13, 28).
- The house of the LORD and the king's house (vv. 9, 13).
- Mizpah, where Gedaliah ruled and was slain (vv. 23, 25).
- Egypt, to which the people fled (v. 26).

1 Samuel 1 -- DCB 2 of 8 -- Hannah Prays; Samuel Born

Dean 480-character summary:

Elkanah, from Ramathaim-zophim of hill country of Ephraim. Two wives: Peninnah, Hannah. Yearly to Shiloh, portions to Peninnah and her sons & daughters, but a double portion to beloved Hannah. Peninnah continually provoked, Hannah wept, Elkanah: am I not better to you than 10 sons? Hannah's vow: if son, given to YHWH all his life, razor never come on his head. Eli saw lips move, thought she was drunk, says "May God grant your petition". Samuel born and dedicated.

Grok 120-word summary:

Elkanah of Ramathaim-zophim had two wives. Peninnah had children, but the LORD had shut up Hannah's womb. At Shiloh Elkanah gave Hannah a worthy portion, for he loved her, but her adversary provoked her, and she wept. Elkanah asked, am not I better to thee than ten sons? In bitterness of soul Hannah prayed and vowed that if the LORD gave her a man child, she would give him to the LORD, and no razor should come upon his head. Eli thought she was drunken, but blessed her: the God of Israel grant thee thy petition. The LORD remembered her, and she bare Samuel. When he was weaned, she brought him to Eli and lent him to the LORD.

Factual Summary:

- Elkanah of Ramathaim-zophim, of mount Ephraim, an Ephrathite, had two wives, Hannah and Peninnah. Peninnah had children, but Hannah had no children (vv. 1-2).
- He went up yearly to sacrifice unto the LORD of hosts in Shiloh, where Hophni and Phinehas, the sons of Eli, were priests. He gave Peninnah and her children portions, but unto Hannah a worthy portion, for he loved Hannah; but the LORD had shut up her womb (vv. 3-5).

- Her adversary provoked her sore year by year, and she wept, and did not eat. Elkanah said, Hannah, why weepest thou? am not I better to thee than ten sons? (vv. 6-8).
- Eli sat by a post of the temple. Hannah, in bitterness of soul, vowed: if thou wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head (vv. 9-11).
- Her lips moved, but her voice was not heard, and Eli thought she had been drunken. She said, I have poured out my soul before the LORD. Eli said, Go in peace: the God of Israel grant thee thy petition, and her countenance was no more sad (vv. 12-18).
- At Ramah the LORD remembered her, and she bare a son, and called his name Samuel, Because I have asked him of the LORD (vv. 19-20).
- Hannah stayed until the child was weaned, then brought him with three bullocks, flour, and wine to Shiloh. For this child I prayed; therefore also I have lent him to the LORD (vv. 21-28).

Parallel Passages:

- None. No other passage tells this same birth in close wording.

Quotations:

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

Related Bible Passages:

- The barren womb opened
    - Gen 30:22. God remembered Rachel, and God hearkened to her, and opened her womb, like vv. 5, 19.
    - Gen 25:21. Isaac intreated the LORD for his wife, because she was barren, like vv. 10-11.

    - Luke 1:13. Thy prayer is heard; and thy wife Elisabeth shall bear thee a son, like vv. 17, 20.
- Two wives
    - Deut 21:15. If a man have two wives, one beloved, and another hated, the household of vv. 2, 5.
    - Gen 29:31. When the LORD saw that Leah was hated, he opened her womb: but Rachel was barren, like vv. 2, 5.
- No razor upon his head
    - Num 6:5. There shall no razor come upon his head, the Nazarite vow behind v. 11.
    - Judg 13:5. No razor shall come on his head: for the child shall be a Nazarite, like v. 11.
- Thought to be drunken
    - Acts 2:13. These men are full of new wine, like v. 13.
- The yearly feast at Shiloh
    - Judg 21:19. There is a feast of the LORD in Shiloh yearly, the yearly going up of v. 3.
    - Josh 18:1. The whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle, the house of v. 24.
- Possible Backgrounds
    - Judg 21:25. Every man did that which was right in his own eyes, the days before Samuel.

Text and Translation Issues for 1 Sam 1:

- v. 5. A worthy portion is "manah achat appayim." The ESV reads a double portion. Some read one portion only, though he loved her.
- v. 6. Her adversary is her rival, Peninnah, as in the ESV.
- v. 16. A daughter of Belial is a worthless woman, from "beliyyaal," as in the ESV.
- v. 20. Samuel sounds like "shaul," asked. The name likely means heard of God or

name of God.

- v. 24. Three bullocks is the Hebrew text. The Greek and Dead Sea Scroll text read a 3-year-old bull, as in the ESV, and v. 25 slays one bullock.
- v. 28. Lent translates "hishiltihu," I have asked him or dedicated him. The ESV reads I have lent him to the LORD.

The Main People in 1 Sam 1:

- Elkanah the son of Jeroham, an Ephrathite of mount Ephraim (vv. 1, 4-8, 19-23).
- Hannah, who has no children, prays, vows, and bears Samuel (vv. 2, 5-28).
- Peninnah, her adversary, who has children (vv. 2, 4, 6-7).
- Peninnah's sons and daughters (v. 4).
- Eli the priest, who sits by a post of the temple (vv. 9, 12-17, 25).
- Hophni and Phinehas, the two sons of Eli, priests at Shiloh (v. 3).
- The LORD of hosts, who shut up and remembered her womb (vv. 3, 5, 11, 19).
- Samuel, the child asked of the LORD (vv. 20-28).

When are the Events Described in 1 Sam 1:

- Relative Chronology
    - Year by year Elkanah goes up to Shiloh, before Samuel's birth (vv. 3, 7).
    - The LORD remembers Hannah after the vow at Shiloh (vv. 11, 19-20).
    - Hannah brings him to Shiloh after he is weaned (vv. 22-24).
- Absolute Chronology
    - 1110 BC (working), the birth of Samuel.
    - Eli is judge and priest at Shiloh in these years (working).

Where are the Events Described in 1 Sam 1:

- Ramathaim-zophim, of mount Ephraim (v. 1).
- Shiloh, where they sacrificed yearly (vv. 3, 9, 24).
- The temple of the LORD, where Eli sat by a post (v. 9).

- Ramah, their house (v. 19).
- The house of the LORD in Shiloh (v. 24).

