Tuesday, 11/03/26 - BC & DCB Daily Review - Small Size

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

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1) Quick Factual Review

2 Chronicles 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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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).

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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).