John 6 -- DCB 3 of 8 -- 5000+ Fed; Bread of Life

Dean 480-character summary:

Large crowd followed Jesus to other side of sea of Galilee, Jesus went up on mountain. 5000+ fed near Passover (Philip: 200 denarii worth of bread. Andrew: lad with 5 barley loaves & 2 fish. 12 baskets leftover). People respond, "this the Prophet," intend to make Jesus king, but he withdrew to mountain alone. Evening, disciples boat, wind, Jesus walk water. Next day crowd to Capernaum. Jesus "bread of life." Hard sayings, Peter "where else we go?"

Grok 120-word summary:

A great multitude followed Jesus over the sea of Galilee, and he went up into a mountain. Near the passover he fed about 5,000 men from 5 barley loaves and 2 fishes, and the disciples gathered 12 baskets. The men said he was that prophet, and they would have made him a king, so he withdrew alone. That evening the disciples crossed toward Capernaum, and Jesus walked on the sea. The next day he said, I am the bread of life. Many called it a hard saying and walked no more with him. Peter answered, Lord, to whom shall we go? thou hast the words of eternal life.

Factual Summary:

- A great multitude followed him, because they saw his miracles on them that were diseased. Jesus went up into a mountain, and there he sat with his disciples. The passover, a feast of the Jews, was nigh (vv. 2-4). He saith unto Philip, Whence shall we buy bread, that these may eat? Philip answered, 200 pennyworth of bread is not sufficient. Andrew saith, There is a lad here, which hath 5 barley loaves, and 2 small fishes. Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. They filled 12 baskets with the

fragments. The men sat down, in number about 5,000 (vv. 5-13).

- Then those men, when they had seen the miracle, said, This is of a truth that prophet that should come into the world. When Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone (vv. 14-15). When even was now come, his disciples entered into a ship, and went over the sea toward Capernaum. The sea arose by reason of a great wind. They see Jesus walking on the sea, and they were afraid. He saith unto them, It is I; be not afraid. Then they willingly received him into the ship, and immediately the ship was at the land whither they went (vv. 16-21).
- The day following, the people came to Capernaum, seeking Jesus. Jesus answered, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life (vv. 22-27). They said, Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Jesus said, I am the bread of life: he that cometh to me shall never hunger. It is written in the prophets, And they shall be all taught of God (vv. 31-45).
- The Jews then murmured at him, because he said, I am the bread which came down from heaven. They said, Is not this Jesus, the son of Joseph, whose father and mother we know? Many of his disciples said, This is an hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered, Lord, to whom shall we go? thou hast the words of eternal life (vv. 41-68). Jesus answered, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon (vv. 70-71).

Parallel Passages:

- Mark 6:30-52. The same feeding of the 5,000, the same withdrawal, and the same walk on the sea.
- Luke 9:10-17. The same feeding. Luke does not narrate the walk on the sea, so

that part belongs with the other Gospels only.

- John 6 is the feeding and the discourse. Matthew 14:13-33 is the same meal and the same crossing, without this discourse.

Quotations:

- v. 31 cites, He gave them bread from heaven to eat. The source is Exod 16:4, I will rain bread from heaven for you, and Ps 78:24, he rained down manna upon them to eat, and had given them of the corn of heaven. Neh 9:15 is the closest wording, gavest them bread from heaven.
- v. 45 cites the prophets, And they shall be all taught of God. The source is Isa 54:13, all thy children shall be taught of the Lord.

Related Bible Passages:

- The manna he cites
    - Exod 16:4. I will rain bread from heaven for you, the written word of v. 31.
    - Ps 78:24. He rained down manna upon them to eat, the same written word.
    - Neh 9:15. Thou gavest them bread from heaven for their hunger, the closest wording of v. 31.
- The prophet they name
    - Deut 18:15. A prophet like Moses, the title the men give in v. 14.
    - Deut 18:18. I will put my words in his mouth, the prophet they would make a king.
- Taught of God
    - Isa 54:13. All thy children shall be taught of the Lord, the citation in v. 45.
    - Jer 31:33-34. I will put my law in their inward parts, and they shall all know me, the teaching of v. 45.
- The feeding set beside an earlier meal
    - 2 Kgs 4:42-44. Elisha feeds 100 with barley loaves, and some remains, set

beside the 12 baskets.
    - Matt 14:13-21. The same feeding, told without the discourse that follows here.
- The bread of life
    - John 4:14. The water he gives shall be a well springing up into everlasting life, the same gift as the bread of v. 35.
    - Exod 16:15. They said, It is manna, the bread the fathers ate, which he sets beside himself.
- The hard saying and the twelve
    - Matt 16:16. Thou art the Christ, the Son of the living God, the confession Peter makes in other words in v. 69.
    - John 13:21. One of you shall betray me, the one he already names in v. 71.

Text and Translation Issues for John 6:

- v. 7. Pennyworth is denarii. The ESV reads 200 denarii. The NIV reads half a year's wages.
- v. 10. About 5,000 men sat down. The ESV reads about 5,000.
- v. 19. 25 or 30 furlongs is about 3 or 4 miles. The ESV reads 3 or 4 miles.
- v. 31. It is written cites the manna. The ESV keeps it is written.
- v. 71. A devil is the KJV for Judas. The ESV and NIV read a devil. He speaks of Judas.

The Main People in John 6:

- Jesus, who feeds the multitude, walks on the sea, and says he is the bread of life.
- Philip, who says 200 pennyworth is not enough.
- Andrew, Simon Peter's brother, who names the lad.
- The lad, who has 5 barley loaves and 2 fishes.
- The disciples and the twelve, who gather the fragments and are asked if they will go away.

- Peter, who says they have nowhere else to go.
- The Jews, who murmur and know him as the son of Joseph.
- Judas Iscariot, Simon's son, who should betray him.

When are the Events Described in John 6:

- Relative Chronology
    - The passover was nigh, and the feeding is that day.
    - The walking on the sea is that evening, and the discourse is the next day.
    - The hard saying and Peter's answer follow the discourse in Capernaum.
- Absolute Chronology
    - The feast is stated as near Passover. No year is stated.
    - Working: AD 32, the Passover before the Passover of his death.

Where are the Events Described in John 6:

- The sea of Galilee, which is the sea of Tiberias.
- A mountain, where he sat and where he withdrew.
- The sea, where he walked, about 25 or 30 furlongs out.
- Capernaum, where the ship came and where he taught.
- The synagogue at Capernaum, where he said these things.

Psalms 91 -- DCB 4 of 8 -- God's Protection

Dean 480-character summary:

He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. He will cover you … you will not be afraid … no evil will befall you. For He will give His angels charge concerning you. They will bear you up in their hands, that you do not strike your foot against a stone. You will tread upon the lion and cobra, the young lion and serpent you will trample down. YHWH: He will call upon Me, and I will answer him. With a long life I shall satisfy him.

Grok 120-word summary:

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. The psalmist says of the LORD, He is my refuge and my fortress: my God; in him will I trust. The LORD delivers from the snare of the fowler and covers with his feathers. Neither the terror by night nor the arrow by day need be feared; a thousand may fall at thy side, but it shall not come nigh thee. Because the LORD is the habitation, his angels keep in all ways and bear up in their hands. The LORD answers: I will deliver him, I will be with him in trouble, and shew him my salvation.

Factual Summary:

- He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty; the LORD is my refuge and my fortress (vv. 1-2).
- He shall deliver thee from the snare of the fowler, and cover thee with his feathers (vv. 3-4).
- Thou shalt not be afraid for the terror by night; a thousand shall fall at thy side, but it shall not come nigh thee (vv. 5-8).
- No evil shall befall thee; his angels shall bear thee up, lest thou dash thy foot against a stone (vv. 9-13).

- Because he hath set his love upon me, I will deliver him (vv. 14-16).

Parallel Passages:

- None. No other psalm repeats this psalm in close wording.

Quotations:

- vv. 11-12. Later quoted by Matt 4:6 and Luke 4:10-11. He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, the tempter's quotation of vv. 11-12.

Related Bible Passages:

- The shadow of the Almighty
    - Ps 17:8. Hide me under the shadow of thy wings, like vv. 1, 4.
    - Ps 61:4. I will trust in the covert of thy wings, like v. 4.
    - Ruth 2:12. The LORD God of Israel, under whose wings thou art come to trust, like v. 4.
- My refuge and my fortress
    - Ps 18:2. The LORD is my rock, and my fortress, and my deliverer, like v. 2.
    - Ps 90:1. Lord, thou hast been our dwelling place in all generations, the habitation of v. 9.
- The snare of the fowler
    - Ps 124:7. Our soul is escaped as a bird out of the snare of the fowlers, like v. 3.
- Tread upon the lion and adder
    - Luke 10:19. I give unto you power to tread on serpents and scorpions, like v. 13.
- The tempter's use of vv. 11-12
    - Matt 4:7. It is written again, Thou shalt not tempt the Lord thy God, Jesus' answer to the use of vv. 11-12.

    - Deut 6:16. Ye shall not tempt the LORD your God, the verse he cites against that use.
- I will answer him
    - Ps 50:15. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, like v. 15.
- Possible Backgrounds
    - Exod 12:23. The LORD will pass over the door, and will not suffer the destroyer to come in, a protection like vv. 5-7.

Text and Translation Issues for Psa 91:

- v. 1. The secret place is the shelter, as in the ESV. The Almighty is "Shaddai," and the most High is "Elyon."
- v. 3. The noisome pestilence is the deadly pestilence, as in the ESV.
- v. 4. Buckler translates "sohera," a word found only here, perhaps a wall or rampart. The ESV reads shield and buckler.
- v. 9. The KJV supplies which is my refuge. The ESV reads Because you have made the LORD your dwelling place, the Most High, who is my refuge.
- v. 13. The adder is a cobra, as in the NASB95. The dragon translates "tannin," a serpent, as in the ESV.
- v. 14. Set his love upon me means holds fast to me in love, as in the ESV.

The Main People in Psa 91:

- He that dwelleth in the secret place of the most High (v. 1).
- The psalmist, who says of the LORD, He is my refuge (vv. 2, 9).
- The LORD, the most High, the Almighty, who speaks in vv. 14-16 (vv. 1-2, 9, 14-16).
- The fowler (v. 3).
- The thousand and ten thousand that fall (v. 7).
- The wicked, whose reward is seen (v. 8).

- His angels, given charge over thee (v. 11).

When are the Events Described in Psa 91:

- Relative Chronology
    - The psalm follows Ps 90, a prayer of Moses, and has no title of its own.
    - The LORD speaks at the end, after the psalmist's words (vv. 14-16).
- Absolute Chronology
    - Undated. The psalm gives no year.

Where are the Events Described in Psa 91:

- The secret place of the most High, under the shadow of the Almighty (v. 1).
- The refuge and the fortress (vv. 2, 9).
- Thy dwelling, where no plague comes nigh (v. 10).
- Thy ways, where the angels keep thee (v. 11).

2 Chronicles 32 -- DCB 5 of 8 -- Sennacherib; Ill, Heal, Pride

Also today's BC OT1 reading; see the BC OT1 copy earlier in Section 1 for the same chapter.

Dean 480-character summary:

Sennacherib came and besieged the fortified cities of Judah. Hezekiah fortified Jerusalem (Stopped external water supplies. Repaired, fortified, and built walls), exhorted people. Sennacherib sent servants to taunt while besieging Lachish. Hezekiah & Isaiah prayed, YHWH sent destroying angel. Senn went home, was killed in the temple of his god by some of his own children with the sword. Hezekiah became mortally ill, healed, proud, humbled.

Grok 120-word summary:

After Hezekiah's reforms, Sennacherib king of Assyria entered Judah and encamped against the fenced cities. Hezekiah took counsel to stop the waters of the fountains outside Jerusalem, built up the broken wall, repaired Millo, and made shields. He told the people, Be strong and courageous, for with him is an arm of flesh; but with us is the LORD our God. Sennacherib's servants, sent while he besieged Lachish, mocked the God of Jerusalem in speech and letters. Hezekiah and Isaiah prayed, and the LORD sent an angel that cut off the Assyrian captains. Sennacherib went home in shame and was slain by his own sons. Hezekiah was later sick, healed, lifted up in pride, humbled, and prospered until his death.

Factual Summary:

- After these things, Sennacherib king of Assyria came, entered into Judah, and encamped against the fenced cities (v. 1).
- Hezekiah took counsel with his princes and mighty men to stop the waters of the fountains without the city. They asked, Why should the kings of Assyria come,

and find much water? (vv. 2-4).

- He built up the broken wall, built another wall without, repaired Millo in the city of David, and made darts and shields in abundance (v. 5).
- He set captains of war and said, Be strong and courageous. With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. The people rested upon his words (vv. 6-8).
- While Sennacherib laid siege against Lachish, his servants came to Jerusalem: Whereon do ye trust? No god of any nation was able to deliver his people out of mine hand; how much less shall your God deliver you? (vv. 9-15).
- They spake against the LORD God and Hezekiah, wrote letters to rail on the LORD God of Israel, and cried in the Jews' speech to affright the people on the wall (vv. 16-19).
- Hezekiah and the prophet Isaiah the son of Amoz prayed and cried to heaven. The LORD sent an angel, which cut off the mighty men of valour and the captains in the camp. Sennacherib returned with shame of face, and they that came forth of his own bowels slew him with the sword in the house of his god (vv. 20-21).
- The LORD saved Hezekiah and Jerusalem, and many brought gifts to the LORD and presents to Hezekiah, so that he was magnified in the sight of all nations (vv. 22-23).
- Hezekiah was sick to the death and prayed, and the LORD gave him a sign. But his heart was lifted up, and wrath came on him and on Judah. He humbled himself, so the wrath came not in his days (vv. 24-26).
- He had exceeding much riches and honour. He stopped the upper watercourse of Gihon and brought it straight down to the west side of the city of David, and prospered (vv. 27-30).
- In the business of the ambassadors of Babylon, God left him, to try him, that he might know all that was in his heart (v. 31).
- His acts are written in the vision of Isaiah. He was buried in the chiefest of the sepulchres of the sons of David, and Manasseh his son reigned (vv. 32-33).

Parallel Passages:

- 2 Kings 18:13-37. Sennacherib comes against the fenced cities of Judah, and Rabshakeh speaks from Lachish to the people on the wall, the same campaign as vv. 1-19, told at greater length.
- 2 Kings 19:1-37. Hezekiah's prayer, the angel of the LORD in the camp, and Sennacherib slain by his sons in the house of his god, the same deliverance as vv. 20-21.
- Isa 36:1-22 and Isa 37:1-38. The same campaign and deliverance in nearly the same wording as Kings.
- 2 Kings 20:1-21 and Isa 38:1-39:8. Hezekiah's sickness, the sign, and the envoys from Babylon, the same events that vv. 24-33 compress.

Quotations:

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

Related Bible Passages:

- The waters stopped
    - Isa 22:9-11. Ye gathered together the waters of the lower pool, the same work on the water supply as vv. 3-4, 30.
    - 2 Kings 20:20. How he made a pool, and a conduit, and brought water into the city, the watercourse of v. 30.
- An arm of flesh
    - Jer 17:5. Cursed be the man that trusteth in man, and maketh flesh his arm, the contrast of v. 8.
    - 2 Kings 6:16. Fear not: for they that be with us are more than they that be with them, the same words as v. 7.
- The angel in the camp

    - Isa 31:8. Then shall the Assyrian fall with the sword, not of a mighty man, Isaiah's word fulfilled in v. 21.
    - Ps 46:7. The LORD of hosts is with us; the God of Jacob is our refuge, the trust of v. 8.
- The pride of his heart
    - 2 Chron 26:16. When he was strong, his heart was lifted up to his destruction, Uzziah's pride, set beside v. 25.
    - Prov 16:18. Pride goeth before destruction, and an haughty spirit before a fall, the lesson of vv. 25-26.
- Millo
    - 1 Kings 9:15. To build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, Solomon's Millo repaired in v. 5.
- Possible Backgrounds
    - 2 Chron 31:20. Wrought that which was good and right and truth before the LORD his God, the things after which Sennacherib came in v. 1.

Text and Translation Issues for 2 Chron 32:

- v. 1. The establishment thereof means these acts of faithfulness, as the ESV reads after these things and these acts of faithfulness.
- v. 4. The brook that ran through the midst of the land is a stream that flowed through the land, as in the ESV.
- v. 5. Millo is the Hebrew "millo," a filling or terrace. The ESV keeps the Millo. Darts are weapons, as in the NIV.
- v. 21. They that came forth of his own bowels means his own sons, as in the ESV and NIV.
- v. 24. He gave him a sign means the LORD answered him and gave him a sign, as in 2 Kings 20:8-11.
- v. 31. God left him, to try him, means God left him to himself to test him, as in the ESV.

The Main People in 2 Chron 32:

- Sennacherib king of Assyria, who encamps against the cities and is slain by his sons (vv. 1, 9-21).
- Hezekiah king of Judah, who fortifies the city, prays, is sick, is proud, and humbles himself (vv. 2-8, 20, 24-33).
- Hezekiah's princes, mighty men, and captains of war (vv. 3, 6).
- Sennacherib's servants, who rail and write letters (vv. 9, 16-18).
- The prophet Isaiah the son of Amoz, who prays and writes the vision (vv. 20, 32).
- The angel of the LORD, who cuts off the mighty men of valour (v. 21).
- Sennacherib's sons, who slay him (v. 21).
- The ambassadors of the princes of Babylon (v. 31).
- Manasseh his son, who reigns after him (v. 33).

When are the Events Described in 2 Chron 32:

- Relative Chronology
    - After Hezekiah's reforms and the passover, Sennacherib comes (v. 1).
    - The siege of Lachish and the railing come before the deliverance (vv. 9-21).
    - In those days Hezekiah was sick; the ambassadors come after the wonder (vv. 24, 31).
    - Hezekiah dies and Manasseh reigns (v. 33).
- Absolute Chronology
    - About 701 BC, derived from the same campaign in 2 Kings 18-19, stated there as 701 BC.

Where are the Events Described in 2 Chron 32:

- The fenced cities of Judah (v. 1).
- Jerusalem, its fountains, the brook, and the wall (vv. 2-5, 9).

- Millo in the city of David (v. 5).
- The street of the gate of the city (v. 6).
- Lachish, where Sennacherib laid siege (v. 9).
- The camp of the king of Assyria (v. 21).
- The house of his god in his own land (v. 21).
- The upper watercourse of Gihon, on the west side of the city of David (v. 30).
- The sepulchres of the sons of David (v. 33).

Exodus 23 -- DCB 6 of 8 -- ML: Justice; 3 Feasts; Angel

Dean 480-character summary:

Laws for: false witnessing, following the masses in doing evil, testifying in a dispute so as to side with a multitude to pervert justice, loose animal, perverting justice due the needy, killing the innocent, taking bribes, oppressing strangers. Sabbath year, day. Three national feasts: Unleavned Bread, Harvest, Ingathering. Bring choice first fruits. No boil kid in mother's milk. Angel sent before you to guard you, obey his voice. Inhabitants to be driven out slowly.

Grok 120-word summary:

Israel must not raise a false report, follow a multitude to do evil, or wrest judgment, nor favour the poor or the rich in a cause. An enemy's straying ox or ass must be brought back, and his fallen ass helped. No gift may be taken, and the stranger must not be oppressed, for Israel were strangers in Egypt. The land rests in the seventh year, and work rests on the seventh day. Three times a year all males keep feasts: unleavened bread, harvest, and ingathering. The LORD sends an Angel before them, in whom is his name; if they obey, he will drive out the nations by little and little. No covenant may be made with them.

Factual Summary:

- Thou shalt not raise a false report, nor be an unrighteous witness, nor follow a multitude to do evil, nor wrest judgment, nor countenance a poor man in his cause (vv. 1-3).
- Bring back thine enemy's ox or ass going astray, and help him whose ass lies under his burden (vv. 4-5).
- Wrest not the judgment of thy poor; keep far from a false matter; take no gift, for the gift blindeth the wise. Oppress not a stranger, for ye were strangers in Egypt

(vv. 6-9).

- Six years sow the land, but the seventh year let it rest, that the poor may eat. Six days work, and on the seventh day rest, that ox, ass, and stranger may be refreshed. Make no mention of other gods (vv. 10-13).
- Three times in the year keep a feast: unleavened bread in the month Abib, harvest, and ingathering at the end of the year. None shall appear before me empty (vv. 14-17).
- Offer not the blood of my sacrifice with leavened bread. Bring the first of the firstfruits. Thou shalt not seethe a kid in his mother's milk (vv. 18-19).
- I send an Angel before thee, to keep thee in the way. Obey his voice, provoke him not, for my name is in him. Then I will be an enemy unto thine enemies (vv. 20-22).
- Overthrow their gods and break down their images. Serve the LORD, and he shall bless thy bread and water and take sickness away (vv. 23-26).
- I will send my fear and hornets before thee. By little and little I will drive them out, lest the land become desolate. Make no covenant with them, nor with their gods, lest it be a snare (vv. 27-33).

Parallel Passages:

- Exod 34:18-26. The three feasts, none to appear empty, no leavened bread with the blood, the first of the firstfruits, and the kid in his mother's milk, in nearly the same wording as vv. 15-19. This is a renewal of the same laws.

Quotations:

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

Related Bible Passages:

- Later restatement of Exod 23

    - Deut 16:16. Three times in a year shall all thy males appear before the LORD thy God, restating vv. 14-17.
    - Deut 16:19. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift, restating vv. 6-8.
    - Lev 23:39. When ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days, the ingathering of v. 16.
    - Deut 14:21. Thou shalt not seethe a kid in his mother's milk, restating v. 19.
    - Deut 22:1. Thou shalt not see the brother's ox or his sheep go astray, restating v. 4.
    - Lev 25:4. In the seventh year shall be a sabbath of rest unto the land, restating vv. 10-11.
- An unrighteous witness
    - Deut 19:18. If the witness be a false witness, the law against v. 1.
- Love thine enemy
    - Prov 25:21. If thine enemy be hungry, give him bread to eat, like vv. 4-5.
    - Matt 5:44. Love your enemies, do good to them that hate you, like vv. 4-5.
- The Angel with my name
    - Exod 32:34. Behold, mine Angel shall go before thee, the same Angel as v. 20.
    - Josh 5:14. As captain of the host of the LORD am I now come, the one who goes before them, like v. 23.
- By little and little
    - Judg 2:3. I will not drive them out from before you; but they shall be as thorns in your sides, the snare of v. 33.
    - Deut 7:22. The LORD thy God will put out those nations before thee by little and little, like vv. 29-30.
- Feasts later kept
    - John 7:2. The Jews' feast of tabernacles was at hand, the ingathering of v.

16.
    - Neh 8:14. The children of Israel should dwell in booths in the feast of the seventh month, the ingathering of v. 16.

Text and Translation Issues for Exod 23:

- v. 2. Decline after many to wrest judgment means side with the many to pervert justice, as in the ESV.
- v. 3. Countenance means show partiality to, as in the ESV, be partial to a poor man.
- v. 5. Wouldest forbear to help him, thou shalt surely help with him; the ESV reads you shall rescue it with him.
- v. 15. Abib is the month of ripening ears, "aviv," later called Nisan.
- v. 21. My name is in him means the Angel bears God's authority and name.
- v. 28. Hornets translates "tsirah." Some read it as a figure for terror or panic.

The Main People in Exod 23:

- The LORD, who speaks these judgments (vv. 7, 13-14, 20-33).
- Thou and ye, Israel at Sinai (vv. 1-33).
- The wicked, the multitude, the poor man, and the innocent and righteous (vv. 1-3, 6-7).
- Thine enemy and him that hateth thee (vv. 4-5).
- The stranger and the son of thy handmaid (vv. 9, 12).
- All thy males, who appear before the Lord GOD (v. 17).
- The Angel sent before thee (vv. 20-23).
- The Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites (vv. 23, 28).

When are the Events Described in Exod 23:

- Relative Chronology
    - The judgments follow the ten words of Exod 20 and the laws of Exod

21-22.
    - They come before Moses writes the words and the covenant is confirmed in Exod 24.
    - The feasts are kept after the entry into the land (vv. 14-17, 23).
- Absolute Chronology
    - 1446 BC, derived from the giving of the law at Sinai, stated as 1446 BC for Exod 19-20.

Where are the Events Described in Exod 23:

- Mount Sinai, where the LORD speaks, as Exod 19:20 places it, since this chapter names no place for the speaking.
- The land of Egypt, where they were strangers (vv. 9, 15).
- The house of the LORD thy God (v. 19).
- The place which I have prepared (v. 20).
- The land of the Amorites, Hittites, and the rest (v. 23).
- From the Red sea unto the sea of the Philistines, and from the desert unto the river (v. 31).

2 Chronicles 15 -- DCB 7 of 8 -- Asa's Reforms

Dean 480-character summary:

Azariah gave prophecy to Asa. When Asa heard he removed idols from throughout the land, and restored YHWH's altar which was in front of the porch. Gathered all Judah & Benjamin, plus those from north living in south, and worshiped. They sacrificed 700 oxen, 7k sheep from the spoil. Entered a covenant to seek YHWH with all heart & soul, and to put to death those who would not. Removed Maacah the queen mother. No more war until Asa's 35th yr.

Grok 120-word summary:

The Spirit of God came upon Azariah the son of Oded, and he met Asa: the LORD is with you, while ye be with him; if ye seek him, he will be found of you, but if ye forsake him, he will forsake you. He recalled the long season when Israel was without the true God, a teaching priest, and law. Be ye strong, for your work shall be rewarded. Asa took courage, put away the idols, and renewed the altar of the LORD. Judah, Benjamin, and many out of Israel gathered at Jerusalem in Asa's fifteenth year, sacrificed of the spoil, and entered a covenant to seek the LORD with all their heart. Asa removed Maachah from being queen.

Factual Summary:

- The Spirit of God came upon Azariah the son of Oded, and he met Asa (vv. 1-2).
- If ye seek him, he will be found of you; but if ye forsake him, he will forsake you (v. 2).
- Israel had long been without the true God, a teaching priest, and law, and found him when they sought him (vv. 3-6).
- Be ye strong, for your work shall be rewarded (v. 7).
- Asa put away the idols and renewed the altar of the LORD (v. 8).

- Many out of Ephraim, Manasseh, and Simeon fell to him (v. 9).
- In Asa's fifteenth year they gathered at Jerusalem and offered 700 oxen and 7,000 sheep (vv. 10-11).
- They covenanted to seek the LORD with all their heart; whoever would not should die (vv. 12-13).
- They sware with trumpets and rejoiced, and the LORD gave them rest (vv. 14-15).
- Asa removed Maachah from being queen and burnt her idol at the brook Kidron (v. 16).
- The high places remained, yet Asa's heart was perfect; no war unto his 35th year (vv. 17-19).

Parallel Passages:

- 1 Kings 15:13-15. Maachah removed from being queen for her idol in a grove, the idol burnt by the brook Kidron, the high places not removed, the heart of Asa perfect, and the dedicated things brought in, in close wording. Kings does not tell Azariah's word or the covenant.

Quotations:

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

Related Bible Passages:

- Seek him, and he will be found
    - Deut 4:29. If from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart, the promise of vv. 2, 4.
    - Jer 29:13. Ye shall seek me, and find me, when ye shall search for me with all your heart, like v. 15.
    - 1 Chron 28:9. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, David's charge, like v. 2.

- Without the true God
    - Hos 3:4. The children of Israel shall abide many days without a king ... and without a sacrifice, a later case like v. 3.
    - Judg 21:25. In those days there was no king in Israel: every man did that which was right in his own eyes, the days recalled in vv. 3-6.
- Be strong, your work rewarded
    - 1 Cor 15:58. Be ye stedfast, unmoveable ... forasmuch as ye know that your labour is not in vain in the Lord, like v. 7.
- Covenant with the whole heart
    - 2 Kings 23:3. Josiah made a covenant before the LORD ... with all their heart and all their soul, a later covenant like v. 12.
    - Deut 13:9. Thou shalt surely kill him; thine hand shall be first upon him to put him to death, the law behind v. 13.
- Maachah
    - 1 Kings 15:2. His mother's name was Maachah, the daughter of Abishalom, Abijam's mother, set beside v. 16.
- War returns
    - 2 Chron 16:1. In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, the next war after v. 19.

Text and Translation Issues for 2 Chron 15:

- v. 3. A teaching priest is a priest who taught the law, as in Lev 10:11.
- v. 8. The prophecy of Oded the prophet is the Hebrew reading. Some ancient versions read Azariah the son of Oded, as in v. 1, and the ESV follows them.
- v. 8. The abominable idols are detestable things, as in the ESV.
- v. 16. Maachah is called the mother of Asa. She was the mother of Abijah (1 Kings 15:2), so mother here may mean grandmother or queen mother. An idol in a grove may read a detestable image for Asherah, as in the ESV.
- v. 17. Israel here may mean the northern kingdom, or Israel at large; 2 Chron 14:5

says Asa took the high places out of the cities of Judah.

- v. 19. The 35th year of the reign of Asa is hard to fit with Baasha's death in Asa's 26th year (1 Kings 16:8). Many read it as the 35th year from the division of the kingdom.

The Main People in 2 Chron 15:

- Azariah the son of Oded, on whom the Spirit of God came (vv. 1-2).
- Asa, who hears, takes courage, and puts away the idols (vv. 2, 8, 16-17).
- Judah and Benjamin, who gather, sacrifice, and swear (vv. 2, 9, 15).
- The strangers out of Ephraim, Manasseh, and Simeon, who fall to Asa (v. 9).
- The LORD God of their fathers, who is found of them and gives rest (vv. 4, 12, 15).
- Maachah, removed from being queen (v. 16).
- Asa's father, whose dedicated things are brought into the house of God (v. 18).

When are the Events Described in 2 Chron 15:

- Relative Chronology
    - After the victory over Zerah, the Spirit came upon Azariah (2 Chron 14:13-15; vv. 1-2).
    - The assembly met in the third month, in the fifteenth year of the reign of Asa, and offered of the spoil (vv. 10-11).
    - There was no more war unto the 35th year of the reign of Asa (v. 19).
- Absolute Chronology
    - About 897 BC, derived: the fifteenth year of Asa, counting from his accession about 911 BC, derived.
    - The 35th year is about 877 BC, derived, if counted from Asa's accession, or about 896 BC, derived, if counted from the division in 931 BC, stated.

Where are the Events Described in 2 Chron 15:

- The place where Azariah went out to meet Asa as he returned (v. 2).

- All the land of Judah and Benjamin, and the cities taken from mount Ephraim (v. 8).
- The altar of the LORD before the porch of the LORD (v. 8).
- Jerusalem, where they gathered themselves together (v. 10).
- The brook Kidron, where Asa burnt Maachah's idol (v. 16).
- The house of God, into which the dedicated things were brought (v. 18).

Acts 21 -- DCB 8 of 8 -- Tyre, Caesarea, Jeru; Riot

Dean 480-character summary:

By ship to Cos, Rhodes, Patara. Another ship keeping Cyprus on left, landed at Tyre, stayed 7 days, they gave warnings through the Spirit to Paul. Same ship, Ptolemais for 1 day, Caesarea house of Philip (of the 7, 4 virgin daughters who were prophetesses), prophet Agabus bound Paul with belt. At Jerusalem, lodge with Mnason of Cyprus. James says "4 with vow." 7 days almost over, riot re Trophimus the Ephesian. Commander surprised Paul speaks Greek, allows Paul to speak.

Grok 120-word summary:

Paul's company sailed by Coos, Rhodes, and Patara, then to Tyre, where the disciples said through the Spirit that he should not go up to Jerusalem. At Caesarea they stayed with Philip the evangelist, whose 4 daughters prophesied, and Agabus bound himself with Paul's girdle: so shall the Jews bind this man. Paul answered, I am ready to die at Jerusalem for the name of the Lord Jesus. At Jerusalem James and the elders asked him to purify himself with 4 men under a vow. Near the end of the seven days, Jews of Asia stirred up the people, supposing he had brought Trophimus into the temple. The chief captain rescued him, and Paul spoke to the people.

Factual Summary:

- They came to Coos, Rhodes, and Patara, found a ship sailing to Phenicia, left Cyprus on the left hand, and landed at Tyre (vv. 1-3).
- The disciples at Tyre said to Paul through the Spirit that he should not go up to Jerusalem. After seven days they all brought them on their way, with wives and children, and they kneeled down on the shore, and prayed (vv. 4-6).
- At Ptolemais they saluted the brethren one day. At Caesarea they entered the house of Philip the evangelist, one of the seven, who had four daughters, virgins,

which did prophesy (vv. 7-9).

- A prophet named Agabus took Paul's girdle, bound his own hands and feet, and said, So shall the Jews at Jerusalem bind the man that owneth this girdle. They besought him not to go up. Paul answered, I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. They said, The will of the Lord be done (vv. 10-14).
- They went up to Jerusalem with Mnason of Cyprus, an old disciple. The brethren received them gladly. Paul declared to James and the elders what God had wrought among the Gentiles (vv. 15-19).
- They said, Thou seest how many thousands of Jews there are which believe; and they are all zealous of the law, and are informed that thou teachest the Jews to forsake Moses. Purify thyself with four men which have a vow, that all may know thou walkest orderly. The Gentiles keep only from things offered to idols, blood, strangled, and fornication (vv. 20-25).
- Paul purified himself with them and entered the temple. When the seven days were almost ended, the Jews of Asia stirred up the people: This is the man that teacheth against the people, the law, and this place, and brought Greeks into the temple, for they had seen Trophimus an Ephesian with him (vv. 26-29).
- They drew him out of the temple and went about to kill him. The chief captain ran down with soldiers, bound him with two chains, and commanded him to be carried into the castle. The multitude followed, crying, Away with him (vv. 30-36).
- The captain asked, Canst thou speak Greek? Art not thou that Egyptian? Paul said, I am a Jew of Tarsus, a citizen of no mean city. Standing on the stairs, he spake unto them in the Hebrew tongue (vv. 37-40).

Parallel Passages:

- None. No other passage tells this same journey and arrest in close wording.

Quotations:

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

Related Bible Passages:

- Bound at Jerusalem foretold
    - Acts 20:23. The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, like vv. 4, 11.
    - Acts 20:24. Neither count I my life dear unto myself, like v. 13.
- Philip and Agabus
    - Acts 6:5. They chose Stephen ... and Philip, one of the seven in v. 8.
    - Acts 8:40. Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea, his home in v. 8.
    - Acts 11:28. There stood up one of them named Agabus, and signified by the Spirit, the same prophet as v. 10.
- The will of the Lord be done
    - Luke 22:42. Nevertheless not my will, but thine, be done, like v. 14.
- James and the decree
    - Acts 15:20. That they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood, the decree recalled in v. 25.
    - Gal 2:9. James, Cephas, and John, who seemed to be pillars, the James of v. 18.
- The vow
    - Num 6:18. The Nazarite shall shave the head of his separation, the shaving of v. 24.
    - Acts 18:18. Having shorn his head in Cenchrea: for he had a vow, an earlier vow like v. 24.
- Away with him
    - Luke 23:18. They cried out all at once, saying, Away with this man, like v.

36.
    - John 19:15. Away with him, away with him, crucify him, the same cry as v. 36.
- Trophimus
    - Acts 20:4. Of Asia, Tychicus and Trophimus, the companion of v. 29.
    - 2 Tim 4:20. Trophimus have I left at Miletum sick, the same man as v. 29.
- A stranger in the holy place
    - Num 18:7. The stranger that cometh nigh shall be put to death, the law behind v. 28.

Text and Translation Issues for Acts 21:

- v. 1. Coos is the island Cos, as in the ESV.
- v. 15. Took up our carriages means packed our baggage, as in the ESV.
- v. 24. Be at charges with them means pay their expenses, as in the ESV.
- v. 31. The chief captain of the band is the tribune of the cohort, the Greek "chiliarchos" of the "speira," as in the ESV.
- v. 38. Murderers translates "sikarioi," the Assassins, as in the ESV.
- v. 40. The Hebrew tongue may mean Aramaic, as in the NIV note.

The Main People in Acts 21:

- Paul and his company, the we of the voyage (vv. 1-8, 17-18).
- The disciples at Tyre, with wives and children (vv. 4-5).
- The brethren at Ptolemais (v. 7).
- Philip the evangelist, one of the seven, and his four daughters (vv. 8-9).
- Agabus, a prophet from Judaea (vv. 10-11).
- Mnason of Cyprus, an old disciple (v. 16).
- James and all the elders (v. 18).
- The four men which have a vow (vv. 23-26).
- The Jews which were of Asia, and all the people (vv. 27-30, 36).

- Trophimus an Ephesian (v. 29).
- The chief captain, soldiers, and centurions (vv. 31-37).
- That Egyptian and the 4,000 murderers (v. 38).

When are the Events Described in Acts 21:

- Relative Chronology
    - After the farewell at Miletus (Acts 20:38; v. 1).
    - Seven days at Tyre, one day at Ptolemais, many days at Caesarea (vv. 4, 7, 10).
    - The day following their arrival they meet James (v. 18).
    - The seven days of purification are almost ended when the riot begins (v. 27).
- Absolute Chronology
    - AD 57 (working), Paul's return to Jerusalem and arrest.

Where are the Events Described in Acts 21:

- Coos, Rhodes, and Patara (v. 1).
- Phenicia, Cyprus on the left hand, Syria, and Tyre (vv. 2-3).
- The shore at Tyre, where they prayed (v. 5).
- Ptolemais (v. 7).
- Caesarea, the house of Philip (vv. 8, 16).
- Jerusalem (vv. 4, 11-13, 15, 17).
- The temple, whose doors were shut (vv. 26-30).
- The castle and its stairs (vv. 34-35, 37, 40).
- Tarsus, a city in Cilicia (v. 39).
- The wilderness, where the Egyptian led his men (v. 38).

2) People Connections

1. Kings who sought the LORD: Asa “took courage, and put away the abominable idols out of all the land” (2 Chron 15:8); Hezekiah and Isaiah “prayed and cried to heaven” (2 Chron 32:20); but Zedekiah’s end was that “they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah” (2 Kings 25:7).
2. Prophets sent with a word: “the Spirit of God came upon Azariah the son of Oded” (2 Chron 15:1); “the prophet Isaiah the son of Amoz” prayed with the king (2 Chron 32:20); at Antioch were “certain prophets and teachers” (Acts 13:1); and “there came down from Judaea a certain prophet, named Agabus” (Acts 21:10).
3. Samuel the prophet: Hannah “called his name Samuel, saying, Because I have asked him of the LORD” (1 Sam 1:20); Paul’s sermon recalls that God gave judges “until Samuel the prophet” (Acts 13:20).
4. The house of David: God said, “I have found David the son of Jesse, a man after mine own heart” (Acts 13:22); Hezekiah was buried “in the chiefest of the sepulchres of the sons of David” (2 Chron 32:33); Evil-merodach “did lift up the head of Jehoiachin king of Judah out of prison” (2 Kings 25:27).
5. Angels sent by God: “Behold, I send an Angel before thee, to keep thee in the way” (Exod 23:20); “he shall give his angels charge over thee, to keep thee in all thy ways” (Psa 91:11); “the LORD sent an angel, which cut off all the mighty men of valour” (2 Chron 32:21); “at that time shall Michael stand up, the great prince” (Dan 12:1).
6. Paul, bound for the name of Jesus: “Saul, (who also is called Paul,) filled with the Holy Ghost” (Acts 13:9) faced Elymas; later he said, “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13).

3) Chronology Connections

1. From Sinai to Shiloh: the judgments and feasts of Exodus 23 are 1446 BC (derived); Hannah's prayer and Samuel's birth in 1 Samuel 1 are 1110 BC (working).
2. Three crises in Judah: Asa's covenant in 2 Chronicles 15 is about 897 BC (derived); Sennacherib's invasion in 2 Chronicles 32 is about 701 BC (derived); the fall of Jerusalem in 2 Kings 25 is 586 BC (stated), and Jehoiachin's release about 561 BC (derived).
3. Prophecy from Persia: Daniel 12 closes the vision of the third year of Cyrus, about 536 BC (derived), half a century after the burning in 2 Kings 25; Psalms 91 is undated.
4. Christ and the early church: John 6 is AD 32 (working), a passover before the cross; Paul's first journey in Acts 13 begins AD 46 (working); his arrest in Acts 21 is AD 57 (working).

4) Geography Connections

1. Jerusalem saved and burned: “the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib” (2 Chron 32:22); Asa’s people “gathered themselves together at Jerusalem” (2 Chron 15:10); later Nebuzar-adan “burnt the house of the LORD” (2 Kings 25:9); and Paul’s company “went up to Jerusalem” (Acts 21:15).
2. Babylon: “the ambassadors of the princes of Babylon” came to Hezekiah (2 Chron 32:31); a century later Zedekiah was carried “to Babylon” in fetters of brass (2 Kings 25:7).
3. Egypt: “ye were strangers in the land of Egypt” (Exod 23:9); God “exalted the people when they dwelt as strangers in the land of Egypt” (Acts 13:17); the remnant “came to Egypt: for they were afraid of the Chaldees” (2 Kings 25:26).
4. Cyprus: Barnabas and Saul “sailed to Cyprus” (Acts 13:4); later “when we had discovered Cyprus, we left it on the left hand” (Acts 21:3).

5) Other Connections

1. Bread and the passover: “Thou shalt keep the feast of unleavened bread” (Exod 23:15); “the passover, a feast of the Jews, was nigh” when Jesus fed the 5,000 (John 6:4); “he shall bless thy bread, and thy water” (Exod 23:25); “I am the bread of life” (John 6:35).
2. Seeking the LORD and trusting him: “if ye seek him, he will be found of you” (2 Chron 15:2); “with us is the LORD our God to help us, and to fight our battles” (2 Chron 32:8); “He is my refuge and my fortress: my God; in him will I trust” (Psa 91:2).
3. The dead raised: “many of them that sleep in the dust of the earth shall awake” (Dan 12:2); “I will raise him up at the last day” (John 6:40); “But God raised him from the dead” (Acts 13:30).
4. Vows and covenants: Hannah “vowed a vow” (1 Sam 1:11); Asa’s people “entered into a covenant to seek the LORD God of their fathers” (2 Chron 15:12); at Jerusalem “we have four men which have a vow on them” (Acts 21:23); but with the nations, “Thou shalt make no covenant with them” (Exod 23:32).
5. Pride and humbling: Hezekiah’s “heart was lifted up” (2 Chron 32:25); Hannah was “a woman of a sorrowful spirit” (1 Sam 1:15); and the LORD says of him who loves him, “I will set him on high, because he hath known my name” (Psa 91:14).
6. Justice and the innocent condemned: “Thou shalt not wrest the judgment of thy poor in his cause” (Exod 23:6); “though they found no cause of death in him, yet desired they Pilate that he should be slain” (Acts 13:28); the crowd cried, “Away with him” (Acts 21:36).
7. Hard words, and those who turn away: “This is an hard saying; who can hear it?” (John 6:60); “seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46).

6) Exhortation to the Reader

Dear reader, today's chapters ask where your trust rests when the pressure comes. Hezekiah, surrounded by Assyria, told his people, "With him is an arm of flesh; but with us is the LORD our God to help us" (2 Chron 32:8), and the psalmist answered, "He is my refuge and my fortress: my God; in him will I trust" (Psa 91:2). Zedekiah trusted his own flight by night, and "the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho" (2 Kings 25:5).

Seek the LORD while he may be found. "If ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron 15:2). Bring your burden to him as Hannah did, who "poured out my soul before the LORD" (1 Sam 1:15), and do not draw back when his words are hard. When many went away, Peter said, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

And keep your eyes on the end. Paul preached that God "raised him from the dead" (Acts 13:30), and he was "ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). The promise to Daniel is for all who hold fast: "they that be wise shall shine as the brightness of the firmament" (Dan 12:3), and "thou shalt rest, and stand in thy lot at the end of the days" (Dan 12:13).